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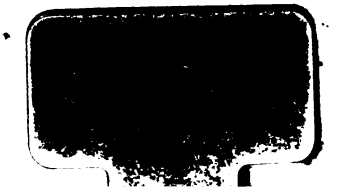
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THE BRITISH

CONTROVERSIALIST,

AND

LITERARY MAGAZINE:

ESTABLISHED FOR THE IMPARTIAL AND DELIBERATE DISCUSSION OF IMPORTANT QUESTIONS IN

RELIGION, PHILOSOPHY, HISTORY, POLITICS, SOCIAL ECONOMY, ETC.,

AND AS A MAGAZINE OF SELF-CULTURE.

"MAGNA EST VERITAS, ET PRÆVALEBIT."

"Those who have not thoroughly examined to the bottom all their own tenets, must confess they are unfit to prescribe to others, and are unreasonable in imposing that as truth on other men's belief which they themselves have not searched into, nor weighed the arguments of probability on which they should receive or reject it."—*Locke.*

VOLUME III.—NEW SERIES.

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PREFACE.

If "opinions are," as Edmund Burke asserts, "of infinite consequence," they ought neither to be hastily assented to, nor be adopted without deliberation. Truth is of no party; and those, therefore, who would secure it must look above and beyond the boundary line of any sect, religious, political, or professional. It is a duty devolved upon us by the command to "love our neighbour," to suppose that his beliefs, like ours, have not been arrived at without thought or examination, but that he has what appears to him "good reason" for his faith. The charities of life are too frequently violated by a neglect of this duty, and hence there has risen up a need of the age, viz., a Magazine in which the beliefs of men and their reasons for holding them should be so stated, as to irritate none, but inform many. During more than seven years this Serial has been presented to the public as an "impartial arena for the contests of mind," and the *amount*, if not the *extent*, of the favour with which it has been received has hitherto more than fully justified the anticipations of its founders.

In the present Volume several topics of great interest have been debated. The talent displayed by the several contributors seems to have risen with the importance of the subjects, and hence, we believe, most satisfactory articles have been placed "on the record." The Editors view with some complacency the

results of their new attempts to interest and inform their readers, by establishing the department entitled, the "Essence of the Press," and by prevailing on Mr. Neil to commence his new series of papers on "Epoch Men." They flatter themselves that while the general features of the Magazine have not been impaired, these additions and changes may be reckoned, if not as decided improvements, yet as evidences of their desire to mould and fashion the Serial intrusted to their care to suit the exigencies of the times, the wants of young men of intelligence, and the wishes of all who value honest speech and able writing.

A word of thankfulness is truly due to all our contributors for their earnest and continued co-operation, as well as for the readiness and zeal with which they have dedicated their talents to the service of their fellow labourers in the investigation of important questions.

As our publishers still speak favourably of our circulation, we cannot but thank our readers for their approbation and encouragement.

With old friends, the formalities of a first meeting are set aside, and hand-shaking takes the place of an awkward bow. To new friends, we offer as our "letters of introduction," the pages which follow, in the hope that they may secure us a welcome, now and in future.

THE

BRITISH CONTROVERSIALIST.

Epoch Men.

BY SAMUEL NEIL,

Author of "the Art of Reasoning," "Elements of Rhetoric," &c.

No. I.—PROŒMIUM. LIFE—HISTORY—GREATNESS.

"History is rarely more than the biography of great men."—*Bulwer.*

"Whatsoever the general mass of men contrived to do, or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment of thoughts that dwelt in the great men sent into the world."—*Carlyle.*

"Lives of great men all remind us
We can make our lives sublime."—*Longfellow.*

In the eternal Chemistry of being and of circumstance History is evolved. Outward phenomenal reality and inward conscious thought here meet together, become fused into one, and result in a new fact. Time, the arch-experimenter, is continually varying the conditions in which these, the chief co-efficients in human life, are brought into relation with each other; and hence that series of actions and reactions—the collective phenomena of which we call History—is undergoing ceaseless change. The events of to-day affect the events of to-morrow, and the undulations of the influences of the past work for ever onward into the future. The act intended and accomplished generates other purposes, and affects, in multiplex modes, the course and issue of other events. No thought is ever envestured in one final, permanent, conclusive act. Each gives an impulse and a tendency to a wide scheme of consequences and contingencies whose ultimate influences are incalculable,—

"Passes ne'er the past away,
Child of the ages lives—To day."

All that is now history was once thought—thought latent, for a time, in some pre-eminent mind, but gradually attaining realization and fact-existence. The thinking soul is the central motive-force, the mainspring of history. From the crowding, dizzying, stupendous multiplicity of external phenomena, whose influences affect him on every point, man elaborates the beautiful orderliness of purpose; from the chaos of impressions which the various environments of his being originate in him, he derives incentives to action, and from—

> "The sights, the sounds, the struggle, and the strife
> Of hourly being,"

he acquires the hardihood which, under the guidance of a wisely enthusiastic zeal, enables him, with cumulative persistency, to subdue obdurate circumstances, and to work out his ideas into act, fact, reality. Thought is life, and history is its flower and fruit. In all the great *crises* of history we find the affluent inspiration of a new idea pouring invigorative energy into life—unseen spiritual thought becoming operant in changing the credence of the world, and determining the outward and actual ongoings of the period. The sublimest thought of an age has its birth-source in the consciousness of some master-mind, not as a disembodied abstraction, but as a motive power, a means of adding to the happiness, and furthering the common brotherhood, of his race.

> "Spiritual in the depths of time,
> Vivid rise the heads sublime;
> Large of front, with luminous eyes,
> The lords of *thought* and *purpose* rise—
> The men-compellers, chief and sage,
> Who shaped the world from age to age."

A co-existence and a combat of different principles—a period of conflict, wherein an old thought, with constantly diminishing force, opposes a new thought, which, undeviatingly, swells out into power,—*this* we perceive in every change. In this one fact, change, transformation, progress,—the three prime elements of history,—have their union-point. These elements are—(1) the visible form—the outward condition of humanity; (2) the ideal form—the inner thought of humanity; (3) the result, in which, by the executive power of intelligence, the inner thought becomes manifest, and life assumes a newer, higher, more progressive form. The elevation and purification of the moral nature of man leads to, and effects, the rectification and betterment of society. The efforts, spasmodic or continuous, which men employ to alter the external conditions of their being, and the results, successful or otherwise, of these efforts after change, are the chief items upon which the historian expends his labour. All the magic and

the mystery of time concentres round the struggles and the trials of "that transient thing, the human soul," and all the interest that glows within the reader of the historic tome, arises from his seeing glassed therein the one bright patent fact, that the soul is entirely supreme over all the events which systematize themselves together to produce the rise or fall of empires. Wherever history exhibits her brightest lustre, wherever her tone deepens, and the whirling grandeur and the tumultuous impetuosity of her expressions become most marked, there you will find some life, from which has gone forth the priceless treasure of a thought. Born in silence, nursed in solitude, uttered at length in eloquent word or noble deed, and then, like the spark of flint-fire falling on the gunpowder, no sooner has the latent thought been made manifest, than it becomes a power—a power whose energies are efficacious, or otherwise, according to the provision made for its development, and the prevision exercised prior to its emission. It is thus that thought legitimates all fact, and proves itself the germ-seed of all history.

As has been already asserted and shown, being and circumstance not only co-exist, but act and react on each other in continuous succession. If this is so, would it not be well that we understood the relationships which subsist between these two elements? We opine so, and shall essay to determine some, at least, of these. Change, as we have formerly remarked, is the central fact of history. Change is of two sorts, viz., those governed by fixed and constantly operative laws, and those which are effected by various, disjoint, mutable, and self-potent law-centres. The former class of changes have been relegated to science, and the latter have been apportioned to history. All that series of changes of which science takes cognizance proceeds in an immutable order of causation, fixed, permanent, and foreseen, or capable of being so. The scheme of sequence and consequence, thought and act, idealization and realization, of which history is the recorder, has no such definite and firm-fixed law-code or order of procedure. The human soul is autonomous. It is a law unto itself. It is the only essence, amongst the subordinate creatures in this world, in which the power of self-originated causation resides and operates, manifests, develops, and proclaims itself. Over all natural forces of causation, of which a record is kept in the archives of science, man exercises prevision; he can calculate their *momenta*, their influences, and their effects. But over the multitudinous pulsations of human thought no infallible foresight can be effectively or certainly instituted; of their consequences we can only "know in part, and prophesy in part." The primary intention having its cause in the mind of an actor, may be accomplished; but, besides the designed result, how much more is usually brought about, of which he had no conception, and over which he exercised no

forethought. The act once thrown forth into the ocean of Time, its effects go pulsing and throbbing onward in an infinite series of undulations, surging up influences into the far future, of which the end mocks the prophetic foreshadowing of man's intellect. The incalculability of the forth-flowing contingencies of the actions of a human being, while it invests the exercise of his personal independence and free will with an awful responsibility, at the same time clearly differentiates scientific from historic change.

In asserting the autonomity of man, we do not, however, absolve him from the government of a law higher than his own will, or free him from subserviency to the divine pre-ordinations which overrule the whole earthly history of our race, and manifest themselves in the whole cycle of the world's events. However it may "mock the counsel of the wise" to account for it, man cannot avoid perceiving that there is a law, higher than he can think of, or even know, much less initiate and work out, constantly attaining its effectuation in all the variously evolved phases of human existence—that there is some grand, solemn, god-like, ultimate object, all-propelling and all-governing, operating continually along the whole extent of "that illimitable, silent, never-resting thing, called Time," which man has no power to retard or further, but which is carried on, in, along with, under, and above, all human acts and forms of being. But though in the mighty administration of the universe, the method of which is hidden from the ken of all but the Omniscient, such a law obtains; and though man is not a purposeless waif, sent floating down, like a foam-flake, on the tide of circumstance,—

"A moment white, then lost for ever,"

we do not and cannot absolve him from the responsibilities of duty, or soothe his anxious soul by proclaiming the shibboleths of fatalism. While life is, in very truth, self-governed and essentially developable from the spontaneous mental acts, and the reflective, conscious, self-determining power, of each individual to whom its possession is granted, it is nevertheless involved in the glorious onsweep of the divine purposes, and under subjection to the almighty designs for which, and according to which, it exists.

What these hidden, ultimate designs may be, which permeate, encompass, and subordinate all human activities, developments, and facts, we are, in all probability, left ignorant of, that we may the more devotedly labour for the accomplishment of the direct and personal end to which we are all conscious of being subject—the pursuance, in all the positions and relations of life, of the duties which it involves and implies. While we thus labour to adjust our actions to our powers and opportunities,

although we may not perceive it, we are most truly working out a purpose whose infinitude excels our power of thought, the extent, the method, and the result of which we cannot fathom. Though, therefore, "man *seems* to be the thing in which the whole world centres, with respect to final causes, so that if he were away all other things would stray and fluctuate, without end or intention, or become perfectly disjointed and out of frame," it is also somewhat more than a seeming, that man was formed and placed as he is, was endowed with that autonomous will, which "æstuat infelix angusto limite mundi," and will not be restrained in its far-reaching force—was put in subjection to instincts, habits, and the law-governed processes of the reason, that by his life he might irradiate, and gladden, and glorify the world, and shed back on the omnipotent Source of his being the delightful joy-throb which the fulfilment of a purpose pre-ordained in the eternal council-chamber of heaven may excite. Let us clearly difference to our own minds the ideas of divine purpose and human duty; let us look upon them as co-ordinate and correlative, but wholly divested of causative agency upon each other, and recognize life as an heritage on which the feu-rent—indicative of our responsibility—of intelligent obedience is continually chargeable. To look thus on life will greaten and broaden the character, will ennoble and elevate the soul, and quicken and excite the whole being to spread the rich, varied, and potent influences of dutiful activity throughout the vast theatre of the moral universe.

All change belongs to the domain of science, except intellectual change and its results. Intellectual change creates history. In thought-originated change there are two operative principles, viz., passion and reason. Passion is subject to the impulses and the impressions of circumstance; it aims at immediate gratification, and moves most violently under the strongest present-acting influences. Reason is reflective, calm, considerate, and subdued; it aims at the discovery or the recognition of the true, the right—Duty. It is the tendency of passion to hurry the mind on to rapid and instantaneous activity, and obedience to her imperious suggestions, while it is the province of reason to retard that activization. Both have as their direct object the progress and the good of man; but the former is impulsive, inconsiderate, rash, spontaneous; the latter cautious, slow, and reflective. The one hastens to pluck the unripe fruit of gratification, the other stays the hasty hand. The one is always before the other. The one resists the velocity, the other the inertia, of its antagonist, and human activity is a resultant of the conjoint, though it may not necessarily be the co-operative, energy of both.

The collective results of all these contestations are history. Did man uniformly act from the suggestions of the reason, his

thoughts and doings would have the relation of sequence and consequence—his conduct would be, in all circumstances, divinable; *i. e.*, history would be science. Passion is capricious, mobile, indeterminable, and hence the result of any combination of reason and passion is incapable of being definitely calculable. They may coincide in force and direction, may oppose each other, or may mutually yield; but the indefiniteness of the ratios in which they are compounded prevent the possibility of certain calculation. So long as man yields himself up to the impulses made upon him by circumstance, he is powerless as the rank weed rotting on the ocean wave, while driven by the wind and tossed, to develop his true personal being. To all that entices his activity he irresistibly abandons himself. The flux and reflux of phenomena, the currents and the disturbances of passing things, are the regulators of all his transitions and changes. He is a pilotless vessel on the tide of affairs. When, however, reason seizes the helm, guides the ongoings of the conscious being, and opposes the half-yielding soul in its desire to swim with the stream of phenomenal inducement, the personal power becomes manifest and realized. This constant fatiguing contest between the wish—or, let us rather say, the semi-unconscious tendency—to yield to the allurements presented to the passions, and the necessity of exciting the will to direct, to govern, and to exert the capacities of man in accordance with the deductions of the reasoning faculty, is true life. The world, with all its varying changes, exerts on the passion-led mind a dispersive mobility, by which its energies are wasted; but reason exerts a concentrative, enduring, efficient surveillance over all the exertions of the personality, and constrains them to adopt the means best fitted for working out the purposes of being. This co-existence and co-activity, simultaneous and successive, of being and of circumstance, passion, and reason, constitutes the means by which humanity grows, progresses, and becomes self-charactered—manifests, in fact, the variously evolved phases of social existence. Life, then, may be regarded as circumstance-surrounded, organized, sensitive, self-conscious, and self-developing being. Man is differentiated from all the other existences in the universe by the capacity for self-development. Development implies a purpose in process of fulfilment, and life is, in reality, a purpose-governed, circumstance-moved self-development. Human development is governed by a twofold purpose—(1) individual or self-originated, and (2) divine. The individual purpose is conditioned—(*a*) by the powers or capacities with which each person has been endowed; (*b*) by the circumstances which act upon these powers; (*c*) by the sense of *duty* entertained; (*d*) by the power and the culture of the reason and the will. The divine purpose is conditioned *to us*—(*a*) by the invariable conjunction of duty and delight, greatness and glory; (*b*) by the

eternal *consequences* of each act; (*c*) by the overruling providence of the Most High. By what other supernal conditions life may be conditioned we cannot now, and may perhaps never, know; this, at least, we may certainly infer, that life, multi-conditioned as it is, is no chance-given gift, but that it is the chosen agency by which the Deity works out his divinest plans, and that manifestation of his real glory, in which are seen the surest premonitions of that onflowing eternity to which all human life hastens.

"The theory of life" which we have placed before our readers combines and harmonizes, as we think, the conflict of opinions regarding "the freedom of the human will," and that necessarianism held to be essentially involved in the belief in the divine providential oversight and overrule of all. It represents man as an independent being, possessing the power of self-control—stimulable by the passions, governable by the reason—capable of existing, at separable moments of life, in either of the three following states—(1) feeling, (2) intelligence, (3) action, or in any combination of these states. It shows that the loftiest direct object of moral being is *duty;* of intelligent being, *truth.* It looks upon life as a series of acts, each of which is a well-defined, felt, willed, and reflective effort to bring about some predetermined purpose. It maintains that reason must be immanent in all truly great and noble acts, although in man's opposing and diverse passions the suggestives of thought may be found. It affirms—what is, indeed, universally admitted when not referred to any moral teaching—that the operations of the mind, once set in motion, go on in accordance with fixed laws, and evolve, with perfect regularity, their due results. And it enables us to conclude that that state of life is best in which passion is the excitative, and reason the executive, agency; in which the dramatical is governed by the logical, and the active by the intellectual powers of man.

The best life is the greatest. To have done life's duties with aggressive and unyielding persistency—to have expanded the rich and manifold spiritual energies with which we have been endowed in the translation of pure thoughts into noble deeds—is true greatness. Life is not logic, but activity; not passive inertion, but struggle and endurance; a reality of toil, and danger, and effort. In fact, the law of life is not so much *progression*—though, from the popularity of the phrase, we have used it much, and may, perchance, do so again—as *ascension.*

> "Doch ist es Jedem eingeboren,
> Dass sein Gefuhl hinauf und vorwürts dringt."*

Upward and onward is the true motto of human existence.

* "Still 'tis our being's inborn tone,
To strive for ever *up* and *on*."—*Goethe's "Faust."*

"The panting breath and hurrying steps of life"

should be expended on gaining the summit of being, by the exertion of that majestic strength with which faith gifts the soul. To live so is to be great.

Greatness is twofold, *personal* and *historic*. Personal greatness is the performance of the duties of that station in life in which we find or make ourselves a place. Historic greatness consists in carrying forward the purposes of being, in working out the pre-ordinations of which man is the subject. The one is the doing of that which befits our own individual being in any given set of circumstances; the other is the doing of that which befits ourselves and the circumstances. Each individual being is linked to all the past as well as to all the future; the former affects him, the latter he affects. Time, society, and the phenomenal world all operate on us, and we on them. To be one of those to whom, amid all the surging turbulence of change, and chance, and time, the word duty is the highest, holiest, and most effective, is to be *personally* great; but to be one of those whose word or act affects the ongoings of the world's affairs, and gives the impetus which drives them on along the predestined "groves of change," is to be historically great, is to be one of—

> "The kings of thought,
> Who waged contention with their Time's decay,
> And of the Past are all,—that cannot *pass* away."

At the day-dawn of an event, the great man is up, girt for toil; he thinks, he works, his thought becomes a fact, and he himself is recognizably great. Clear thought, brave heart, and readiness to do or say whatever is required, these are the characters which mark the world's greatest men, the men that not only *make*, but *are*, history. All history is *triune*—excitement, purpose, accomplishment; agent, activity, result; condition, cause, consequence; and the great man is the central of the three, the creative, the invigorative power which, having changed itself, rests not till it change the world.

While giving utterance to such opinions as these, let us guard ourselves from being understood as asserting the divinity of great men. We entertain no such belief. We think that the great man is he whose being has become suffused with the great primal truths of duty, and who, in working these out into act, co-labours with the Deity—unconsciously, it may be, and often is—in the development of his purposes among men. As He has pre-determined not only the purpose, but the pathway of the planets, so as He predestined, not only the supreme, but also the ultimate end of human life; and whoever walks himself, or causes others to walk, in the ascending path along which his divine influences exert themselves, is in very truth a co-worker with God. As He has pre-established the several proportionate

harmonies of sound, the proportional atomic co-efficients of matter, and whosoever discovers these ratios, and arranges sounds or atoms, as the case may be, so as to produce new manifestations or phenomena, is aiding the development of the true purposes and uses of nature, so is he who discovers the relations between duty and destiny, and acts himself, or causes others to act, in the manner most likely to produce the consentaneous action of both, *i. e.*, to effect the purposes of both, in their truly pre-arranged unity and harmony.

Not only do we dissent from the Carlylese doctrine of the divinity of the great man or hero, as an estimate of humanity by far too high; we also object to the Coleridgean dogma, that "the great use of history is to acquaint us with the nature of man," as by far too low. We look upon history as a revelation of Providence, an incarnation of a divine purpose wrought out by human agencies, a record and detail of the modes by which "the ways of God" have been traversed by human feet. Neither are we quite satisfied with the definition of history given by Cousin, viz., "L'histoire est la manifestation des vues providentielles de Dieu sur l'humanité."* We believe that history is the conjoint result of an overruling purpose in God, wrought out and effectuated by man, by homologating, of his own free-will, this divine purpose as his own. In this point of view life is a purpose-governed gift, of which the performance of duty is the condition; history a pre-ordained series of incidents, whose co-efficients are the Divine will and the human will, whose theatre is space, and whose scene-changer is time; and true greatness the fulfilment of the personal or social duties of life with honesty and ready zeal.

The words which we have chosen as the representative to you and to ourselves of the all-suffusing idea of the present series of prelections may perchance require a moment's consideration, if not explanation and defence. Epoch — from the Greek επoχη, a resting-place—seems to us peculiarly indicative of that class of events in which one phase of life has its close, and a new manifestation of it takes its rise; and those persons are, in our opinion, justly called Epoch-Men, in whom these changes have their "form and glory," whose names are the landmarks of history, whose efforts are the heritage of men, and whose works bear the impress of progress, truth, and goodness. Not that we wish to be hereby debarred from entering on our lists the names of many whose lives, viewed as a whole, may be far from untarnished and pure. Often, indeed, it may be far otherwise; for though true personal greatness can only result from the honest performance of duty, historic greatness may be acquired by some

* "History is the manifestation of the supervision of God over humanity."—"Cours du Philosophie," 7ième Lecon, p. 208.

decisive word or act, which, as it accords with the purposes of Heaven, becomes productive, or is seminal, of effects by which the human soul may be enabled to bring its struggles to a triumphant issue, and to take the steps from the outset to the end of some new movement.

These preliminary observations it seemed incumbent on us to make prior to entering upon the field of labour which seems herein to extend before us. These are the presiding ideas in our minds when we reflect on history. To place the reader in a similar position was but just, else might endless misconceptions have arisen. Not that we ask our readers to accept all the before explained views, unquestionably, as his own; but that we feel, unless there is some common ground of thought, progress in one path is impossible. We beseech our readers to ponder well the thoughts hereintofore traced, to give them fair play in their consideration, and to go on with us as far as they feel they are safe and warranted in reason.

The series of papers of which this may be regarded as the preface, has cost us in the projection much thought; and in the execution they will require much labour. Yet if they are productive of such results as we desiderate, we shall not look back regretfully to the hours in which these papers were planned, and—if it so chance they be—perfected. We opine that in few minds has the vast significancy of one true human life received sufficient prominence. If it had, then would we have higher thoughts of the worth of our own lives, and nobler resolutions as to the right exercise of the powers with which we have each been entrusted. To show this is one of the chief aims of the present series. They will not be arranged in chronological order, nor will they be confined to any particular class of men; and yet it is hoped that such completeness may be attained, as to leave no great epoch unrepresented by its guiding spirit, no mode of life unpictured in its noblest form. Of the difficulties of such a task we are fully conscious. We enter on it with humility and anxiety, yet not wholly destitute of the hope that we may be able to make our readers understand how man has hitherto worked out his destiny, and "perceive how the banner which God has set up is still borne pauselessly onward," amid all the din, confusion, and anguish, which mingle together in the battle of life.

VIRTUE.—

What is virtue but repose of mind?
A pure ethereal calm, that knows no storm
Above the reach of wild Ambition's wind,
Above those passions that this world deform?

Thomson's "Castle of Indolence."

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE ARTICLE.—I.

"The most illiterate Christian, if he can but read his English Bible, and will take pains to read it, will not only attain all that practical knowledge which is essential to salvation, but, by God's blessing, he will become learned in everything relating to his religion in such a degree, that he will not be liable to be misled, either by the refuted arguments or the false assertions of those who endeavour to engraft their own opinions upon the oracles of God."—*Bishop Horsley*.

DOUBTLESSLY I shall not walk long in the road I have taken, before I have some one endeavouring to oppose, if possible, my progress in the negative course I have chosen. Well, be it so. It is pleasant, it is edifying to come into contact with the contributors of this serial, who can discuss the subjects placed before them with calm consideration and after due thought. Let us each bear in mind, as far as possible, a favourite motto of my own, as, by so doing, we shall not waver from our point unless convinced of error, *i. e.*, that the principles held on either side, as the case may be, have not sufficient foundation. The motto is,—

"Let us think before we speak, and, when we have honestly spoken, abide by what we have said."

"Is a revision of the authorized version of the Bible necessary?" No. And why not?

Having carefully read that sacred book in the manner recommended by the pious John Newton,—"I know not a better rule for reading the Scriptures than to read it through from beginning to end; and when we have finished it once to begin it again. We shall meet with many passages which we can make little improvement of; but not so many in the second reading as in the first, and fewer in the third than in the second,"—I will consider its faults (if such a word may be used without irreverence) and the objections which have been raised against some portions of it—I refer more especially to the Old Testament,—under the two following heads:—

1. Whether the sins of former generations are not recorded with too great *plainness*, rendering the advisability of the reading of such portions, especially by children, a matter of question so far as regards the really good effect which the same may have upon their minds and lives?

2. Whether the phraseology of the Bible might not be improved by making it more in accordance with the scholarship of the present day?

As to the first fault or objection—admitting for a moment, for the sake of argument, that it is well founded—I confess I do not see how any human power or authority for its alteration could be exercised or given, which would not be derogatory to the divine character. We have no right to take from any more than we have to add to the Scriptures (Rev. xxii. 19). They were written for our instruction as well as that we might find in them the means of salvation. What is contained in them has the impress of inspiration. If the doings of the earlier race of mankind are shown forth to us *plainly*, we are thereby informed (1) that they were no more pure and spotless mortals than ourselves; (2) that it is wrong to imitate them by following that portion of their life which is not consistent and proper; (3) that it is right, and a glory to us, to shape our course in such a way as shall fit us for a blessed eternity, and the happiness of that better world prepared for the redeemed from among men. How are children injured by reading the alleged objectionable portions alluded to? I know not, and, therefore, cannot admit that they are; for in this case, knowledge that it does is balanced by knowledge that it does not, and the arguments are equal. The parent or the teacher instructs, and if these have piety of mind—and this is the grand point, after all—why fear the result? The objection cannot be of importance enough to have much (if any) weight with the thinking, pious part of the community.

Again, as to the phraseology, we have the opinions of learned and able men that the authorized version of the Bible cannot be improved to any great extent, if at all. Amongst those to whom I refer, I cannot help mentioning Dr. Cumming, with whom (though I altogether differ from him in other religious matters) I agree, chiefly as regards the sentiments to which he has recently given publicity on this subject. He has clearly proved (at least, as I believe) that we shall gain nothing by revision or alteration, whereas we may, and doubtless should, lose much by disturbing the present authorized version.

It should be remembered that the DOCTRINE of the Bible cannot be considered as erroneously put forth in the authorized version of Holy Writ. Oh, no! None have attempted, with any show of reasoning, to throw doubt on that point. The infidel may scoff, the sceptic may deride, but the *fact* remains, that the essential doctrines of Christianity are therein explicitly taught. What is founded upon truth can never be destroyed. What has borne the test of ages and of centuries gone by can never be uprooted, and be forgotten—even as a shadow that passeth away.

But, it may be argued, if the Scriptures could usefully be revised at the period when the present authorized version was adopted, why may they not now be again revised? I reply, that the Bible is not to be treated—*God forbid it ever should be*—as if merely occupying a place in the same category as other books. We may have one edition of a published work, or we may have ten thousand; each may be revised and improved as fancy or altered circumstances may dictate. This system, as regards secular books, is all very well, because readers are in search either of intellectual culture, or the gratification of their mind; and authors are bound—or at least, in general consider themselves so,—in order to make what they write saleable, to please the multitude. The "newer" the work—unless where old ones have a lasting and paying reputation—the more eagerly is it sought after. The BIBLE, however, stands *alone;* it is a pillar—yea, a rock—by itself; everything and everybody comes, more or less, under its controlling influence. Old age does not decay it, it crumbles not with time; though the paper on which the words are printed may become the "worse for wear," yet the WORD itself is never obliterated or defaced; its power fails not, its saving agency survives.

It strikes me, that the very circumstance of the *language* of the authorized version of the Bible not being that of the present day gives it a value of an extraordinary description. When we peruse its pages, we think of days gone by; we carry back our imaginations so far as may be, and then extend them on into futurity; we bring to our remembrance the sinners who have become repentant, the good men and women who have followed the precepts there laid down, the thousands who have read and studied what is therein recorded; and still the *same* book—oh, happy thought, that I can call it *blessed!*—remains.

We admire—at least, I do—an ancient building. I can meditate with pleasure upon the many things which make its name dear in history. Summers and winters, of no small number, have passed away, and the rocky stone of which the building is composed still exists. Who can view a cathedral or church of olden date, black with the dust of ages, without a feeling of reverential awe? Who can go in and out without a passing thought that the voices which have resounded therein, and the lips which have taken part in prayer and praise, are now silent, the allotted span being ended? Yet the building continues. It falls not. It will remain for years to come. But take down that building; place another in its stead; or even revise (if I may say so) the present fabric by alteration; surely we destroy, in some way or other, its pristine beauty. Scrape the walls, and you give them another appearance; take a few stones away, and put others in their stead, and you destroy the originality of the structure.

So it is with the Bible. The long time that has elapsed, since

the last revision, has given it an ancient aspect. Its worth becomes more and more year by year, because it is "nothing new." What we read therein now, our forefathers read before us, in the very same words, in the very same language; what was a treasure to them still continues a treasure to us, their successors. The Bible is my title-deed to heaven! I like its "old-fashioned" style. I like to feel, when I am reading that book, that, though other things may be revised and altered, I am resting on that which is the same yesterday, to-day, and always.

How much of the glory of our antiquity shines in and from our good old English version! Its very history is holy ground—a wondrous epic, full of poetry and sacred beauty. Who can read its pages, so often baptized in tears, when not bedewed in the martyr's blood—who can look upon it, the treasure-store of comfort, hope, and glory to many a wan-worn saint—without feeling that these are enhancements to its worth? See the Covenanter, stealthily yet prayerfully conning its grand old glowing page, till thought has illuminated it more gorgeously than the pencil of painter could ever place on the canvass. See the groups that hasten to the cathedral niche in which "the page of promise" is, for its very preciousness, chained up. See the long array of holy scenes in which its words have been breathed like soft incense up in prayer to heaven, or thundered like the storm-blast over the impenitent soul, until it shivered in its agony and called for mercy from the vengeance dire *it* menaced. Is there not the sacredest poesy of the human harp shown there? For now more than three centuries Christians have drawn from its hallowed sentences the strength which has nerved them in their struggles against temptation and sin. Its echoes reach us from afar. All down the period of England's greatest eras have its tones descended; and the holiest associations are twined together with its simplest phrases. Our mother's prayer, our own infant supplications, are each found in its holy teachings; and we cannot bear to break up those dear old memories.

We cannot but believe that the "pulling to pieces" of the present authorized version would, after a while, lead to the utter uprooting of all that is good and holy, inasmuch as if it be right to revise the Scriptures now, it would be so at another time. There could be no limit set as to how often or how seldom; if we begin, others would go on. Permanence would be at an end—change would be the only permanency. So long, however, as our present version remains as it is, we may hope for stability. The *people*—or at least, most of them—have always thought—yea, entertained it as a persuasion, that the Scriptures are and should be unalterable; destroy that thought, and it will, I fear, be soon found that indifference will take the place of faith, consistency, and propriety. There are—let us frankly confess it—men in the present day who have attained a high standard in

knowledge, either from the *force* of education or from *natural* ability; but let not such knowledge be exercised in the revision or alteration of the Bible. That book is precious, even as it is. Protest we, then, against its being tampered with; it is our mental "daily bread," so to speak; it has taught thousands the way to the eternal, happy home; and, indeed, it teaches every one that way, if they will only do as they are therein directed.

I would suggest, in preference to revision, that remarks might be compiled on those portions which may need observation, and, after being *duly authorized*, bound up with the present version, placing such remarks, *with proper references*, at the end. The whole would thus be together, forming the *one* volume, thereby answering every end, and yet, in reality, altering nothing.

On no account, however, let the fabric of the book itself be touched.

> "This lamp from off the everlasting throne
> Mercy took down, and in the night of time
> Stood—casting on the dark her gracious bow—
> And evermore beseeching men, with tears
> And earnest sighs, to hear, believe, and live."

May we as such reverence it, and lay no unhallowed hand upon the ark of God. If it reveal to us "the only true God, and Jesus Christ whom he hath sent," the great, primary end of its being given to man is accomplished. Human learning is too apt to be puffed up with the vain conceit of its own subtlety and wondrous penetration; but if the foolishness of preaching has made men "wise unto salvation," we see no good reason to suppose that the trivial inaccuracies or inelegancies of our present text will hinder its grand mission of peace. Therefore let us, as heretofore, "use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where we delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase our awe and excite our devotion to the Deity there preached and adored." Let us value our Bibles as above price, and take heed *how* we discuss religion, lest we tread irreverently on holy ground.

Bristol. R. D. R.

AFFIRMATIVE ARTICLE.—I.

"The labour bestowed by so many of the learned upon the just interpretation of *this inestimable book* is of itself an attestation of its worth, and countenances the supposition that Divine Providence has appointed it for the attainment of great designs."—*Seiler's "Biblical Hermeneutics."*

THE most salutary measures have been the result of compromise. In most questions, since zealots always go the length of their tether, there are extremes, and it usually happens that truth lies about midway between them. And between them do thoughtful men generally take their stand. We take such a position in

the Bible discussion. We are neither so conservative in this matter as to believe that our authorized version is faultless—as to resolutely oppose any alteration—as to rail against any proposals for improvement as "doctrines of devils." Nor, on the other hand, do we declare it to be full of faults, and clamour for a *new* translation. We by no means think slightingly of our English Bible. Indeed, few can value, reverence, love it more than we. Of no ancient book, perhaps, is there a translation extant worthier of praise than this. It reproduces, for the most part, the very spirit of the original. Isaiah loses little of the eloquence of his appeal, or Ezekiel of the fire of his denunciation, or Paul of the vigour of his reasoning. The Book of Job, even in our translation, is an unexampled poem. Our version gives us, as far as is consistent with the genius of the English language, now the unrivalled conciseness of some portions of the text, now the beautiful diffuseness of others. And we value the English Bible for its pure Saxon speech. Nowhere is shown so clearly the beauty and yet the dignity of the native element of our tongue. The translation is unequalled; we would not, even if we could, have another. No; let the *fungi* and the slight corruptions be removed from this "well of English undefiled," that it may be truly the "water of life, pure as crystal;" but by no means brick it up and open another. We want not our grand old Saxon changed into a semi-classic dialect, somewhat thus:—"The Lord is my pastor, I shall not be indigent. Thou anointest my head with odoriferous unguents, my chalice overfloweth." Give us rather the simple but sublime words which have cheered thousands of trustful Christians:—"The Lord is my Shepherd, I shall not want."

We have only to look at the miserable partial translations put forth by the Americans, to see the hopelessness of obtaining a worthy re-translation of the Bible. We do not regret this, because we see no need for a new translation. But our translation, though it be unapproachable in its excellence, though it be valuable, beautiful, grand, is faulty. What human work is not? And is it not to be expected that a work requiring accurate scholarship, performed when learning was at a comparatively low ebb, would manifest faults and blemishes in an age of clearer light, more accomplished scholarship, riper learning—an age in which the general principles of translation are better understood—in which the investigations of learned men have led to the attainment of a better *text* than was then used?

While expressing our belief, therefore, that it is in the main a most excellent translation, we do not think that it is the best possible translation. That we are not alone in this opinion is amply proven by Bishop Lowth's version of "Isaiah;" Dodson's translation of the same prophet; Stock's "Job;" Blayney's "Minor Prophets;" Gilbert's, Wakefield's, and Bishop New-

come's separate re-translation of the "New Testament;" "The Book of the Twelve Minor Prophets," by E. Henderson, D.D. These are all good men and true, known to the church. It is not our duty to guarantee the superior excellence of these different versions to that of our own; we only point to them to prove that there is a notion prevalent that the present authorized version of the Scriptures requires revision.

Faults have been pointed out in large numbers, and their emendation has become absolutely necessary. There is an uneasy sense in most minds that the English version is not entirely trustworthy. Every Sunday one hears the preacher telling his congregation that the original sense of his text is not adequately represented in their Bibles. And if, in an argument, one quotes Scripture, one's opponent immediately declares that the Hebrew or the Greek, as the case may be, is wrongly translated; and he volunteers a rendering of his own, or gives the one adopted by some modern luminary. Or else we are told that there are grave doubts of the authenticity of the passage; that there is some interpolation or error in transcription, or something of the sort. Anon we find a collection of emendations published by some plodding, long-winded German; or some English compilation of his researches.* The result of all this is, that the general reader comes to feel that he cannot implicitly trust the English version. Such a state of things should not exist. These doubts, as far as possible, should be set at rest by authority—set at rest for a century or two at least. Some of our *savans*—and there are plenty fit for the work—should give to the world a revised and correct English Bible—should give men the benefit of the vast and important critical researches of modern times.

We assert, then, the necessity of a *revision* of our authorized version. We maintain that it has many faults; that these faults are not slight, but very important; that they exercise no small influence; and that that influence is injurious. If we show this, the necessity for revision will be proved. Its practicability *we* have nothing to do with.

Some of the faults of our English version.

1. *Suspected passages are not pointed out.* The general reader scarcely knows that there *are* such, and still less does he know *which* they are. And so he bases his theories on passages all but proved to be spurious. For instance, what general reader is aware that the latter half of the last chapter of Mark is the production of another and a later hand, perhaps St. Peter (see 2 Pet. i. 15, 16)? or that grave suspicions have been entertained of the genuineness of the last chapter of John's gospel?

* We must draw the attention of those interested in this subject to a very useful work by a contributor to the *B. C.*, S. R. A., entitled, "Emendations of the Text of the Greek Testament." Judd and Glass.

"The panting breath and hurrying steps of life"

should be expended on gaining the summit of being, by the exertion of that majestic strength with which faith gifts the soul. To live so is to be great.

Greatness is twofold, *personal* and *historic*. Personal greatness is the performance of the duties of that station in life in which we find or make ourselves a place. Historic greatness consists in carrying forward the purposes of being, in working out the pre-ordinations of which man is the subject. The one is the doing of that which befits our own individual being in any given set of circumstances; the other is the doing of that which befits ourselves and the circumstances. Each individual being is linked to all the past as well as to all the future; the former affects him, the latter he affects. Time, society, and the phenomenal world all operate on us, and we on them. To be one of those to whom, amid all the surging turbulence of change, and chance, and time, the word duty is the highest, holiest, and most effective, is to be *personally* great; but to be one of those whose word or act affects the ongoings of the world's affairs, and gives the impetus which drives them on along the predestined "groves of change," is to be historically great, is to be one of—

"The kings of thought,
Who waged contention with their Time's decay,
And of the Past are all,—that cannot *pass* away."

At the day-dawn of an event, the great man is up, girt for toil; he thinks, he works, his thought becomes a fact, and he himself is recognizably great. Clear thought, brave heart, and readiness to do or say whatever is required, these are the characters which mark the world's greatest men, the men that not only *make*, but *are*, history. All history is *triune*—excitement, purpose, accomplishment; agent, activity, result; condition, cause, consequence; and the great man is the central of the three, the creative, the invigorative power which, having changed itself, rests not till it change the world.

While giving utterance to such opinions as these, let us guard ourselves from being understood as asserting the divinity of great men. We entertain no such belief. We think that the great man is he whose being has become suffused with the great primal truths of duty, and who, in working these out into act, co-labours with the Deity—unconsciously, it may be, and often is—in the development of his purposes among men. As He has pre-determined not only the purpose, but the pathway of the planets, so as He predestined, not only the supreme, but also the ultimate end of human life; and whoever walks himself, or causes others to walk, in the ascending path along which his divine influences exert themselves, is in very truth a co-worker with God. As He has pre-established the several proportionate

harmonies of sound, the proportional atomic co-efficients of matter, and whosoever discovers these ratios, and arranges sounds or atoms, as the case may be, so as to produce new manifestations or phenomena, is aiding the development of the true purposes and uses of nature, so is he who discovers the relations between duty and destiny, and acts himself, or causes others to act, in the manner most likely to produce the consentaneous action of both, *i. e.*, to effect the purposes of both, in their truly pre-arranged unity and harmony.

Not only do we dissent from the Carlylese doctrine of the divinity of the great man or hero, as an estimate of humanity by far too high; we also object to the Coleridgean dogma, that "the great use of history is to acquaint us with the nature of man," as by far too low. We look upon history as a revelation of Providence, an incarnation of a divine purpose wrought out by human agencies, a record and detail of the modes by which "the ways of God" have been traversed by human feet. Neither are we quite satisfied with the definition of history given by Cousin, viz., "L'histoire est la manifestation des vues providentielles de Dieu sur l'humanité."* We believe that history is the conjoint result of an overruling purpose in God, wrought out and effectuated by man, by homologating, of his own free-will, this divine purpose as his own. In this point of view life is a purpose-governed gift, of which the performance of duty is the condition; history a pre-ordained series of incidents, whose co-efficients are the Divine will and the human will, whose theatre is space, and whose scene-changer is time; and true greatness the fulfilment of the personal or social duties of life with honesty and ready zeal.

The words which we have chosen as the representative to you and to ourselves of the all-suffusing idea of the present series of prelections may perchance require a moment's consideration, if not explanation and defence. Epoch — from the Greek ἐποχή, a resting-place—seems to us peculiarly indicative of that class of events in which one phase of life has its close, and a new manifestation of it takes its rise; and those persons are, in our opinion, justly called Epoch-Men, in whom these changes have their "form and glory," whose names are the landmarks of history, whose efforts are the heritage of men, and whose works bear the impress of progress, truth, and goodness. Not that we wish to be hereby debarred from entering on our lists the names of many whose lives, viewed as a whole, may be far from untarnished and pure. Often, indeed, it may be far otherwise; for though true personal greatness can only result from the honest performance of duty, historic greatness may be acquired by some

* "History is the manifestation of the supervision of God over humanity."—"Cours du Philosophie," 7ième Lecon, p. 208.

lack of distinction between prose and verse; the punctuation is frequently wrong, and frequently obscures the sense; there is no use for quotation marks; postscripts without any authority are appended to the epistles; and numerous insertions are made, which are utterly unwarranted by the text.* Upon these faults we will not now enlarge. The bare enumeration of them ought to convince every one that our English Bibles need, and must have, revision.

Wherever error exists, it ought to be removed. A truism certainly; but the very fact that there are opponents to the revision of the Bible, shows that this truism needs repetition and enforcement. But especially should we be careful to remove error, when it exercises a definitely injurious influence. We have endeavoured to show that such is the case with our English Bibles.

Men tell us that the authorized version points out the way of salvation plainly enough, and that that is all we need. Would they say the same of any other book? We may understand an author's meaning, but is that any reason why he should neglect *errata*, and leave his second edition unrevised and uncorrected? A dirty window may let in light; but is that any reason why it should not be cleaned?

If it is true, as Cecil says,—and what Christian will deny it?—that "the Bible resembles an extensive garden, where there is a vast variety and profusion of fruits and flowers, some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it which has not its use and beauty in the system;"—surely it will not be amiss to ask that the weeds be taken out, and that such plants as are not cultured in the best mode should be so now.

Men tell us that the errors of our Bible are of little moment; that truth is written and made plain, that he who runs may read; and that the wayfaring man, though a fool, cannot err therein. We allow this of the *original* Scriptures, but not of the *English* version. The errors in it, already pointed out, are not of little moment, and the wayfaring man, though not a fool, may err, and *does* err, therein.

It is strange that while we have the benefit of various readings, emendations, competent editorship, in the case of our classic works, we allow a book which is infinitely superior, infinitely more important, still to remain "with all its imperfections." It is strange that while we are most careful to have the strict sense of every document of *temporal* importance, we are satisfied with an imperfect and garbled rendering of documents which concern our spiritual, our *eternal* interests. It is strange that we allow

* These two faults are corrected in the deservedly popular "Paragraph Bible," published by the Religious Tract Society.

the most valued, the most loved, the most extensively read book to remain the most erroneous. We have every means of correcting its faults, and we yet leave them as perpetual stumbling-blocks, and as blots upon the glory of its pages.

Does it not seem almost a dishonour to the Father, to leave in such case his choicest gift to man? Does it not seem a carelessness towards that which has bestowed the greatest benefits upon human kind? Does it not seem a disregard of the interests of our race, to allow that which it most reverences to exercise upon it, however slightly, an influence which is injurious?

We must have a revision of the Bible. The sects are united in desiring the boon. The Americans express themselves willing to receive it from the mother country. All who have the interests of pure and undefiled religion at heart, see its necessity, and long for it. And if our age does not give it, the next will. Let us not disregard our privilege, and lose the reward and the honour of effecting this labour of love.

Cambridge. THRELKELD.

ECONOMY is one of the chief duties of a state, as well as of an individual. It is not only a great virtue in itself, but it is the parent of many others. It preserves men and nations from the commission of crime and the endurance of misery. The man that lives within his income can be just, humane, charitable, and independent. He who lives beyond it becomes, almost necessarily, rapacious, mean, faithless, contemptible. The economist is easy and comfortable; the prodigal, harassed with debts, and unable to obtain the necessary means of life. So it is with nations. National character, as well as national happiness, has, from the beginning of the world to the present day, been sacrificed on the altar of profusion.—*Spectator's Key.*

THE LOVE OF EXCELLING.—This passion always chooses to move alone in another sphere, where nothing noble or important can be achieved, rather than join with others in moving mighty engines, by which much good might be effected. Where did ambition ever glow more intensely than in Cæsar, whose favourite saying, we are told, was, that he would rather be the first man in a petty village than the second in Rome? Did not Alexander, another madman of the same kind, reprove his tutor, Aristotle, for publishing to the world those discoveries in philosophy he would have reserved for himself alone?—*Tucker.*

CONTENTMENT.—

Not that which men covet most is best,
Nor's that thing worst which men do most refuse;
But fittest 'tis that all contented rest,
With what they hold: *each hath his fortune in his breast.*"

Ed. Spenser.

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

AFFIRMATIVE ARTICLE.—I.

To enable the mind to "distinguish things that differ" is, in the majority of cases, the chief aim, and constitutes the chief value, of intellectual training. Judgment, in its simplest sense, is nothing more than comparing ideas together, and "distinguishing" whether, and if so in what degree, they differ. Upon the clearness, nicety, and truth of our distinctions the whole value of our reasonings and conclusions depends. Hence arises the frequent superiority of the practical man over the mere theorist. The *eye* of reason is a nobler faculty than the *hand* of experience; yet it is often more deceptive. Experience gives the mind a tact and instructive skill in seizing upon slight distinctions, which might escape, perhaps, the keen mental gaze even of a Newton or a Plato. We see these remarks illustrated in a countless variety of instances. Ancient philosophy shows us the *eye* of reason, attempting vainly, by the keenness of its gaze, to penetrate into the hidden mysteries of nature's laws, and of the phenomena of existence. Modern philosophy, again, shows us the *hand* of induction and of experience, cautiously, yet surely, feeling its way up to the grand discoveries which crown the three centuries since Bacon wrote his world-famed "Novum Organum." The whole history of mankind sets before us practical art as the pioneer of scientific truth.

The best trained mind, therefore, is that which shall most nearly approach to that exactitude which results from clear reasoning, guided by experience and practice. Viewed in this light, discussion may be regarded as highly educative. Many—perhaps we should say most—of the discussions in these pages have a practical value. The opinions of the public upon such questions as State Education, Taxation, the Revision of the present version of the Scriptures, the Maine Law, &c., react directly upon the whole nation. The question of Sabbath Observance necessarily influences the conduct of every individual. But there are other questions, whose practical influence is slight and indirect, and solely of an educative value, in strengthening and fixing the mind upon the fundamental principles of morality and social philosophy, in exercising exactitude of thought and reasoning, and in teaching us to attain that delicacy of percep-

tion and soundness of judgment, which alone will enable the mind to unravel the knots of casuistry, by rightly "distinguishing the things that differ."

The discussion now before us belongs to the class purely educative. To an Englishman, either of the alternative replies is a matter of no moment in itself. Serfdom is an impossibility in this country. If an advantage to a nation, it is an advantage beyond *our* reach; if an evil, it can neither be felt nor feared by *us*. It is true that the question has a distant and indirect interest for us, from its close relation to the power of a state which lately has been, and at some future day may again be, arrayed against us in the dread conflicts of war. Sir James Graham, a few months ago, as our readers may probably remember, enlivened the after-dinner speeches of an agricultural gathering in the north of England, by maintaining that Russian serfdom was a national benefit to this country. The worthy baronet possibly believes that Russia is great *in spite* of serfdom, and that, consequently, to destroy that institution would be to increase her power for evil. In this light, the question might appear to have some interest to Englishmen. But on the other hand, when we reflect upon the matter, the interest, if any, is at once seen to be completely speculative. Every one knows the consequences of our *direct* attempts, as a people, to influence the mind of our American cousins on the topic of slavery. The lady-remonstrants of Sutherland House found that even their *sex* could not shield them from a rough and contemptuous reply. At this moment, too, the world is watching, with a half smile of contempt, the utter inability of the governments of France and England either to coax or to threaten the petty tyrant of Naples into the observance of the mere decencies of humanity towards his oppressed subjects. Who, then, can dream that England can, by any direct effort, affect the instituted serfdom of Russia? Serfdom may be the mainstay of Russian might, or the worm at the root of her greatness. In either case, *we* can only look on idly; we can scarcely hope to hasten its decay, or to prolong its duration.

But when we turn to view the question in a purely educative and intellectual aspect, it becomes invested with considerable interest. We propose, therefore, shortly to glance at the principles involved in the solution of the matter before us. It is not improbable, if the question were proposed suddenly to any large number of Englishmen, and their off-hand opinions collected at once, that an overwhelming majority would declare that Russia is great *in spite* of serfdom. What! they would rapidly reason, can the greatness of a nation depend upon the fact that the larger portion of its people are crushed in the iron hand of oppression? Is not knowledge power; and can knowledge co-exist with degradation and barbarism? Can knowledge flou-

rish where three-fourths of a people are held and kept on a level with "the beasts that have no understanding"? Was not Greece great because of her love of liberty? Did not a few strong arms, nerved by freedom, hurl back the countless thousands of barbarian slaves from *her* shores? Did not liberty inspire those deeds which have shed a halo of glory over her history that the darkness of two thousand years has failed to dim, and which, to this hour, renders her soil classic ground? Could England have been great had she not been free? Does she not stand forth the happiest, the noblest, and the mightiest, because the freest, of earth's nations? Nay, do we not recognize in Russia herself the weakening effects of bondage? Is she not greatest in her diplomacy—a power wielded by the few freemen who stand around her throne? Did she not prove more than a match for her foes in strategy and in generalship, the arts exercised by the freemen at the head of her armies? Was not her pride humbled, and her military greatness overthrown, in those "soldiers' battles," where her serfs so repeatedly gave way before the freemen of the West? Did not insurrection burst forth among the serfs in the Ukraine? Was not enslaved Poland the dead weight which dragged her down, weakening her strength, by neutralizing half her armies? Such, and a thousand like considerations, drawn from the pages of history, would rush to the mind, and prejudice the judgment. To associate serfdom with a nation's strength, and to refer greatness to oppression, would seem to many a desecration of the most cherished principles of the freeman's heart. Enthusiasm, far more effective than logic, would hurry away numbers? and an impulse of the heart would be mistaken for an impartial judgment of the mind. All distinctions would probably be overlooked. The verdict of the conscience against serfdom and oppression, and the righteous condemnation given by the heart, would be coupled with the axiom, that a corrupt tree cannot bring forth good fruit, and the demonstration that Russia is great *in spite* of this hideous feature of her social polity would be thought complete.

The history of popular opinion in all ages furnishes innumerable proofs of the tendency even of the best of our race—of those sincerely anxious to arrive at the truth—to fall into this erroneous style of reasoning. The only remedy, therefore, against such tendencies is in educating and training the mind, to enable it to resist the impulse of the moment, and to "search and see whether these things be so." The goodly fruit may then prove to be like the apples of Sodom, fair without, but dust and ashes within—fruit fitly in keeping with the corrupt tree which bore it. The majestic pyramid may be found to be but a huge funeral mound, enclosing the bones of the nameless and forgotten.

That Russia is great, none will deny; but before we can trace the influence of serfdom upon her greatness, we must ascertain

in what her greatness consists. It is in vain to seek for the formative cause, until we comprehend the nature of the resulting effect. A moment's consideration shows that greatness and liberty have, in some cases at least, little relation. Russia is great, and not free; England is great and free; Switzerland is free, but not great; Spain and Naples are neither great nor free. Rome was mistress of the greatest empire the world had ever seen, when she was herself the slave of Nero. She had been free in the days of Brutus; but, as her freedom sank, her greatness rose. The zenith of her power was the death-hour of her own and of the world's freedom. Athens knew no system of serfdom when her greatness sank before the might of Sparta, the cruel and barbarous mistress of the Helots. These inversions and oppositions at once show that the question before us is not one to be hastily decided upon a mere moral prepossession *against* serfdom, and *in favour of* freedom.

What, then, is the nature of Russia's greatness? A great *people* must, to some extent, be a free people. Every restriction on their freedom is a diminution of national strength. Every serf is a cypher in the sum total of that people's greatness, regarded as a community, and with respect to their internal resources and strength. A few moments, however, will suffice to convince any one that the Russian *people* hold a very low rank in the scale of greatness. The glimpses which the "special correspondents" at Moscow, and the numerous works on Russia which have appeared during the last two years, afford us of the internal condition of Russia, all concur in proving her *population* to be far below the level of that of any other European nation. In religion, in education and intelligence, in the arts, manners, and social habits of life, there appears to be little to choose between the Russian peasantry and the semi-civilized communities of Asia. To the greatness of civilization Russia can lay no claim; in this respect she is the least of European states. Judged by the standard of internal and domestic greatness, which consists in the aggregate of individual elevation, the hordes of Muscovy can scarcely at all be tried.

Closely akin to, and indeed resulting from, this internal greatness, is the greatness of moral influence. Indeed, the latter may be regarded as a manifestation and exercise of the former. The influence of British opinion—the frank, unrestrained judgments of the free-born millions of this land—expressed and enforced by a free press, is an active power, a living, working strength, which is felt to the ends of the earth. Proudly and hopefully we look upon the moral influence of the free thought and enlightened opinion of the English nation as the greatness of her strength, as the most potent, steady agent (in the hands of Providence) of the world's regeneration. The angry diatribes of a portion of the American press show how its influence is felt

in another hemisphere. The frequent seizure of our journals on the continent, and the interest with which the progress of English opinion is watched by foreign rulers, all point to the power of free thought, and attest the greatness of this country. We need not hesitate a moment as to the claims of Russia to this kind of national greatness. The moral influence of the Russian people, as a people, is nothing—is absolutely non-existent. The moral influence of her rulers is almost as complete a nonentity. Her schemes of aggression, cherished and steadily pursued without remorse or scruple; her baseness and treachery, both in council and in war; her finesse and evasions,—all these have sunk the name of Russia. Even as we write, the Russian manifesto in respect to the disputed points of the late treaty shows that there is no species of moral fraud, however contemptible, to which Russian diplomacy will not descend. Her version of the dispute about Bolgrad is an unblushing confession that her diplomatists practise the arts of the thimble-rigger!

Again, there is the greatness of industrial development. The planter of South Carolina demands slavery as necessary to industrial development (at least, in those tropical regions in which he dwells), and points to the disasters and struggles of our West Indian colonies as a proof of his position. His fellow-republicans in the North join issue with him, and maintain that their own superior industrial development is due to their freedom from the blight of slavery, and that the same principles would produce the same effects all the world over. A similar dispute might be raised as to the effect of serfdom in Russia, had she even the industrial development of the slave states of America, whose origin, however, compared with hers, dates but from yesterday. But we evidently see that there are other causes at work; for Russia is just entering on the career of civilized industry. She has yet to intersect her empire with canals and roads. She is now begging, cap in hand, for funds to construct railways—railways which, when made, will, for generations to come, be but military highways. Her pine woods are yet to be cleared and thinned, her mineral wealth to be explored, her wild beasts to be extirpated. Her plains are yet mere boundless wastes—wild steppes—as fruitless as the desert sands. Her looms and furnaces, her Manchesters, Birminghams, Leicesters, and Sheffields, are yet to rise. Her industrial greatness is a shadow; its career is yet to be begun. In this respect she is not great, either "because or in spite of serfdom," for she is not great at all.

Again, there is commercial greatness. In this respect our own country and the United States share an unapproached supremacy. Russia stands lowest on the scale. Her commerce is yet in its infancy. Hides and tallow, deal and mats, are the rude subjects of her barter. Even Turkey, so often regarded as

a barbarian power, a mere Asiatic interloper among European states, has a commerce more lucrative and valuable to *us* than all our dealings with Russia, even including the corn traffic of Odessa and the southern ports of Russia. A fair estimate of the Russian commerce may be made by considering the effect of the late war, which shut her produce out from this country, the emporium of the world. We found our supplies of corn from the Black Sea diminished; but this was more owing to the interference with the agriculture and trade of the Danubian provinces than to the loss of Russian-grown wheat. And beyond this, the stoppage of the commerce of a mighty empire only sufficed to raise the price of tallow candles, ropes, and deal planks in the price current of the world's chief mart of merchandise. Look at the list of Russian prizes taken by the allied squadrons, and the condition and character of Russian commerce is soon estimated. Commercial greatness is excluded, therefore, from the question before us, for it is non-existent. Commerce is yet in its swaddling clothes in that empire—too young to be either fostered or crushed by the existence of serfdom.

As connected with the last two aspects of national greatness, we might refer to *wealth*. We, however, need not enlarge on this topic. A country that is only approaching the threshold of industrial development, and whose commerce is yet in its infancy, *cannot* be wealthy. Russia *is not* wealthy. A two years' contest by land alone has prostrated her strength and shown her weakness.

We have now distinguished various aspects of national greatness, and shown them to be excluded from the present debate. The question is thus narrowed down and cleared of that extraneous matter which affords opportunity for so much of prejudice or sophistry. Russia's greatness is *political* solely—the greatness of territory and military strength. It is the greatness of physical force. Moreover, it is the rudest form of military greatness which Russia possesses—that which is essentially barbarian—which gains aid from civilization only in respect of the implements and arts of warfare. This species of strength has been well described by Macaulay. "Of the strength," says he, "which consists in extent of territory and in number of fighting men, a rude despot, who knows no law but his own childish fancies and headstrong passions, may have more than falls to the lot of the best and wisest government. But the strength which is derived from the confidence of capitalists such a despot can never possess. That strength—and it is a strength which has decided the event of more than one great conflict—flies, by the law of its nature, from barbarism and fraud, tyranny and anarchy, to follow civilization and virtue, liberty and order." Amply are these remarks illustrated by the late war—by the triumph of the allies over the huge physical strength of Russia.

Now comes the question, Is such military greatness, such brute force of numbers and of territory, increased or diminished by its connection with serfdom? Search the pages of history, and find the state which has exhibited this barbarian strength in union with liberty. Look at the Egyptian, Assyrian, Persian empires; at Carthage, and the four kingdoms into which the bubble empire of Alexander split. Look even at Greece, where Lacedæmon, the patroness of Helotry, at length stood victor; or at Rome, selling nations into slavery, dragging captives at the wheels of her chariots of victory, and rearing hordes of gladiators for the ferocious spectacles of the amphitheatre. Look, too, at the barbaric tribes of Huns and Vandals overwhelming the earth with violence. Ancient history is one continued proof that barbaric strength is the offspring of barbarian polity, is connected with and strengthened by serfdom and oppression. Modern history illustrates the same truth. We may write down nations in the order of their internal freedom, and the list will be the inverse order of their purely military strength. England, possessed of an empire on which the sun sets never, stands first in liberty and last in military organization. Russia is lowest in freedom and civilization, and most giant-like in military power.

The considerations already pointed out are sufficient to justify and to prove the position, that Russia is great *because* of her serfdom—because she is in that semi-civilized state in which serfdom is possible. The reasons are obvious. The freeman soldier must be paid a freeman's hire—must be clothed, fed, treated as a freeman. He must be lured by bounties. He is a subtraction from the nation's home strength. He is a costly burden on the nation's resources. But the serf is the cheapest article of war. His life is of less value than the coat on his back. He may be had by hundreds of thousands. In a word, the raw material (so to speak) of Russia's military strength—her only greatness—is rendered more abundant and cheaper by the existence of serfdom. Again, serfdom necessitates a more directly military organization. Where there are serfs to be ruled, there must be soldiers to coerce. Hence serfdom reacts directly in increasing the military organization of the Russian empire. Lastly, serfdom is the only safe basis of pure despotism. In the storms of revolutionary eras, when other states totter and are convulsed, Russia stands firm and unmoved,—she can even afford to help her neighbour despots in their extremities. The serf is helpless; the oppressed half freeman is dangerous. The Russian serf has no hope and no chance of liberty; while the Hungarian peasant is fired by hope, and often dreams that opportunity will crown desire. Serfdom is the bulwark of despotism—the rock on which tyranny may build securely. All else is shaking sand; and the despot who dreams to-day that universal empire lies within his grasp, may to-morrow tremble in

his capital. Let serfdom pass away, and the schemes of Russian aggrandizement are overthrown for ever. To it she owes her military might, her barbarian strength; *because* of it she is great; *with* it her destiny, as an empire aspiring to rule the world, is bound up. Firmly we believe that it is one of the merciful provisions of Providence, that, as an empire grows in internal strength, its brute force for aggression and conquest dies away. In this truth we see the distant fulfilment of the promise, that the day shall come when swords shall be beaten into ploughshares, and spears into pruning hooks; when nations shall learn war no more. The late contest has shown that, in proportion to its relative civilization is the unwillingness of a nation to engage in war, and its power of carrying it on successfully when once forced into it. Hence peace is a product (so to speak) of civilization. We have seen, too, that in proportion to aggressive strength and physical power for war is the inability to endure a lengthened contest. Hence new grounds of hope for the coming future are found in the bloodshed and fears of the past.

We have already exceeded the ordinary bounds, and now leave our readers to ponder on the distinctions we have drawn, and to decide how far we have shown sufficient cause for the opinion, that the greatness of Russia—such as it is—is a barbarian strength founded upon the system of serfdom. B. S.

HEALTH AND LONG LIFE.—Whether long life be a blessing or not God Almighty alone can determine, who alone knows what length it is like to run, and how it is like to be attended. Socrates used to say, that it was pleasant to grow old with good health and a good friend; and he might have reason: a man may be content to live while he is no trouble to himself or his friends; but after that, it is hard if he be not content to die. I knew and esteemed a person abroad, who used to say, a man must be a mean wretch who desired to live after threescore years old. But so much, I doubt, is certain, that in life, as in wine, he that will drink it good, must not draw it to the dregs. Where this happens, one comfort of age may be, that whereas younger men are usually in pain whenever they are not in pleasure, old men find a sort of pleasure whenever they are out of pain; and as young men often lose or impair their present enjoyments by craving after what is to come, by vain hopes or fruitless fears, so old men relieve the wants of their age by pleasing reflections upon what is past. Therefore men, in the health and vigour of their age, should endeavour to fill their lives with reading, with travel, with the best conversation, and the worthiest actions, either in public or private stations, that they may have something agreeable left to feed on when they are old, by pleasing remembrances.—*Sir W. Temple.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?

NEGATIVE ARTICLE.—I.

"Taxes ought to have no other end than the production of revenue, *with as light a burden as possible.—Bentham.*

It is customary for political economists to define capital as the sum total of the wealth of the community capable of gaining profits—the improvable property of the nation; and labour, as any active effort by which that property is made subservient to the necessities, comforts, or luxuries of the people. It is with capital and labour in this general comprehensive sense that we have to do on the present occasion, and our question is, *Which* ought to bear the greatest share of the expenses of Government, *i. e.*, taxation? We think a limited space will suffice to make it apparent that capital should be the most heavily taxed. This simplest truth of political science will be readily admitted, viz., that in return for the care employed in the protection, conservation, and improvement of life and property—in the government and defence of the commonwealth—in the carrying out of works beneficial in their results to the great mass of the people—in guarding the interests and in promoting the glory of the nation, each individual should contribute, according to his ability, a just share of the expenses to which the execution of these things leads, provided always that the modes in which these things are accomplished are in harmony with the views of the nation, as expressed by the votes of its representatives.

Capital being, as it is commonly defined, wealth already accumulated, is permanent in its own proper nature, and improvable, or capable of being rendered reproductive, by labour or the operation of nature's laws, and receives but a temporary diminution of its *latent* power of reproduction, by a withdrawal of some portion of it in payment of taxes, *i. e.*, the price paid for the prevention of evil and the increase of security. In consequence of the elasticity of its reproductive energy, it quickly re-acquires and assumes its dimensions previous to the withdrawal for governmental purposes. On the contrary, labour cannot, under any circumstances, become accumulated wealth. It is, by its very nature, and in its every operation, self-exhaustive. Labour expended is incapable of increase or reproduction. Hence, any portion of labour withdrawn for the expenses of Government

it is impossible to reproduce; it is lost to the community, and as such, is a national loss, incapable of replacement; therefore labour ought to be more lightly taxed than capital in a just and equitable arrangement of national burdens. Capital, we have observed, is wealth accumulated, according to the laws of our own country, which, in the present case, we must adopt as the practical standard of the principle of taxation. Capital, property, or accumulated wealth, is taxed by what it is worth; that is, by its marketable value, or what it is capable of producing or becoming in a given time; but labour is taxed by its whole value in that same given time, not by what the value of a given amount of labour will produce in that time. In this we have an extreme instance of the flagrant injustice resulting from mistaken notions regarding the relative powers of capital and labour to bear taxation.

Great care is necessary in the present debate to avoid a confusion of those ideas which are popularly represented by the terms capital, profit, and income, with the terms capital and labour, in the terms of our question; as in the latter case they are used in a general sense, and in the former they have a particular significance—the one applicable to the routine of commerce, the other subservient to the development of political science.

Taxes operate upon wealth or capital, and labour, in various ways. We will examine these operations in their relation to the point at issue. Taxes imposed on wealth take so much of what it is capable of producing in a given time without labour; that is, of its necessary productiveness: its real, actual value remains intact, exactly as before the imposition of the tax; its produce is lessened, but, as capital, it is still the same, and its powers of future productiveness unimpared. On the contrary, labour by necessity suffers a diminution of its own proper value or bulk, by so much as may be withdrawn by the tax. Thus capital, by a tax of 1 per cent., is not reduced to a value of 99 per cent.; but supposing the tax to be annual, the interest of the capital only for the year is reduced to the extent of this 1 per cent., the capital remaining still 100. But such a tax of 1 per cent. on labour reduces the value of it to the labourer to 99 per cent., which shows that labour is incapable of receiving an equal burden of taxation, without suffering a progressive diminution, which constantly converges to complete exhaustion.

A tax imposed on capital, while withdrawing from its interest or its productiveness, unassociated with labour, cannot become an element in the cost of supplying those wants necessitated by man living in civilized society, because the interest only of the capital suffers diminution, and this diminution cannot become an addition to the consumer, because the consumer is not the owner of the capital, but a purchaser of the surplus productiveness of that capital; and as the number of consumers or pur-

chasers of that surplus productiveness is necessarily the same before and after the imposition of the tax, the value of such surplus maintains an equilibrium in its value to the owner of the capital and to the consumer, in accordance with that axiom of political science,—Supply and demand continuing equal, the value also continues equal, or the same. Not so with labour, as, from its very nature, it must of necessity become *a* chief element in the cost of all productions, if not *the* chief cost; hence a tax imposed on labour must be borne by the consumer, through an increase in the cost of production; then, if the cost of production be increased by a tax on labour, two things must of necessity result,—a diminution in the quantity consumed by the inability of consumers to purchase, and the injurious competition of foreigners not subject to the tax, who would be able, by their freedom from the tax, to supply consumers at a lower cost than the tax-paying producers or labourers. Hence the national prosperity would be proportionately and injuriously affected by an equal tax on capital and labour, because the demand for labour decreases with the consumption, a surplus of labourers is thrown upon the community, pauperization increases in proportion to the destitution and suffering of the surplus labourers,—all of which points are of paramount importance to the national prosperity in the estimation of all sound political economists, whose constant aim is to avoid such a catastrophe by apportioning a lighter tax to labour than to capital.

This feature in the effect of taxes on labour cannot be too carefully considered nor too forcibly expressed, as the keen competition of foreign producers, more lightly taxed than our home producers, has already displaced many branches of manufacture, both in foreign markets and at home—those who formerly were consumers of our surplus productiveness having now become producers; and we have assumed their position, and are consumers of their surplus productiveness, from the very fact that their labour has not the same amount of taxation to bear as ours, and, consequently, their surplus production has not the factitious addition of excessive taxation. Instances of this nature are "familiar as household words" to all that are practically conversant with manufactures and commerce; and the technical phrase is ever on their lips, "We are *cut out* of the market by foreigners." Taxation of capital being free from this objection—being under no circumstances an element in the cost of production—is, therefore, more justly to be chosen, as able to bear the greater burden of taxation.

We have seen that taxation on labour is an element in the cost of production; it consequently increases the cost of the productions of labour to the consumer. Whatever increases the cost of the necessaries and comforts of life to the community, is found to increase misery, destitution, sickness, and mortality.

These circumstances of the social state, of necessity, withdraw from the quantity of labour possessed by the nation, according to the extent in which these evils prevail or are produced by the burden of taxation; therefore, in exact proportion to the amount of taxation on labour, so is the national poverty increased, its prosperity destroyed, and its ruin hastened.

We briefly recapitulate. Capital being accumulated wealth, it possesses a necessary productiveness, upon which alone taxation can be made to press safely. This self-productive power of capital, never becoming an element in the cost of production, cannot increase the price of any surplus product to the buyer or consumer, and, therefore, never diminishes the power of future productiveness; hence the national prosperity is sustained and increased. But labour being self-exhaustive, and any tax imposed upon it diminishing its primary bulk, causes a progressive diminution of its powers of production—also, by its nature, a necessary element in the cost of production—consumption is diminished, competition is invited, labour is cheapened, destitution ensues, misery, sickness, and mortality increase, and the national prosperity is injured. From these reasons, therefore, we conclude that taxation ought not to press equally on capital and labour, but that the greater burden of taxation ought in justice to be imposed on capital.

Birmingham. L'OUVRIER.

NIGHT.—

She brings as many thoughts as she wears stars.—*N. Field.*

SUNRISE.—

I see the sun,
Eternal painter, now begin to rise,
And limn the heavens in vermillion dyes;
And having dipt his pencil, aptly framed,
Already in the colour of the morn,
With various temper he doth mix in one
Darkness and light.—*Old Play*, 1655.

FLATTERY OF THE WORLD.—

Oh, thou world! great nurse of flattery,
Why dost thou tip men's tongues with golden words,
And poise their deeds with weights of heavy lead,
That fair performance cannot follow promise?

Old Play, 1597.

HISTORY.—

Time's witness, herald of antiquity,
The light of truth, and life of memory.

Ben Jonson.

FRIENDSHIP.—

True friends like to *do* courtesies, not to hear them.

"*A Very Woman.*"

Philosophy.

IS CRIME INSANITY?

AFFIRMATIVE ARTICLE.—I.

ALTHOUGH the historian, Livy, has laid down the maxim, "*Mens peccat, non corpus; et unde consilium abfuit culpa est,*" * it would be far from judicious in us, in the early stages of argumentation, at least, to embarrass this discussion by any reference to its ultimate issue in practice and legislation. The question should be entertained and debated as a purely philosophical one, and be kept free from the entangling mazes into which it may be drawn by widening the field indefinitely. Admitting that it has most important reference to the interests of society, we shall not, in the present paper, attempt to discuss these relations, but shall endeavour to find a true and just answer to the question as one of high philosophical importance, apart from and independent of its bearing on criminal legislation.

There are only two words in the statement of the question of which definition is required; and these we shall endeavour so to explain as to make the topic comprehensible to any thinking person—to which class the majority of your readers belong.

Crime, in its widest possible sense, is a violation of law. *Law* is the restraint which society imposes upon its individual members, that the safety of all may be, as far as possible, cared for and secured. *Punishment* is the means taken to prevent the individual members of society from violating these restraints. Punishment is, therefore, essentially a system of motives regularly agreed upon and decreed by law as the counteractives to those motives which lead to the commission of crime. The standard of crime is the injury it does to society; and the necessity for the protection of society is the foundation of the right to punish; and the amount of the punishment should be regulated by the injury, immediate and prospective, which society suffers, or is likely to suffer, from the commission of the crime. *Crime*, therefore, is, in reality, any kind of act which is not sanctioned by, approved of, and acted upon by the other members of society.

Insanity is unsoundness of mind—disorderedness of intellect. It ranges, in signification, from the manifestation of slight eccentricities, to the commission of those acts which make men dangerous to themselves or others. It may be regarded as of three

* "Mind sins, not body; and where reason is deficient, culpability is not."

kinds, according to the portion of the man's nature which is deranged,—1. Bodily, originating in a diseased state of the tissues of the corporeal frame, which, in consequence, convey false impressions to the *sensorium*, and hence cause incorrect ideas to arise within the mind, which, *per se*, may be sufficiently healthy.

> "Unnumbered throngs on every side are seen
> Of bodies changed to various forms by spleen.
> Here living teapots stand; one arm held out,
> One bent—the handle this, and that the spout.
> A pipkin there, like Homer's tripod, walks;
> Here sighs a jar, and there a goose pie talks."

2. Moral, "consisting," as Dr. Pritchard says, "in a morbid perversion of the feelings, affections, and active powers, without any illusion or erroneous conviction impressed upon the understanding; sometimes co-existing with an apparently unimpaired state of the intellectual faculties." It is in reference to this species of insanity that the poet so truly says,—

> "All night I lay in agony,
> From weary chime to chime,
> With *one besetting, horrid hint*,
> That racked me all the time.
>
> "A mighty yearning, like the first
> *Fierce impulse* unto crime—
> *One stern, tyrannic thought, that made*
> *All other thoughts its slave.*"

3. Intellectual, displaying itself in incoherence, weakness, deficiency, and imbecility of the reasoning powers, from monomania to idiotcy.

The standard by which insanity is judged of is the ordinary modes, habits, and actions of men. Convention has established certain ways of thinking, speaking, acting; and any want of conformity thereto is immediately set down by the mediocre mob as insanity. Here, then, is one point in which crime and insanity coincide, viz., they are both equally *aberrations* from the usual mode of acting practised by men, *i. e.*, insanity is, in reality, any kind of act not sanctioned by, approved of, and acted upon by the other members of society.

Not only are these terms capable of being defined in the very same words; there are many qualities in which they also agree, many attributes which may be predicated of them alike. We may instance the following:—1. They are each and both dangerous to, and subversive of, the order and interests of society. 2. They are each and both curable, when at all, by counter-irritation, *i. e.*, the substitution of correct for incorrect notions, habits, or opinions. 3. They are each and both divisible into two classes; *i. e.*, manifest themselves in two forms, chronic and temporary. 4. They are each and both propagatable by imita-

tion. 5. They are each and both separated by law from companionship with others, for reform in themselves and security to others.

Where there are so many points of agreement, there cannot but be some close connectionin their essential nature. We do not, of course, maintain that all insanity is crime. We only assert that crime is *some* part of those manifestations of mental disease which ought to be, and indeed sometimes, even in the eye of the law, are, classed as coming within the scope of the term insanity. Our syllogism stands thus:—

Dangerous mental aberrations are insanity;
Crimes are acts of dangerous mental aberration:
Therefore crime is insanity.

So far we have argued merely from a definition of the names, *i.e.*, what the two words severally signify. This is not the whole extent of the argument. Were we to enter into a detail regarding the *genesis* of crime, the subject would acquire greater clearness. But this is a field far too wide to be entered into at present. We shall reserve the considerations which arise from that point of view for a future paper, in which we shall deal more with things than words. Meanwhile, we think that if this topic can be debated without wandering into measures belonging to practical legislation, it will be well. Not that we are unwilling to enter into this at a proper time, when the preliminaries of the debate have been clearly set before the reader's mind. But we object to any matters that may lead to *ad captandum* arguments, and would like to see the whole subject treated in a clear, logical manner in the first place. To struggle well, one must set his feet strongly on a sure soil. A close and rigorous logic will secure this; nought else can.

PHILOMATHOS.

DEBATING SOCIETIES.—These institutions, when ill managed, are the hotbeds of conceit and petulance; and when tolerably well managed, are powerfully productive of thought, of talent, and even of modesty.—*Lord Cockburn's "Memorials,"* p. 27.

HUMAN RIGHT.—

"Subjects' lives
Are not their prince's tennis-balls, to be bandied
In sport away.—*Massinger.*

PROCRASTINATION.—

That resolution which grows cold to-day,
Will freeze to-morrow.—*Ibid.*

PRESENT APPEARANCES DECEITFUL.—

A tree that bears a ragged unleaved top
In depth of winter, may, when summer comes,
Speak by his fruit; he is not dead, but youthful,
Though once he showed no sap.—*James Shirley.*

The Essence of the Press.

The most momentous fact in the history of modern times is the Press. Speech, by vocal utterance, is now no longer the medium of communication between mind and mind. The thinker now multiplies his mental personality, and becomes the home-friend of the many; he adds perpetuity to his thought, and sends it, on the missionary pages of some periodical vehicle, far down the stream of time, as well as far along the plains of space. Literature is thus the greatest potency now spreading its influences over the earth, and working upon the destinies of men. Silently go forth the voiceless yet eloquent utterances of mind, their marshalled might attracting little notice as it is dispersed, by innumerous channels, over the whole surface of the land, until its effects appear in the changed credence and changed acts of men. There is concentrated, free, original, impressive, and developed thought; deep, sincere earnestness; strong, active faith; true spiritual nourishment, and the vivid sagacity of genius. It is true that this may be and often is mingled with lighter matter, and excitement for other faculties than that of mere intellection. And it is right that it should be so; for the soul of man is not a mere intelligence, but a power of feeling—oh, how varied!—and of will. To all these the stimulus of literature is applied, and on each the effects produced are great and noteworthy.

It is not needful for us here to ask how much of its power is misapplied. It has been accepted as, and it must remain to be, an agency whose effects ramify through all society, and influence even the unreading portion of the people by its ceaseless activity. On the wide surface of the intelligence of the inhabitants the missionaries of the thinking spirits of our age "run to and fro, that knowledge may be increased"—a myriad priesthood of consecrated and unconsecrated thought. Reason, passion, sentimentality, imagination, fact, fiction, wit, humour, taste, virtue, and religious feeling are each employed, are each addressed. It changes itself to suit the changes of the times, and changes the times by changing its own form, fashion, and material. Pliant and forceful, persistent and Protean, free, yet domineering, loved and feared, it throws its selectest powers forward in cheapest forms of transport, and hurries them off with the regularity and more than the effectiveness of armed men. Its existence is, as we have said, the conspicuous fact of modern society.

The present tendency of literature, however, is to be diffluent,

not confluent. Organs for each specific class of ideas, schemes, associations, &c., are being multiplied, and men are losing sight of literature as a power in looking at it only as an instrument. This we signalize as a defect.

A natural result of this diffluent tendency is, that men attached to some specific class of speculation, thought, opinion, or pursuit, find themselves drifted into the same current, and devoting their expenditure to the purchase of books, periodicals, &c., having the peculiar bias to which they themselves incline, and become sectarian—meaning *now* by this word, one-sided—in their encouragement of literature. This *may* be as it ought; but no one can fail to perceive that it prevents or intercepts the mind from knowing what else is going on beyond the general circle of his own favourite literature, while it occasionally precludes him from knowing things which he longs to know.

In some measure to remedy this defect, as well as to lead the minds of men to wider views of literature, its objects, interests, pleasures, and claims, but more particularly to form here a sort of register and abstract of the literature of the month, compacted, digested, and arranged in some sort of available and comprehensible order, we purpose, for experiment's sake, to introduce into this serial a new department, to be entitled, "The Essence of the Press."

We must confess that even to ourselves the best mode of working out the idea has not been satisfactorily reached; but such as seems to us just now the most preferable manner of effecting our object may be stated, somewhat vaguely we admit, in the following terms:—

We shall collect the chief reviews and magazines; classify their contents; where it seems advisable, indicate the tenor of the papers; occasionally give an outline of their chief matters, in opinion or fact, and express our convictions on the merits, literary, scientific, or otherwise, of the several articles which they contain. So far the idea looks fair, seems to be capable of being worked out usefully, and, though not without great labour in the process, in an interesting manner. What it may become in reality we cannot tell. We shall endeavour to give it fair play in our hands. Will our readers look with kindness on our experiment; help us with their encouragement, if we deserve it; with their suggestions, if they see any way of bettering our plan, and pity us if we fail? Sympathy is to us the all in all of success. If we know that kindly eyes look over us, and kindly hearts appreciate our efforts, even when we are unsuccessful in elaborating, to our own satisfaction, the notions we aim at accomplishing, we feel that not for nothing we have spent our strength, but for the treasure which more enriches life than aught else that is human—the affectionate co-partnery of thought.

We cannot, of course, offer a specimen of this work in this

month's issue; but in our next, the January reviews and magazines will, as far as possible, be worked into the fashion of our plan.

We may here, however, call attention to the following papers in our contemporaries as deserving of special notice, viz.:—"Athenæum," 6th ult., on the works of Sir Thomas Overbury, Knt., containing several interesting extracts; 13th, on the discovery of additional monuments of antiquity in Central America; and 20th, in a review of "Encyclopædia Britannica," vol. xii., a notice of Macaulay's contribution on "Samuel Johnson," and a gossip about Christmas carols. "Literary Gazette," 6th ult., on "Mechanics' Institutes;" 20th, "Allan E. Poe," and "Old Father Christmas." Rev. G. Gilfillan writes a paper, in his usual style, on "De Quincey," in "Critic," Dec. 1st; and the issue of the 15th contains a fair paper on "Peel." In the "Literarium" of 10th ult., Booth's "How to Learn and what to Learn" is reviewed, and favourable extracts given, and a most interesting account of the annual prize distribution of the Huddersfield Mechanics' Institute appears. In the issue for 17th, in a review of Payne's "Elements of Mental and Moral Science," a capital "bird's-eye" view of philosophy is given. We by no means intend this to be taken as a sample of our new department; we merely take this opportunity of doing what we consider may be serviceable just now—point out to some of our readers the many matters of importance on which, what may be called the every-day literature of our time expends consideration, and give them the opportunity of consulting the pages indicated, if any of these topics interest them. N. L.

THE POETICAL WORKS OF THOMAS AIRD. London: Blackwood and Son.

Poetical reputation is awarded with singular capriciousness. Here is a volume of gems of incalculable price, whose worth has been too much overlooked, for its own sake, by the reading public. With the serene persistency of genius, the calm, self-asserting confidence of veritable poetic power, Thomas Aird has uttered bright thoughts in music, embalmed them as an everlasting possession for mankind, and presented the casket which contains them to his cotemporaries. But—

> "The fool multitude, that choose by show,
> Not learning more than the fond eye doth teach;
> Which pries not to the interior, but, like the martlet,
> Builds in the weather on the outward wall,
> Even in the force and road of casualty,"

have not been capable of recognizing the stamp of genuine merit which they wear, because they have not been hackneyed by the critic's blatant praise. Yet we confidently assert that in this

new edition of the poems of one of the best of the old renowned Christopher North staff of "Blackwood," there is more genuine poesy than in any dozen volumes of the much-betawdried modern spasmodic writers. An April day comes not so pleasantly as the suggestor of "intimate delights," as this volume indicates the power to permeate the mind with "joy for ever."

We have no space to spare for the venting of wordy enthusiasm, calculated only to darken counsel. We can only state, in the briefest terms, the characteristics of the poetical works before us, and after laying before our readers one or two concise extracts in proof, leave them to judge as to whether such works should not have their place on the favourite shelf devoted to the kings among "the sons of song."

The magic of imagination, the weird alchemy of fancy, the keen, clear insight into nature and its spiritual analogies, the music tones, and the flashing trope-tipt thought which constitute the most exquisite charm of poetry, are all possessed, exercised, and manifested here. The daring magnificence of thought and style in "The Demoniac," "Belshazzar's Feast, "The Devil's Dream," and "Nebuchadnezzar," are almost unparalelled in our literature; the tender, solemn seriousness of "The Holy Cottage," "The Christian Bride," and "My Mother's Grave," throws a peculiar fascination over the mind; the kindly, humanizing, moralizing thoughts which appear in "Frank Sylvan," "A Summer Day," "A Winter Day," and "A Mother's Blessing," are true to nature, seen by the poetic eye; while the tales which are interspersed throughout exhibit considerable constructive skill, many precious landscape word-paintings, many pearls of fancy strung on threads of gold, and strange, peculiar, yet artistic power of expressing passion and feeling in their ever-changing varieties and moods. "The Tragedy of Wold" is powerful and able, but fails in the adjustment of the thought to the dramatic exigencies of the theatre. We opine it has never been played, except in the mimic theatre of fancy, and there it must always have received rapturous applause. We hold that for bold, tender, clear, sagacious insight into nature and man, —bright, unmistakable power of thought and expression,—Parnassian skill,—Thomas Aird is higher than any of the living poets, "from his shoulder and upwards."

> "*Danger*, like a giant half asleep,
> And falling."—"*To Mont Blanc.*"

> "There oft he saw, in some sequestered nook,
> A famished mortal eat with hurried look,
> The very joy of whose possession foiled
> Itself, with jealous fears to be despoiled;
> He ne'er unslacking, o'er his chance supply,
> The gaunt and strict-drawn wolf within his eye."—"*Othuriel.*"

"The vision of that *last sad lake*, oh! how it plagued his soul—
Type of that dull eternity, that on him soon must roll,
When plans and issues all must cease, that earlier care beguiled,
And never era more shall be a land-mark on the wild;
Nor failure nor success is there, nor busy hope nor fame,
But passive fixed endurance, all eternal and the same."

* * * * * *

"Quick as the levin, whose blue forks lick up the life of man,
Aloft he sprung, and through his wings the piercing north wind ran,
Till, like a glimmering lamp, that's lit in lazar-house by night,
To see what mean the sick man's cries, and set his bed aright,
Which in the damp and sickly air the sputtering shadows mar,
So gathered darkness high the fiend, till swallowed like a star."
"*The Devil's Dream.*"

"Yonder old beggar now, crooked and palsied,
Shaking all o'er with tatters, filth, and vermin,
And blear with rheum; look at him, how he jerks
His red, raw, ulcerous pin of an arm
Out of its linen bandage, * * to enforce
Alms by disgust and fear."—"*The Tragedy of Wold.*"

"She comes! A star upon her raven head,
Moist poppies wreathe her locks; solemnities
Of meditative light are in her eyes,
Downcast."—"*Night.*"

"Labour, art, worship, love,—*these* make man's life."—"*Frank Sylvan.*"

"And aye, some sly young thing in rosy joyance
Looked up between his knees, where she was hid;
Humming, he worked till she was found, then chid,
But in a way that just lured back the dear annoyance.
Up grew the virgin in her blooming beauty,
Filling her father's ordered house with grace;
And ever o'er the Word she bowed her face,
Binding her days and nights in one continuous duty."
"*The Holy Cottage.*"

These are merest scraps, and yet how strongly eloquent are they of the poetic greatness of their author! Whoever has a gift-book to purchase for a thoughtful friend should try Aird's "Poems," and he will not fail to please the receiver. N.

SELF-LOVE AND REASON.—

Self-love, the spring of motion, acts the soul;
Reason's comparing balance rules the whole;
Man, but for *that*, no action would attend,
And but for *this*, were active to no end.—*Pope.*

AGE.—

What is age,
But the holy place of life—chapel-of-ease
For all men's wearied miseries?—*Old Law.*

The Inquirer.

Questions Requiring Answers.

106. "Henricus" is in want of a cyclopædia of all the herbs, plants, &c., foreign and native, complete as regards the science of botany, but more especially as regards the *medicinal qualities* of plants, &c., with the most practical information as to their application in medicine. He would prefer a work with coloured illustrations, *accurately done*, so that it may be a safe and correct guide in the identification of plants in nature, together with the most critical and valuable information as to their medicinal value, with authority for the same. If any gentleman knows of an elaborate work combining these qualities, which he can recommend with confidence, "Henricus" would feel obliged.

107. What are the expenses incurred in attending the University of Edinburgh, with a view to the degree of M.D., and how long is it necessary to study? What branches of study are usually taken together? What are the fees for the different classes (anatomy, botany, chemistry, &c.), and also what knowledge of the Greek and Latin languages is required? Are there any other schools, &c., which one might attend, *cheaper* and equally good?—Pilula.

108. I will feel obliged if any of the readers of the *British Controversialist* can inform me how to make a *cheap* microscope of moderate powers.—G. R.

109. Will any of your readers have the kindness to inform me—1st, the name of the best institute in Paris for young men going from England to study French and other languages; 2nd, the means of getting in, and terms per quarter; and 3rd, whether a single person can live in Paris cheaper than London as regards the necessaries of life, &c.?—B. T. M.

110. Would any reader of the *British Controversialist* kindly inform me what is the derivation and origin of the two following words; viz., *California* and *astrology?* By so doing they will greatly oblige a sincere friend.—Iris.

111. I wish to be informed the title and price of a modern work on banking and commercial law. There is one (the best, I presume) used as a text-book at King's College. What is it?—J. L.

112. Mr. Editor,—I am told that there is a history of England which is divided into eras, on the principle of progressing from one stage to another. Could you inform me if there is such a book, and what is its nature?—Q in the Corner.

Answers to Questions.

97. I do not believe that any work is published relating to Oxford University, and similar to Potts's "Liber Cantab." Full particulars, however, as to college life, expenses, aids, &c., will be found in the "Oxford University Calendar," 3s. or 4s., published by Parker, Strand.—T. T. B.

103. Get a friend, and read to him, endeavouring to read *slowly* and *very* distinctly. At first you will hardly be able to go on; but by a little *determination* to persevere, and a little practice, you will soon feel confidence.—T. T. B.

105. There are two editions of the Vulgate, one published by Pope Sixtus V., 1590, and declared to be *authentic* by the Council of Trent; the other by Clement VIII., 1592, and declared by him to be *authentic*. The latter has

been followed by the subsequent impressions, and is in general use among Roman Catholics. Bagster's is, I believe, the latter text. The course of study at University College, London, embraces classics, mathematics, natural philosophy, chemistry, animal physiology, botany, logic, history, geology, moral philosophy, and the modern languages. For particulars as to matriculation, see the "Calendar," which may be had at Taylor's, Gower Street, the university bookseller, as they are too lengthy for our circumscribed space.—T. T. B.

112. The only book of the kind with which I am acquainted that at all answers the idea *seemingly* meant by "Q in the Corner," is "The Seven Ages of England," by Charles Williams. London: Westley, 1836. It is arranged as follows:—

1. Age of escape from barbarism, B.C. 55 to A.D. 1066.
2. Age of civilization, 1066—1420.
3. Age of discovery, 1420—1554.
4. Age of learning, 1554—1644.
5. Age of science, 1644—1730.
6. Age of invention, 1730—1830.
7. Age of progress, 1800—?

This work is somewhat fanciful in its fundamental idea, and is sketchy and unsatisfactory in execution. A very useful work, something akin to what seems meant, is "Illustrations of British History," by Richard Thomson ("Constable's Miscellany"), 1828. —REPLY.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Preston Institution Literary and Elocutionary Society.—A tea party was held in the Preston Institution on Wednesday, the 24th of September, to celebrate the anniversary of this society. About one hundred members and friends were present. After tea, the company adjourned to the theatre of the institution. J. J. Myres, Esq., president of the society and of the institution, took the chair, and called upon the secretary to read the report. This report showed the society to be in a prosperous and very satisfactory condition. There had been twelve discussions during the year on important subjects. Essays have been delivered on English history, from the introduction of the Saxons to the end of the reign of Stephen, to be continued in monthly essays. Miscellaneous and Shakesperian readings and conversaziones had been held. After the reading of the report, addresses were delivered by Messrs. Blacow, Merriman, J. Crompton, H. Bradley, and T. Edelston. A song, a recitation, and a reading, and two *petites comédies*,—"Wanted, a Situation," and "Marriage,"—were given by members. These "first appearances" were well received, and contributed largely to the amusement of the evening. Afterwards, dancing and other amusements were kept up till a late hour. This society numbers thirty-six members, the average attendance per night during the last year being fifteen. The meetings are held every Saturday evening, an adjournment being made during the summer months. The debates are conducted on the model of the House of Commons, so much of the routine being omitted as would be cumbersome, or would tend to throw ridicule upon the proceedings. Several members take the *British Controversialist*, which is greatly in estimation among the young men of the town.—J. H. H., *Hon. Sec.*

The Bristol Discussion and Elocution Society.—On Tuesday evening,

September 23rd, the members of this society met together at Cooper's Hall, to bid farewell to Mr. J. Pillars, their esteemed and valued secretary, who leaves Bristol to enter upon a six years' scholarship in Manchester College, London University. Glees, recitations, speeches, &c., varied the entertainment. Towards the close, a serviceable lever watch was presented to the late secretary by the society. Mr. Pillars made reply in a few feeling and manly remarks, which elicited anew the gratulations of those present. The singing of the national anthem terminated the evening's proceedings. —W ORMOND.

Lee Working Men's Institution.—This society has been established upwards of two years. The reading-room is well supplied with daily and weekly newspapers and periodicals; the library contains about 500 volumes, all first class. The numbers promise well for this quarter, and the institution is altogether in a flourishing condition. Lectures are given fortnightly during the winter season, and various classes have been formed. The discussion and lecture class is one of the principal attractions to the institution. Familiar lectures, independent of the general lectures, have been introduced in the place of essays, delivered by the members, at which ladies are admitted. This arrangement promises to answer exceedingly well. One night monthly is set apart for the answer of queries. This forms a very interesting evening, and elicits a large amount of general information, and, I think, is worthy the consideration of similar institutions.—D. L.

Crieff Debating Club and Circulating Library.—The half-yearly meeting of the members of this society was held on the 8th inst., at 8 o'clock, p.m., to elect officers, &c., for the ensuing half-year. The treasurer of the library (Mr. A. Gorrie) gave a report of the state of the fund, which showed it to be in a favourable position, and held out the prospect of shortly being able to raise the library to that position which has been their aim since its formation in 1841. The library contains upwards of 600 volumes, which are lent out to read at a very nominal subscription, viz., members, 6d. per annum. The officers were re-elected, with the exception of Mr. John Morrison, one of the librarians; Mr. Peter Gow was elected in his stead, and Mr. Thomas Allan a member of committee in place of Mr. Peter Gow. The debating club holds weekly meetings every Monday evening in the library rooms, under the Weavers' Hall, for the discussion of subjects of general interest. New members are enrolled at the close of each meeting.

Independent Chapel Young Men's Mental Improvement Society, Clitheroe, Lancashire.—On the evenings of the 18th and 19th September, preliminary meetings were held in the schoolroom, when it was resolved, "That a Young Men's Mental Improvement Society should be established for the benefit of the young men connected with the chapel; the meetings to be held once a week, on a Friday evening, and every alternate meeting to be devoted to subjects literary, scientific, historical, and religious, and that the intervening ones be devoted to the study of grammar and readings." The subject of each discussion will be introduced with an essay written by the proposer of the question. The Rev. Thos. L. Rudd, B.A., minister, was elected president. At an after meeting rules were resolved upon for the government of the society, and also, "That the class be supplied with monthly copies of the *British Controversialist* for the present year, and also for future months." Already we have upwards of a score of members. Our first subject for discussion was, "Ought the State to provide Education for the People?" The debate was warmly and argumentatively conducted.—D. SMITH, *Secretary.*

Whitby Institute.—The annual soi-

rée of this institute was held on Thursday, October 23rd, in St. Hilda's hall, which was tastefully decorated with flags, and the platform with the philosophical apparatus of the institute. Above 300 partook of tea, which was provided gratuitously. The chair was taken by the Right Hon. the Earl of Mulgrave, M.P. Mr. Bate, the secretary, read the report, showing that the number of members was 211. Three lectures have been delivered—"On the Wonders of the Human Eye," "The Topography of Jerusalem," "The Times in which we live," and a dramatic reading from the Danish tragedy of "Palnateke." Classes have been formed for navigation and general instruction, for the former of which was purchased a pair of magnificent globes. The society has recently removed into the large and commodious premises lately occupied as the Friends' Meeting-house, and the directors contemplate increasing the library, and developing other interesting features of the institute. The meeting was addressed by Dr. Scoresby and other gentlemen, enlivened by amateur vocalists, and concluded with singing the national anthem.—J. R. P.

Grosmont (near Whitby) Institute.—The annual soirée of this institute took place on Tuesday, October 28th. The room was decorated with evergreens, and a selection of maps hung around. About 140 sat down to tea, which being concluded, the chair was taken by the Rev. Wm. Scoresby, D.D., F.R.S., &c. Mr. John Bewick read the report, which states a slight falling off in the number of members, but not in the number of subscribers. Ten lectures have been delivered, as follows:—"On Vision," "The Book and its Story," "The Book and its History," "The Marvels of Science," "Words," "The Indian Empire," "The Peace," two on "Instinct and Habit," "The Rise and Progress of Railways." The meeting was then addressed by Dr. Scoresby on his recent visit to Australia, and by other gentlemen, lay and clerical, enlivened at intervals by the vocal performances of the Whitby Philharmonic Society.—J. R. P.

Marylebone Literary and Scientific Institution.—The Discussion and Literary Composition Class of this institution held a preliminary meeting on the 30th of October, at which it was arranged that the following subjects would be discussed during the present session, and opened by the following parties:—1856: Nov. 13, "Can the system of Competition for the Public Service be successfully adopted in England?" Mr. Berthon; Nov. 27, "Is Russia carrying out the principles of the Treaty of Paris?" Mr. Dowse; Dec. 11, "Ought the Ticket-of-Leave System to be continued?" Mr. Sowray; Dec. 18, "In a Decimal System of Coinage should the Pound be taken as a Unit?" Mr. Floyd. 1857: Jan. 8, "Does the Study of the Fine Arts promote Morality?" Mr. Donaldson; Jan. 22, "Is an Advocate justified in defending a Client of whose Guilt he is cognisant?" Mr. Browning. The meetings are held every alternate Thursday evening, from November to May inclusive.—CHARLES E. BROWNING, *Hon. Sec.*

N.B.—A resolution was passed that the *B. C.* should be purchased by the class.

Skipton (in Craven, Yorkshire) Young Men's Mental Improvement Society.—The members of this flourishing society held their fifth annual soirée in the British schoolroom, Currer Street, on Tuesday evening, Nov. 25, 1856. A greater number than usual of friends and members sat down to an excellent and amply provided tea, gracefully presided over by young ladies. After the tables were removed, the room was soon crowded by a respectable and expectant audience. The president, the Rev. R. Gibbs, occupied the chair, and in opening the meeting congratulated the members on the progress they had

made during the past year, and the prominent position they now held. He also expressed his pleasure at seeing such a numerous and respectable company before him, which showed that they felt a strong interest in the young men of Skipton. He hoped to see the young men of our day directing serious attention to their mental and moral improvement, thus preparing themselves for occupying an honourable position in society. Before concluding, he entered his protest (in humorous terms) against the making of apologies by the speakers who were to follow, and encouraged the audience to expect that signs of due preparation should be shown by those who were about to address them. He then called upon the secretary, Mr. E. Harrison, to read the report, from which the following is an extract:—The present number of members on the roll is 50; the average attendance is somewhat more than one half. We have lost, during the year (through removals from the town), some of our active members, but we are happy to say their places have been supplied; so that at this, our fifth anniversary, we have the pleasing announcement to make, that our class is in a most prosperous and flourishing condition. The society numbers amongst its members some of its oldest and most constant friends; whilst it can boast that some of its junior members manifest increasing interest and take a considerable share in its necessary duties. We are proud to add, the class still continues to retain the sympathies of our esteemed president, whose chair is seldom or never vacant, and whose interest in its welfare and anxiety for its advancement is clearly manifested by his many self-imposed duties on its behalf. May we be long aided by his counsel and honoured with his presence. The following controversial questions have come under consideration:—"Which has made the greatest advances in Civilization—Russia or Britain?" "The Character of Benjamin Disraeli;" "Should the Press be totally free?" "Are the means used by us for Punishing Juvenile Offenders such as become a Civilized Nation?" "Louis Napoleon and his Policy;" "Gustavus Adolphus and the Thirty Years' German War;" "American Slavery;" "Was Stephen an Usurper, and (if so) was his Conduct Commendable?" "Ought Jews to be Legislators?" "King John and his Times;" "Capital and Labour;" Life of John Howard as an Example to Young Men." Several members, for their own improvement in the art of public speaking, have given lectures upon the following topics:—"Columbus and his Times," by Mr. E. Calvert; "Have all the varied inhabitants of the Earth descended from one Common Origin?" by Mr. R. Cornthwaite; "The Effects which the Training of the Body has upon the Mind," by Mr. J. Winterbottom; "Queen Elizabeth and her Times," by Mr. E. Wishart; "The History of Skipton and its Castle," by Mr. R. Cornthwaite. For the further instruction of the members, our esteemed president has delivered five valuable lectures, which have been thrown open to all who were desirous of attending. The subjects were,—"The Religious Young Man entering upon the World;" "Ambition;" "The Past and the Future;" "Luther;" and "Dr. Kitto." Very strong and animating addresses were given during the evening, by Mr. Farey, on "Mental Culture;" Mr. Dawson, "High Aims in Life;" Mr. Shepherd, "The Human Mind." "Queen Elizabeth and her Times" was discussed by Messrs. Wishart and Cornthwaite. The proceedings of the evening were most agreeably enlivened by instrumental and vocal music, rendered by local *artistes*, and by choice recitations. The meeting was kept up with untiring interest till 11 o'clock.—E. H., *Secretary*.

Annan Mechanics' Institute, Assembly Rooms, Lady Street.—On the

evening of December 26, SAMUEL NEIL, Esq., delivered a lecture on "The Lessons in Great Men's Lives." His chief doctrine was, that life is a gift to which certain conditions were attached, viz., duties; that the performance of duty constituted true greatness; and that by the honest culture of our faculties we could all acquire *moral*, if not *historic* greatness. Such teaching should be followed by beneficial results. The institute is flourishing vigorously, and has truly taken hold of the whole public of Annan, who support it liberally, and enjoy its advantages with eager delight.

Kirkintilloch Young Men's Mutual Improvement Society.—The usual social meeting of this society was held on 15th of November last. After tea had been served, the chairman (Mr. D. McLean) delivered a spirited address on the prospects of the society. The following gentlemen,—Messrs. R. Scott, Reid, W. Whitelaw, Findlay, McIndoe, Small, Sharp, Menzies, and Stirling, spoke to the meeting on different topics. Several songs and recitations were warmly applauded by the company, who were all highly gratified with the proceedings of the evening. The meetings are held weekly, are commenced by the chairman engaging in prayer, and are open to the young men of the town who feel inclined to attend such meetings.—W. REID, *Secretary.*

Calthorpe Institute, North London Schools, Calthorpe Terrace, Gray's Inn Road, established for the promotion of the religious and intellectual improvement of sabbath school teachers, senior scholars, and others, by means of essays for discussion, and the delivery of lectures, by competent persons, on subjects connected with biblical literature, sacred biography, history, geography, ecclesiastical and ancient and modern history, the evidences of Christianity, authenticity of the Scriptures, and the sciences generally. Sabbath school teachers, senior scholars, and others who believe in the fundamental doctrines of the gospel, are eligible for membership. Members' tickets, 1s. per quarter; young persons between the ages of fourteen and sixteen, 6d. per quarter. Programme:—Jan. 8, Opening Lecture, "The Advantages and Importance of Mutual Instruction Societies," Rev. D. Martin; 22, Lecture, "China and the Chinese, with Illustrations by Maps, Idols, and other Curiosities from China," Charles Bird, Esq.; 29, Essay, "Capital Punishment," Mr. W. Brooking; Feb. 5, Lecture, "Chemistry," illustrated by Experiments, Mr. H. Lawrence; 12, Essay, "The Sources of England's Prosperity," Mr. T. Ryder, jun.; 19, Lecture, "Vesuvius and its Eruptions," with illustrations, Mr. Judd; 26, Essay, "The Rise and Fall of Mahometanism," Mr. P. Jones; March 5, Lecture, "Queen Elizabeth and the Influence of her Reign," Rev. R. Redpath; 12, Short Essay Night; 19, Lecture, "Proverbs and their Uses," Mr. H. Watts; 26, Quarterly Prayer Meeting.—C. HILL, *Secretary.*

LITERARY NOTICES.

SHAKESPEARE has been much talked of this month. Mr. Lemon has discovered some references to his family and relatives, and Mr. J. P. Collier has "found" an account of a negotiation between the players of Blackfriars and the Globe, to get them to play "Richard the Second" the evening before the Essex insurrection, Feb., 1601, in which there is contained the *possibility* of Shakespeare's being a conspirator. Then M. Pon-

sard had the hardihood to have a dash at his reputation in the French Academy, and was rebuked by M. Nisard. A translation into Italian metre of "Othello" has been rapturously received at Rome, and the *Eptacordo*, a theatrical journal, has criticised this play. Routledge has begun the issue of an illustrated and annotated edition of his works.

JOHN STUART MILL'S "Political Economy" has been put upon the "*Index Expurgatorius.*"

BERANGER and DUMAS are seriously ill.

The examination system, which is so fashionable now-a-days, has found sharp censors in the "Athenæum" and the "Critic." The former wisely desiderates "a mode of examination which should find out, not what the aspirant has learnt up, but how far he has profited." Who will invent *this?*

E. BULWER LYTTON, *now* Lord Rector of the University of Glasgow, is expected to deliver his inaugural address during Easter.

BACON'S entire works are to be published in monthly volumes by the Messrs Longman, beginning with his "Philosophical Works;" and Thomas Carlyle's writings are to be re-issued in six-shilling volumes by Messrs. Chapman and Hall, beginning with that noble prose epic, "The French Revolution."

The "Girlhood of Catherine de' Medici" is a work of great interest, from its own intrinsic merit, as well as from the period of history of which it treats. It cannot fail to kindle memories in Protestant minds of her who, as a woman, caused the best blood of France to stain town and village, and brought back her days of religious and political slavery; and it is a relief if for one moment we can, with the author, "withdraw our eyes from this passing outlook into the troubled future, and fix them on the small and slender figure of the child, now nearly nine years old, and innocent as yet of queenly troubles and queenly crimes." We cordially recommend the book to our institutes and libraries as one likely to be in demand.

John Herschel, son of the eminent astronomical baronet, carried off the Pollock medal at the examination of the East India Company's Military College, Addiscombe, on the 12th ult.

A Swiney lecturer on geology is to be appointed, with a salary of £144 per annum, tenable for five years, by the trustees of the British Museum, in May, 1857.

John Kenyon, an obscure poet, but a good man, has given legacies to somewhere about eighty literary persons, friends of the deceased.

The orientalist, Baron Hammer Purgstal, has left an autobiography, which is expected to be published soon.

Professor Theodore Mommser has received a gold medal and a prize of 300 ducats from the members of the Maximilian Order, Bavaria, for a work on "Roman History," said to be "admirable."

The Regius chair of Ecclesiastical History, at Oxford, vacant by Dr. Hussey's death, has been conferred on the Rev. A. P. Stanley, author of "Sinai and Palestine."

Edinburgh University is about to imitate Oxford and Cambridge, by the publication of "Essays." Where is Glasgow—that city whose university rectors have been, in general, the greatest living literary men?

The Metropolitan Central Board propose to re-name certain streets in the city after eminent literary and scientific men. Will they institute free lectures on literature and science to the inhabitants of these streets, that they may know something of the men in "the shadow of whose name" they are about to lodge?

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

No. II.—CONSTANTINE THE GREAT—THE ESTABLISHMENT OF CHRISTIANITY.

"A historical survey of this sort aims at exhibiting a *selection* of the cardinal events or turns in human affairs, in which the progressive civilization of nations has chiefly depended."—*Sir George Cornewall Lewis.*

CIVILIZATION is the word by which men express the *sum-total* of human progress, the causes, means, mode, and facts by which social life has become what it is. Progress implies advancement towards a determined end. The grand ultimate, temporal end which seems to preside over civilization is the production of the greatest possible amount of activity and happiness in each individual, and the best possible organization of society for the continuance, the increase, and the equitable distribution of the motives to activity and the means of happiness. So far as we may venture to affirm anything regarding the unfinished drama of history, it seems safe to assert that society improves or progresses most surely and truly through a system of well-ordered, gradually developed change. The three primary elements in true civil progress are—1, an idea of betterment; 2, the desire of attaining it; 3, the choice of fitting means. When these three elements co-work harmoniously in individual minds, and throughout society, for the gradual effectuation of well-considered change, the result is progress or civilization.

In the records of the ancient world we find no provision made for the vitality of credence—the gradual orderly sequence of opinion and fact. War, conquest, and subjugation are the chief words of pre-Christian history; community of feeling, interest, or purpose was, in those days, unknown. So much was this the case, that as each race or nation acquired any ascendancy, it took no rest till it had attempted the forcible subjugation of others to its power. The thirst for universal empire overpowered all other motives, and urged the several governors of the earth to endless conflicts for supremacy. The only reliable guarantee for continued pre-eminence seemed to be the helotism of all other nations, and hence the whole energies of the human species were exhausted in a vain attempt at subordinating *all* nations to the rule of *one*. Assyria, Greece, Persia, and Macedon, had each essayed the impossible task of abolishing all independent nation-

ality, and of organizing the unit kingdoms of the earth into one vast tyranny, in which the individuality of race should be subordinated to the individuality of sovereignty. It was granted only to Rome, and that but for a short time, for the furtherance of a higher end—to accomplish, in some measure, the prostration of the world to one sceptre—the foundation of a world-empire—the coalition of so much of civilization as the ancient world, as it then existed, could secure against the barbarism which lay beyond. So far this was a clear gain, inasmuch as it necessitated, to some extent, unity of laws, privileges, customs, thoughts, and language; at the same time that it rendered peace a *possibility*, and, in the reign of the Emperor Augustus, a *reality*.

It is in times of peace only that great, new, true thoughts have the opportunity or the means of development, of dispersion, of seizing upon the mind, and holding it subject to their power. During the Augustan reign, in which alone the temple of Janus was three times shut, "the Prince of Peace" appeared upon the earth, to inaugurate "the fulness of time"—"to preach the acceptable year,"

> "When the gods *multiform* should bow to One."

He came to fill the mind with new hopes, and the energy of another faith; to suffuse with the fulness of moral vitality the thoughts and practices of men; and to give to the aspirations of the immortal soul their true direction, and their most illustrious exemplar. Henceforth the world was in possession of *the* faith.

Two great purposes were yet to be fulfilled before this faith could permeate society, and become the life-blood of civilization; viz., 1st, its diffusion; 2nd, its incorporation. The diffusion of the religion of Jesus was provided for, in its early days, by the unity of Rome, by its absolute, though unprofessed, godlessness, and its consequent toleration of all deific personages, as well as by the facilities of travel, speech, and intercourse which the vastness of the empire afforded. In the later days of Rome, intensity was given to the faith of believers, and interest and sympathy excited regarding their creed, by the terrible persecutions to which the Emperors Nero, Domitian, Trajan, Adrian, Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian, subjected its adherents.*

> "Oh! the brave and good who serve
> A worthy cause can only one way fail—
> By perishing therein. Is *that* to fail?
> No! every great or good man's death 's a step
> Firm set toward the end—the end of being,
> Which is the good of all and love of God."

* The dates of the commencement of these persecutions may be usefully given; viz., 1st, 65; 2nd, 90; 3rd, 100; 4th, 126; 5th, 202; 6th, 235; 7th, 249; 8th, 258; 9th, 270; 10th, 302 A.D.

As a creed, in olden Rome, Christianity was eminently divisive, as regarded the empire, but aggregative, if not yet congregative and concentrative, in itself. Indeed, the very persecutions to which the Christians were exposed showed them the need of union, that in the might of moral power they might at length vanquish the physical forces arrayed against them. As yet it was only a creed. An idea unenvestured with an organic form,—a corporate and recognizable association,—could not but be powerless in the face of those mighty aggregations of force, of which Rome was the embodiment. When matters had reached this crisis, the empire began to show signs of disunion; the soldiery, and not the emperor, wielded power, and the irruptions of the barbarians began to threaten, not only the integrity, but the majesty, of imperial Rome. As the state decays, the church grows; and a man who can graft the two together, has become *the* necessity of the time. In this emergency, the Epoch-Man appeared, viz., Caius Flavius Valerius Aurelius Claudius Constantine.

The romance of history is more marvellous than aught that "the shaping spirit of imagination" can body forth or picture. No illustration of this saying could be more pertinent than the parentage and life of Constantine the Great.

Constantius, surnamed Chlorus,—son of Eutropius, an Illyrian noble, and Claudia, niece of the Emperor Claudius II.,—had returned from an embassage to Persia, and carried his report to Nicomedia (now *Ismid*), the favourite residence of Diocletian the Emperor. Here he became enamoured of an innkeeper's daughter, named Helena, whom he married. Constantine, the issue of this union, was born at Naissus (*Nissa*), in Mœsia, A.D. 274. While his father led the armies of the empire to conquest and glory in the West, he remained at the court of Diocletian, to undergo its training, be subject to its discipline, and to acquire therein a knowledge of the art of government. Here he of course gained familiarity with, if not a taste for, the life and manners of the East. In 291, his father was made one of the four co-ordinate emperors, viz., Diocletian, Maximian, Galerius, and Constantius, of which, for the maintenance of Roman supremacy, the wary eye of Diocletian foresaw the need. For reasons of state policy, Constantius was compelled to divorce Helena, and wed Theodora, step-daughter of Maximian; and thus Constantine was cast under the ban of bastardization. Nevertheless, perhaps as a hostage for his father's honour, he retained his place at court, and at length went forth with Galerius to win a knightly reputation in the wars waged against Egypt.

On the conjoint abdication of Diocletian and Maximian (May 1st, A.D. 305), Galerius and Constantius were placed at the summit of sovereignty. The former, having been empowered to choose two Cæsars to fill the offices their elevation had left

vacant, craftily elected his nephew, Maximinus Daza, and an able but servile officer, Severus. By this nomination both Maxentius, the son of Maximian, and Constantine, were excluded from power. Constantius, a simple, well-meaning warrior, by this time weaned from ambitious pursuits, though not from those of duty, by illness, which was perhaps congenital, acquiesced in these appointments, and Galerius imagined from this that he might carry all with a high hand. The soldiery, however, who had now begun to taste the sweets of power, murmured at the slight cast upon their young favourite, Constantine. Galerius became jealous, and Constantius fearful. Partly from policy, partly from the growth of his infirmities, and the difficulty of holding the unruly Britons in subjection, Constantius requested Galerius to permit his son to come to his help. Galerius hesitated, prevaricated, and delayed, but at length yielded his consent. Constantine, whose fears had by this time been excited, set off immediately, and by incredible efforts of speed eluded the snares which the Emperor had set for his waylayment. He reached his father's camp just as an expedition was ready to set out against those unsubdued Britons, who have so habitually driven—

> "The invader back,
> Or yielded entrance—only to destroy—
> To foes who of her soil such conquest made,
> As greedy vermin of a baited trap."

These stubborn rebels were reduced—for a season—to subjection. As success crowned him, death smiled and hailed him. In the imperial palace of York, A.D. 306, Constantius breathed his last in the arms of Constantine, bequeathing him to the army as their leader, to Rome as an emperor. The army was unanimous in calling him to power; Galerius, however, to whom he had politicly referred the nomination, refused to ratify their vote, and recognized him only as junior Cæsar, bearing rule over the provinces which had been subject to his father, viz., Britain, Spain, and the seventeen provinces of Gaul. To this Constantine, meanwhile, resigned himself, and went on with the routine of rule. Britain being quiescent, and the Franks and Alemanni, —confederacies of Germanic nations,—having invaded Gaul, he passed thither, attacked, repulsed, and defeated them, captured their leaders, and cruelly exposed them, for the amusement of his soldiery, to fight with wild beasts.

During the absence of Galerius in the East, Maxentius managed to get his father, Maximian, ostensibly at the request of the senate, the army, and the people, to resume regal authority. This he did. His first act was to nominate Maxentius as his colleague in the government. Galerius deputed Severus to quell the tumult thus originated; but in consequence of the

faithlessness of his soldiery, he was captured by Maximian, and put to death. On hearing this, Galerius, spurred on by ambition and revenge, hastened to Italy, with all the urgency which their united impulses supplied. Fear excited the diplomacy of Maximian, and he, though now "in the December of his years," crossed the Alps, and entered Gaul, with the intention of opening a negotiation with Constantine. The interest of Constantine lay in the divisions resulting from such civic discord; he therefore entered into alliance with Maximian, and received from him the title of Augustus. This treaty of mutual aid and defence was consummated by the solemnization, with all befitting rites, ceremonies, and observances, of the marriage of Constantine and Fausta, Maximian's daughter (A.D. 307), at Arles, then the favourite residence of the western Cæsar; and all seemed well; but, alas!—

"In such things
There is a rotten ripeness supervenes
On the first moment of maturity."

On entering Italy, Galerius found his enemies a host, his friends a handful. At Narnia, finding success impossible, he offered to "come to terms." This offer was, of course, rejected, and he found retreat his safest policy. Through his influence, Diocletian was persuaded to leave his retirement in Salona, to proclaim Licinius, an able soldier, Cæsar in the stead of Severus. There were, therefore, *now* in Rome six sovereigns; viz., Maximian, Galerius, Constantine, Maximian Daza, Maxentius, and Licinius. In such a time—

"The reasons
That rule one hour, the next doth abrogate,"

and nought is stable. Divided rule, interest, passion, and claims, could not long continue without fermenting into evil.

"The worm within may make the building weak,
Ere Time has leant his weight upon the walls."

And so it was here. Maxentius quarrelled with his father; Maximian yielded to his son, and retired to Illyria. Galerius quickly ousted him thence. Thereafter he sought refuge with Constantine in Gaul. His son-in-law welcomed him; but, restless, impatient, and ambitious, he thanklessly strove to rouse the soldiery of Constantine to insurrection, was defeated at Marseilles (then *Massilia*), and imprisoned in a palace there. Shortly afterwards however, having attempted to murder Constantine in bed (A.D. 309), he was slain. About this time Galerius began to show symptoms of that horrible disease (*morbus pedicularis*) by which he, like Herod Agrippa (Acts xii. 23), died, A.D. 311. On his death, Maxentius gave full vent to his humours, and the Romans having found that he was not one whom it was right to love or

to obey, sent an embassy to Constantine, beseeching him, if he loved Rome, to arm for its salvation. "Upon this hint" he acted. He declared war against Maxentius, hastened from Gaul (A.D. 312) across the Alps, captured Segusium, routed several bodies of troops sent to oppose him, entered Milan, and attacked Verona. Here he found Pompeianus, the general of Maxentius, stationed to await his coming. In a bravely obstinate fight he remained victor. After this he marched towards Rome, in the vicinity of which, on 28th October, 312, he encountered Maxentius himself. The men of Constantine set fiercely on the soldiery of Rome; a severe battle was fought, and Maxentius was defeated. While retreating over a bridge of boats across the Tiber, which he had strategetically weakened as a snare for Constantine, Maxentius, with many of his followers, was drowned. Constantine entered Rome as a conqueror, was greeted by the senate as the saviour of Rome, and had that triumphal arch, which yet exists, decreed in honour of his victory. Moderation marked his conduct after this triumph.

It was during this campaign that, as we read in Eusebius ("De Vita Const."), who quotes the emperor's authority for the tale, "about noon, when day was declining, he saw, with his own eyes, in the heavens, the trophy of the *cross* placed above the sun, consisting of light, with an inscription annexed, '*By this conquer*,' at the sight of which, astonishment seized on him and his whole army." That same night a vision of "the Christ of God" appeared to him, and commanded him to adopt the cross, with the monogram I. H. S. inscribed thereon, as his standard in battle. With this mandate he complied; the *labarum* was made; he fought, and was, as we have seen, victorious.

That there may be a mythic element in this story, we do not deny; nay, to that belief we do ourselves incline. But it is not, therefore, necessary to infer that the Emperor willingly sought victory by a deceptive tale. The Christian faith at that time was such as to impress a mind like his strongly. The patient endurances of the martyrs, the self-denial and unworldliness the believers exhibited, the recent horrid death of Galerius, one of their keenest persecutors, were all circumstances calculated to operate upon an imagination quickened by a sense of danger, feeding its hopes on conquest, and perhaps laying the basis of a future policy. His father and himself had both been friendly to the disciples of the cross. And now that Paganism had become effete, and faith and the energy it gives dwelt only in the souls of Christians, we can scarcely wonder if, in some moment, his creative fancy, that "*master-light* of all our seeing," fashioned weird shapes out of the sun-dyed clouds, and found therein a spell and talisman potent in his own soul, and capable of working into the common mind the consciousness of strength—the courage

out of which success grows. We are the more inclined to the belief that it was not a cunning master-stroke of policy, from the consistency of his future life, with the fact that he had passed under deep impressions, and risen to a higher level of soul in the process. While, therefore, we conclude that it is not needful to intercalate a *miracle* in history, we as decidedly think that Constantine's belief was entertained as true, however, in reality, erroneous. Courage, hope, and faith, the stout-hearted forthgoings of the soul, seem incompatible with the cowardice of a *lie*—a lie, too, which every standard in his cohorts would re-suggest to conscience, and thus unnerve the arm raised at its signal. Neither can we fancy that a patent, widely-known, and glaringly-emblazoned falsehood could act as a stimulant to the sinewy onrush of an armed host, at the mere behest of a self-perjured leader. Besides, a life-long adherence to that creed, of which his standard was an acknowledgment, seems to argue that, however the conviction arose, it was honestly entertained and acted on. And was there not in the character of that guileless, "soft, meek, patient, humble spirit," which conquered all by its truth, gentleness, and endurance, that which would forbid, as an ineffable enormity, the use of the symbol of the world's salvation-throes, as the mere gew-gaw ensign of an empire-gambler?

Whatever the origin of the myth-fact may have been, the influences which resulted from it are historical, and must be accepted. The conversion of Constantine was an event of mighty moment then, and one whose influences even yet work in the history of our world,—

"For deeds like his,
Pile on them what we may, turn not extinct."

[The future life of Constantine we must reserve for our succeeding paper.]

RESOLUTION.—

Resolve, resolve, and to be men aspire;
Exert that noblest privilege alone
Here to mankind indulged; control desire,
Let god-like Reason from her sovereign throne
Speak the commanding word, *I will*—and it is done.
Thomson.

DUTY.—

'Tis not
Enough to get a victory, if we lose
The true use of it.—"*Bashful Lover.*"

WRONG DOING.—

He that does wrong, not only
Draws, but makes sharp his en'my's sword against
His own life and his honour.—"*A Very Woman.*"

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE ARTICLE.—II.

"THRELKELD," in the January number, says our English version "has many faults; that they are important; that their influence is injurious;" and therefore a revision is necessary.

We intend, in the present article (1), to examine his proof of these assertions, and (2) to give a few reasons why the present version should not be revised.

I. He says (1), "Suspected passages are not pointed out." Were this to be done, a large portion of the Bible would have to be marked as suspicious; for numberless passages have been disputed by various sects, because they did not harmonize with their views, *e.g.*, the Unitarians at the present day declare whole chapters to be spurious, not because evidence is against them, but because they clearly assert the divinity of Christ. So many passages being marked as suspicious would only tend to shake the faith of the unlearned follower of Christ. It is no matter how many "grave suspicions" may have been entertained with respect to the genuineness of any passage, when they have been fully set at rest, or when the preponderance of evidence is *for*, not *against* it. "Threlkeld" would have us believe that Mark xvi. 9—20 "is the production of another and later hand," although Knittel, after an examination of all the arguments *for* and *against* it, maintains its genuineness; and many other *sound* critics hold the same opinion. In fact, it is found *in all* the MSS. except one, and that one, with which great liberties has been taken. It is also acknowledged by Clemens Romanus, Alexandrinus, Justin, Dionysius, Hippolytus, Irenæus, Tatian, &c. Why, then, should it be marked as doubtful? The grave suspicions respecting John xxi. are destitute of *any* support from *external* or *internal* evidence, and rest upon mere conjecture. The chapter is found *in all* the MSS. Of 1 John v. 7, 8, one verse only is questioned, and its genuineness has been maintained by many of the best scholars; *e.g.*, Bengel, Bps. Horsley, Middleton, Burgess; Drs. Nolan, Hales, Wiseman; Professor Knittel, Mill, and many others. But Bp. Marsh, Dean Tarton, Porson, Michaelis, Wetstein, Scholz, and others, range themselves on the other side. Scholz, who wrote between 1820-30, was answered by Bp. Burgess only three weeks before his death. It is difficult in such cases to strike the balance, and I think it

is best left as in our version. Again, in this passage, "This kind can come forth by nothing but by prayer *and fasting;*" the last two words, "Threlkeld" says, are believed to be interpolated. This assertion is destitute of evidence: it is found, also, both in Matt. xvii. 21, and Mark ix. 29. In 1 Cor. vii. 5, "fasting" is not found in some MSS., and has been cancelled by some editors, but without sufficient reason, since the *external* and *internal* evidence *against* it is not strong. A word is very easily omitted in a MS., and since prayer and fasting are joined together in many other passages, and in that age fasting usually accompanied religious exercises, we must conclude that "fasting" is not an interpolation. John v. 3, 4, is doubtless genuine; if we cancel any, we must cancel the greater part of the two verses. And for *that* we have only the authority of *two* MSS.—*two* very inferior versions,—and Nonnus. But Nonnus can *here* be *no* authority, since he frequently passes over clauses and verses very slightly. The MSS. abound with instances of liberties taken with the text. The critics are not agreed that "some uninspired hand supplied the description." Lackman and others remove the brackets in which Griesbach had enclosed the passage. The Germans cannot explain the fact declared, so as to do away with its miraculous character, and would, therefore, reject this passage as spurious. But with so little evidence against it, it must be held as genuine. Why Jas. i. 3; 1 Pet. v. 2; ii. 3, 10; Jude 22, should be marked as suspicious, I cannot imagine. The portions of Acts viii. and ix. alluded to are, I suppose, viii. 37, and ix. 5. These two passages are, it is true, questioned by some, but they are defended by others. John viii. 1—11 is, without doubt, genuine. It is found in 284 MSS., and six Evangelisteria. In fifty-five others it is found, but marked; and in eight others it is placed at the end of the gospel. Seventy-five MSS., examined by Scholz for this paragraph, including thirteen uncial ones, were found to be mutilated. In short, all the evidence against it is inconclusive. We may imagine why and how it might be omitted, though genuine; but we cannot imagine why, if false, it should have been forged, and how it could have found its way into five-sixths of the MSS. without detection. "Men," it is true, "should not be told to reverence as God's that which is of man;" but how in the face of such evidence can he show that it is man's?

"Threlkeld" says—(2) "Important variations and emendations of MSS. are not pointed out, or made use of." That there is not one of the fundamental doctrines of the Bible touched in the emendations of the Greek text is the general testimony of the greatest biblical scholars. In fact, many of the emendations could not be rendered in a translation.

3. "Mistranslations are frequent;" and he gives a few passagess as specimens; *e.g.*, "I am that I am," Exod. iii. 14. Our

translation is good, but any person acquainted with Hebrew knows that the proposed alteration is incorrect. In Exod. xii. 35, the word rendered "asked," not "borrowed," in the Hebrew has both significations. In 1 John iii. 16, neither God nor Christ is in the Greek, so that there can be no mistranslation; but is not Christ truly God? His translation of Sam. xii. 31 is disputed by many; and till there is some agreement, there would be no advantage gained by adopting his version. In John xiii. 2, although the sense of "bringing in," is not given to γίνομαι in the lexicons, our translation is better than that which he proposes, and agrees with Luke xxii. 20. Psa. lxxxiv. 5 "Threlkeld" would alter to "they go from company to company;" but can he show that, in going up to Jerusalem, they *did* "go from company to company"? What does he mean by the expression? Is it in keeping with the rest of the psalms? Dr. S. Lee, the first Oriental scholar of the day, translates the original as it stands in our version. John vi. 55 is, in our version, translated, "My flesh is meat indeed, and my blood is drink indeed." "Indeed" is defined by Johnson to be an adverb, signifying "in truth, in reality," &c., and therefore is a correct translation of ἀληθῶς, the original word. "Threlkeld" translates the adverb ἀληθῶς by the adjective "true." Therefore our translation is the best.

4. "Proper names are very erroneously rendered." Supposing it to be so, it is a matter certainly not of sufficient moment to render a revision necessary. What would we gain by *such* changes?

5. He complains of "a want of uniformity." The same English word represents two or three Greek words. This arises from the copiousness of the Greek language. He finds fault with λύχνος being translated "light." Λύχνος is generally derived from λύω, to scatter, and νὺξ, night; it may, however, come from the old noun λύκη, light; but in either case "light" is an excellent translation.

6. Again, "Threlkeld" says, the "idioms require more attention." If idioms were to be translated literally, an uneducated English reader would not understand them; and there are *very few* who do not know that the words put in italics are not in the original. Why does "Threlkeld" quote John xvii. 2 and Rev. iii. 21? Some few English idioms may be obsolete, but certainly the majority of them are not inelegant. The English idioms contain the strength and beauty of the English language.

7. This objection, to one who reads his Bible, is of very little importance; and to one who does not read it, it is of no importance whatever.

II. We are to give a few reasons why the present version should not be revised. (1) The way of truth is in it made so plain, that "he who runs may read; and the wayfaring man,

though a fool, cannot err therein." This, "Threlkeld" has not been able to disprove; the objections he has brought are very weak, and none of them concern the salvation of the soul. (2) "Our version" (we quote "Threlkeld" now) "gives, as far as is consistent with the genius of the English language, now the unrivalled conciseness of some portions of the text, now the beautiful diffuseness of others; and we value the Bible for its pure Saxon speech." (3) Because the principal parties who seek a revision consist of those chiefly who deny the divinity of the Son and Holy Ghost. (4) Numbers of the most learned men of the present day are unsound in the faith; and, if they had anything to do with the revision, they would *cram* their rationalistic, tractarian, and apostatising doctrines into the word of God. (5) A revision would not satisfy all parties, and there would most probably be more complaining against the new version than against the old. On these grounds I maintain that a revision of the authorized version is unnecessary and unwise.

T. T. B.

AFFIRMATIVE ARTICLE.—II.

We deem it expedient to observe, that we do not engage in this controversy out of a captious, cavilling, and disaffected spirit; on the contrary, our object is, the elucidation of the truth by every available means. God's word is our standard of appeal. It is both "the man of our counsels" and the basis of our belief. Its principles should be our rule of action, its precepts our guide. Far be it, then, from our wish to underrate the importance of that book we so much prize, which has been the solace and support of millions of burdened souls, and upon whose strong pillars millions more, even now, are relying. All the great and fundamental doctrines of the Bible are incontrovertibly established beyond all power of refutation. These doctrines have been subjected to the most rigid tests, and are proved to be "essentially contained in and established by the ORACLES OF GOD." With these doctrines it is not our purpose to interfere. Our plan of proceeding is the following; viz.:—

1st. To point out, here and there, defects in the translation and renderings of sundry passages, by which the sense of the text is obscured.

2nd. To supply other renderings, where exception is taken to those in the common text.

3rd. To show, in a few instances, defects in the arrangement of the chapters and verses.

We are not insensible of the importance of the undertaking which lies before us—an undertaking, we freely acknowledge, far transcending our poor powers, and one which should be entered upon *only* upon the fullest conviction of its necessity. Conscious of our inability to accomplish this work with anything

approaching to critical exactness, we shall rely, for the most part, upon the learning and judgment of commentators and linguists who have made the subject their devout study, and whose acquaintance with classical literature eminently qualifies them for this work.

It does not in the least derogate from the divine authority of the book, *per se*, to affirm that there are errors and defects in the translation and rendering of some of the passages of the authorized version thereof. Undoubtedly the translators of our English version were, in their own day, men well qualified by piety, learning, and sound judgment for producing a translation of the Bible; or rather, a revision (for it was no more), of the Bishops' Bible issued in 1568. Nevertheless, it must also be borne in mind, that translators, however gifted, are men, and liable to error. Further, the translators of our version, according to Fuller's "Church History," were for the most part D.D.s in the Established Church, Presidents and Fellows of Colleges, and Deans and Rectors of Parishes; and we think it would be allowing too much for erring human nature to affirm that their rendering of the text was entirely free from sectarian bias. It is also of consequence to bear in mind, that in those days party feeling ran high, and religious bigotry and intolerance obtained to a fearful extent. Is it too much, then, to infer that *some* of the translations were given more with reference to particular shades of religious belief and ecclesiastical dogmatism than as legitimate renderings of the original text? We are the more inclined to urge this opinion from the fact that King James dictated a string of rules "for the better ordering of their proceedings," and "by them to be most carefully observed."* Among the fourteen rules laid down for the guidance of the translators, we note the following; viz., "The old ecclesiastical words to be kept, viz., the word *church* not to be translated *congregation*," &c. Now, surely this was a most injudicious and unwarrantable interference on the part of the king, for, from the high ecclesiastical standing of most of the translators, together with the state of feeling then prevalent respecting articles of faith, &c., it is but natural to infer they would avail themselves of the king's sanction at every fitting opportunity of giving prominence to their creed, several instances of which occur, where words and sentences have been supplied to complete the sense and to "accommodate the idioms of the Hebrew and Greek to that of the English language." Dr. A. Clarke, in his General Preface, page 21, says, "In these I found gross corruptions, particularly where they have been changed [referring to the italics] for Roman characters, whereby words have been attributed to God which he never spoke." To us it ap-

* Fuller's "Church History," book x.

pears that this kingly interference was a species of coercion no other than highly injudicious, if not criminal. We believe, however, that the version then produced was a more correct translation than any previous one. Nevertheless, upon subsequent examination, even *it* was found defective in many particulars; and hence Dr. Scattergood, Dr. Lloyd, Bishop of London, Dr. Paris, and Dr. Blayney, respectively revised and corrected that translation; but the text, even now, is not what it might be; there is yet further need of the pen of correction to pass over its pages, so as to render it in every respect worthy to stand at the head of our literature in point of accuracy of translation, and expressing the true and genuine sense of the original.

We now proceed to point out, here and there, defects in the translation and rendering of certain passages, and to supply other translations, said and believed to be more consistent with the original:—

Common Text.—Gen. iii. 20, "And Adam called his wife's name Eve; because she was the mother of all living."

Proposed Emendation.—"And Adam called his wife's name *Life;* because she was the mother of all the living."

"This is a faithful and proper representation of the Hebrew text."—*Dr. A. Clarke's Com.*

Gen. vi. 4, "There were giants in the earth in those days."

"For *giants* read fallen, or *earthborn.* This rendering, when properly understood, makes a very just distinction between 'the sons of men' and 'the sons of God;' those were the *fallen, earthborn* men; these were the sons of God, who were born from above."—*Dr. A. Clarke.*

Gen. xxii. 1, "God did tempt Abraham."

"The original here is very emphatic,—'And the Elohim he tried this Abraham."—*Dr. A. Clarke.*

It would be as well to substitute *tried* for *tempt,* as the latter word is generally used to imply a solicitation to evil.

Numb. xxiv. 4, "Falling *into a trance.*"

"These words are added by our translators, but they are not in the original. There is no indication in the Hebrew that he fell into a *trance.* The only word used simply signifies falling, or falling down; perhaps in this instance by way of religious prostration."—*Dr. A. Clarke.*

Ruth iv. 4, 5, "And I thought to advertize thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem *it,* redeem *it;* but if thou wilt not redeem *it, then* tell me that I may know; for *there is* none to redeem *it* beside thee, and I *am* after thee. And he said, I will redeem *it.* Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth, the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

"And I said. I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it but thou, and I, who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the

hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the name of the dead upon his inheritance."—*Dr. Kennicott's "Dissertations."*

2 Sam. vii.

Some of the most interesting verses in this chapter are improperly rendered in our translation; but as our limits will not admit of a paraphrase sufficiently comprehensive to do justice to the subject, we beg to refer the reader to Dr. A. Clarke's "Commentary," where the subject is considered at large.

2 Sam. xiv. 26, "And when he polled his head, . . . he weighed the hair of his head at two hundred shekels after the king's weight."

Instead of *two hundred shekels* read *thirty*. The weight of hair, as our text has it, appears enormous, and inconsistent with truth. Josephus says, "Two hundred shekels make five minæ, and a mina weighs two pounds and a half." According to this, the weight of Absolom's hair was 12½ lbs.! For a critical examination of this passage, see Dr. A. Clarke's "Commentary."

Job vi. 14, "To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty."

"He who takes away mercy from his friend, hath cast off the fear of the Lord."—*Vulgate.* Or, "Shame to the man who despiseth his friend! He indeed hath departed from the fear of the Almighty."—*Mr. Good.*

Psa. vii. 11, "God judgeth the righteous, and God is angry with the wicked every day."

A great diversity of opinion obtains with reference to the proper rendering of this verse. It seems that the Chaldee version, which our translators appear to have followed, is a corrupted text. It is read thus:—"God judgeth the righteous, and is NOT angry every day."—*Dr. A. Clarke's "Commentary."*

Psa. lxviii. 19, "Blessed be the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation."

"'With benefits' is not in the text. The *Vulgate, Septuagint,* and *Arabic* have—'Blessed be the Lord daily, our God who makes our journey prosperous; even the God of our salvation.' It would not be going far from the ideal meaning to translate, 'Blessed be the Lord day by day, who bears our burdens for us."—*Dr. A. Clarke's "Commentary."*

Prov. xvi. 1, "The preparations of the heart in man, and the answer of the tongue, *is* from the Lord."

The Hebrew, literally translated, reads, 'To man are the dispositions of the heart; but from the Lord is the answer of the tongue.' The text does not say that the 'preparations'—rather '*dispositions*' or '*arrangements*'—of the heart, as well as 'the answer of the tongue, *is* from the Lord;' but it states that the *dispositions* or *schemes* of the heart (are) man's; but the answer of the tongue (is) the Lord's.' "—*Dr. A. Clarke.*

Isa. vii. 10, 15, 16, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

"Behold, this virgin shall conceive, and bear a son, and thou shalt call his name Immanuel; butter and honey shall he eat, *when* he shall know to refuse evil, and choose good. For before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed."—*Dr. A. Clarke.*

Isa. lvii. 2, "He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness."

This is a very obscure sentence. The following reading is proposed:—"He shall enter into peace: he shall rest upon his bed: the perfect man walking in his uprightness."—*Dr. A. Clarke.*

Isa. lxiv. 4, "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him."

"Yea, from the time of old they have not heard, they have not hearkened to, an eye hath not seen a God besides thee. He shall work for that one that worketh for him."—*Dr. A. Clarke.*

Jer. xxiii. 6, "And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"And this is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS."—*Dr. Blayney.*

Jer. xxxiii. 16, "And this *is the name* wherewith she shall be called, The LORD our righteousness."

Dr. A. Clarke pronounces this translation "ignorant, and almost impious; it says that *Jerusalem*, for that is the antecedent, shall be called, *The Lord our righteousness.*" The original reads thus:—"And this one who shall call to her *is* the Lord our justification." Dr. Blayney's rendering is as follows:—"And this is he whom Jehovah shall call our righteousness."

Matt. xvii. 5, "A bright cloud overshadowed them."

Instead of *overshadowed*, read *surrounded*, "as a *bright* cloud, or a cloud of *light*, could not overshadow, or cast any kind of *shade.*"—*Dr. A. Clarke.*

Matt. xxiii. 24, "Which strain at a gnat, and swallow a camel,"

Should be rendered, "Ye strain *out* the gnat, but ye swallow *down* the camel."—*Dr. A. Clarke.*

Matt. xxvii. 9, "Then was fulfilled that which was spoken by Jeremy the prophet."

These words are found in *Zechariah*, chap. xi. 13, and not in *Jeremiah.* Dr. Lightfoot says it was an ancient custom among the Jews to divide the Old Testament into three parts: the first, beginning with the law, was called THE LAW; the second, beginning with the Psalms, was called THE PSALMS; the third, beginning with the prophet in question, was called JEREMIAH.

John xii. 27, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

Dr. A Clarke says, "The common version makes our blessed Lord *contradict* himself here, by not attending to the proper punctuation of the passage, and by translating the particle τι *what*, instead of *why* or *how.*" And he offers the following paraphrase:—"*And why should I say, Father, save me from this hour? when for this cause I came to this hour.*"

Acts i. 22, "Must one be ordained."

"There is no term for *ordained* in the Greek; γενεσθαι, *to be*, is the only word in the verse to which this interpretation can be applied."—*Dr. A. Clarke.*

Acts xii. 4, "Intending after Easter to bring him forth to the people."

"Perhaps there never was a more unhappy, not to say absurd, translation than that in our text. EASTER was a goddess, whose festival was celebrated by our Pagan forefathers on the month of April; hence that month in the Saxon calendar is called Easter month. The Greek, Μετα το πασχα, signifies 'after the passover.'"—*Dr. A. Clarke.*

Acts xiii. 48, "And as many as were ordained to eternal life believed."

This text has given rise to much controversy, and the dispute is not yet settled. The original word has been variously translated. The meaning of the passage seems to be this,—The Gentiles, to whom the terms of salvation were offered, gladly received this intelligence, and believed.

Rom. ix. 3, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

"The rendering of this passage is very obscure. The Greek text reads thus:—'For I did wish myself to be an anathema FROM Christ (ὑπο, BY Christ, as some ancient MSS. read) for my brethren.' For I could wish myself to be devoted BY *Christ* to that *temporal destruction* to which he has adjudged the disobedient Jews, if by doing so I might redeem them."—*Dr. A. Clarke.*

Heb. vi. 6, "If they shall fall away."

Dr. Macknight contends that this clause should be translated in the past tense, "HAVE fallen away." He further observes, "Nevertheless, our translators, following *Beza*, who, without any authority from ancient MSS., has inserted in his version the word *si*, *if*, have rendered this clause, 'IF they fall away,' that this text might not appear to contradict the doctrine of the *perseverance* of the saints.

Heb. ix. 16, 17, "For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth."

"For where there is a covenant, it is necessary that the death of the appointed *victim* should be exhibited, because a covenant is confirmed over dead *victims*; since it is not at all valid while the appointed victim is alive."—*Dr. A. Clarke's "Commentary."*

The word *hell*, in Hebrew *sheol*, in Greek *hades*, often signifies the *grave*, or place of separate spirits; *e.g.*, Psa. xvi. 10; lv. 15; Jonah ii. 2, &c.

We proceed now to point out, in a few instances, defects in the arrangement of the chapters and verses.

From the circumstances and facts mentioned in Gen. xxxviii., it is very evident that they "could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for, the very earliest of the transactions here recorded must have occurred long before the selling of Joseph." Its proper place seems to be after chapter xxxiii., the transactions mentioned here agreeing better with those recorded there.

The 22nd and 23rd verses of 2 Chron. xxxvi. are repeated verbatim and concluded in Ezra i. Evidently there has been *some* mistake made here.

Dr. Kennicott, remarking upon the manifest disorder of the speeches in Job xxxix., xl., and xlii., observes, "In chaps. xxxviii. and xxxix. God first speaks to Job. The end of chap. xxxix. is followed by—'And the Lord answered Job, and said,' whilst yet Job had not replied. At chap. xl. 3—5, Job answers; but he says *he had* then *spoken* TWICE, and he would add no more, whereas this was his first reply, and he speaks afterwards.

From chap. xl. 15 to chap. xli. 34 are now the descriptions of behemoth and leviathan, which would regularly follow the descriptions of the horse, hawk, and eagle; and from chap. xlii. 1 to 6 is now Job's speech, after which we read, in ver. 7, 'After the Lord had spoken these words unto Job.'" To remove these confusions, the following order must be observed in reading those chapters:—At the conclusion of chap. xxxix. omit the first fourteen verses of chap. xl., and read ver. 15, continuing the reading to the end of chap. xlii., ver. 6, and then return and read immediately the first fourteen verses of chap. xl. By observing this order the whole poem will read intelligibly and consistently.

Eccles. i. 5, 6. Dr. A. Clarke is of opinion that the first clause of the 6th should be joined to the 5th verse; and reads, "The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth; going to the south, and circulating to the north." Ver. 6, "The wind is continually whirling about, and the wind returneth upon its whirlings." "The author," he thinks, "refers to the approximation of the sun to the *northern* and southern tropics; viz., of *Cancer* and *Capricorn*." He further observes, "All the *versions* agree in applying the first clause of the sixth verse to the *sun*, and not to the *wind*. Our *version* alone has mistaken the meaning."

With reference to the disorder in the arrangement of some of the chapters in the book of the prophet Jeremiah, Dr. Blayney makes the following observations:—"There is a preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah in the seventeen chapters which follow the twentieth, according to the Hebrew copies; so that, without any apparent reason, many of the *latter* reigns *precede* those of the *former;* and in the *same reign* the *last* delivered are put *first*, and the *first last*." To remedy this defect the learned Doctor has transposed the chapters, and arranged them in the following order; viz.,—20, 22, 23, 25, 26, 35, 36, 45, 24, 29, 30, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39 (ver. 15—18), 39 (ver. 1—14), 40, 41, 42, 43, 44, 46, &c.

In Acts v. 11—15 inclusive, there appears a strange intermingling of verses and clauses quite embarrassing to the general reader. Dr. A. Clarke recommends the following transposition:—Read ver. 13 and 14 after ver. 11, then the last clause of ver. 12, followed by the first clause of the same verse, then ver. 15, &c. By observing this order, the parts and clauses, which in the common version are disunited, agree and harmonize.

The first clause of Acts viii. should be joined to the last verse of chap. vii., from which it appears to have been ruthlessly severed. The connection of the two is abundantly manifest, without assigning any reason.

But we must now draw towards a conclusion. We fear we

have trespassed upon the space of the magazine; the great importance of the subject under discussion must be our apology. We had intended to point out some interpolations which have been discovered in the text, but we find our space will not admit of it; we therefore conclude with the following observations:—

After all we have advanced in favour of our views, it is just possible that the majority of our readers may differ from us upon this question, and may object to a revision of the Bible on the ground that all the fundamental doctrines essential to man's present and everlasting well-being are to be found there intact and uncorrupted; that the few inaccuracies and defects we have pointed out as adhering to our translation are unimportant; and that our salvation is not in the least affected thereby. The conclusion arrived at from the premises laid down is at least questionable. Truth, under any circumstance, is exceedingly precious. The diffusion of truth necessarily expels error. The soul's reception of the truth elevates and christianizes the man. The more perfect the vision, the more distinct the impressions upon the retina of the eye. A new translation or revision of our Bible would add new beams to its lustre; and as the materials are at hand whereby a new and almost immaculate edition of the Scriptures may be produced, we think it highly desirable—yea, necessary—that one should be formed forthwith.

Southampton. J. E. P.

JUSTICE.—

Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear.
Old Play, "Sweet Man, the Woman Hater.

EARTHLY IMMORTALITY.—

Men in their words and deeds
Live when the heart and hand in earth are laid;
For thoughts, and things, and written thoughts, are seeds:
Our very dust buds forth in flowers or weeds.—*Eben. Elliot.*

HEROISM.—

Who fights
With passions, and o'ercomes them, is endued
With the best virtue—*passive fortitude.*
"A Very Woman."

RULE FOR GUIDANCE IN CONTROVERSY.—

Be calm in arguing, for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistake
More than his sickness or his poverty?
In love I should—but anger is not love,
Nor wisdom neither. Therefore gently move.
Cowper.

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

NEGATIVE ARTICLE.—I.

THE elements of national greatness, I apprehend, are so numerous, that no nation can be called great for the possession of one, or have greatness denied to it on account of the want of one. It is in their combination they are strong, and by their combination that a nation is great. The chief elements in national greatness seem to me to be—1, extent of territory and populousness; 2, favourableness of climate; 3, fertility, and the plenteousness of natural products; 4, unity of government; 5, capacity of concentrated action; 6, the possession of the necessaries of life, or the means of attaining them readily and cheaply; 7, education; 8, freedom, &c. Of these, I think the two last are all that can be denied to Russia. If so, then can Russia be called great *in spite of* the existence of *serfdom*, *i. e.*, an enslaved, uneducated class?

We purpose, in the first place, very briefly to prove that Russia possesses the elements of greatness above named, to which exception has not been taken; and, in the second place, to prove that from these alone its greatness may safely be asserted.

I. (1) Russia in Europe is twenty-four times the size of the island of Great Britain, being possessed of an area of 2,150,000 square miles; in Asia its empire extends over one-third of the continent, viz., 5,200,000 square miles; and it possesses in America an extent of territory amounting to above 300,000 square miles. In fact, nearly one-seventh of the whole of the land on the surface of the earth is under Russian domination. Its whole population is on the very verge of 66,000,000.

(2) Its climate varies in proportion to its vastness, and is thus highly favourable (*a*) to multifariousness of product, (*b*) to the preservation or re-establishment of the health of troops, (*c*) to the development of differently-minded people, so far as the influence of climate affects the nature of man. (See Montesquieu's "Spirit of Laws," book xiv.)

(3) Only one-sixth or so is under culture, yet its fertility is so great that it has become the granary of Europe. How much science and enterprise may yet develop within it the arts of culture, and bring it into subjection to human labour, we cannot tell; but we should suppose some millions of culturable land lie

yet within the possibilities of the Russian future. The chief products are rye, oats, barley, and wheat; hemp and flax; gold, silver, lead, iron, and platina; hides, furs, tallow, fish, and timber. Of these there must be plenty, as they are exported in large quantities to all parts of the world; and nations only export what they have a surplus of.

(4) The government is perfectly despotic, and, therefore, unical. The supreme authority is the *will* of the emperor.

(5) The nature of the government is peculiarly favourable for concentrative action. The jealousies of departments, the divisions of state officials, the abhorrent red-tapist routine of divided rule, are here inadmissible; instantaneous action is possible, and the will to move is all-sufficient to produce the iniative results. It has the largest natural means of inland transmission of any country in Europe. The Volga is navigable for 2,000 miles—through that extent 150 steam ships plough its channel; and the Dwina, the Don, the Neimen, the Dnieper, are so nearly to their sources. The Caspian Sea is essentially a Russian lake, so is Azoff, and, in some measure, the Euxine. Its canal system is extensive and perfect. Its roads, conveyances, &c., are good, and constant traffic keeps these always open, the post stations active, and the country stirring. Where *all* are subject, and such facilities as these abound—not to speak of an extended railway system in process of construction—what can hinder concentrated action?

(6) This is almost implied in (2) and (3), *which see*. It is farther evident that the occurrence of war, by lessening exportation, would cheapen the prime necessaries; those, that is, which form Russia's chief exports.

(7) Education is certainly not in a flourishing condition in Russia. There are, however, 5 universities, with 450 professors and 2,500 students; and the schools in European Russia alone educate nearly half a million of children. This, it is true, is chiefly *national* education, and, of course, *so far* subservient to the perpetuation of serfdom; but all knowledge is freedom-giving in its ultimate effects. Puskin, Karasmin, Merslakoff, Bulgarin, Greech, Jookowski, Kriloff, &c., are European names in literature.

(8) A certain amount of freedom is certainly allowed to the privileged classes, and as much as possible is the appearance of constraint concealed from the view of the peasant-serfs of this empire; but we dare not claim for Russia any item which can justly be comprehended under the British signification of the term *freedom—that* we yield freely to our opponents.

We have, then, as we think, proven that Russia possesses *nearly* seven-eighths of the whole of those elements which unitedly constitute national greatness, and by so doing have proven that Russia is great *in spite of* serfdom.

II. The possession of this much of the attributes of greatness necessitates her admission into the first rank of kingdoms. On these points our remarks shall be brief.

(1) She *is* one of the great powers of Europe, despite her serf population.

(2) Rome had neither an educated nor a free populace when *she* was the world-empire. The Roman Catholic Church, when in her greatest height of power, lorded it over not a free and educated, but a serfish and ignorant mass of people.

(3) If Russia is great *because of* serfdom, then the doom of serfs must be retained, that her greatness may remain; but if great *in spite of* serfdom, then a larger proportion of greatness would accrue on the abolition of serfdom and the inauguration of personal freedom.

Our remarks have been brief. Truth requires few words. Sophistry alone is prodigal in verbiage. What we have said should, we think, help to settle the question. But let us not be mistaken as to the points of such debates as this. Every argument employed to show the coincidence of greatness and serfdom is an argument for its adoption here, its perpetuation elsewhere. Nay, every thought which asserts the possibility of their conjunction causatively tends to weaken the love of freedom in ourselves, and to make us ready for the enslaver's foot. Slavery, wherever it is, in America, France—though with French polish—or Russia, is a very cancer in the soul of man; the *robustiousness* of the general constitution can alone withstand its exhausting, weakening, withering, decaying power. Abolish serfdom, *then* Russia will be greater and the world happier than before.

SALINE.

A SOLDIER.—

I was trained up a soldier,—one of those
That in their natures love the dangers more
Than the rewards of danger.—"*A Very Woman.*"

SORROWS.—

Sorrows are well allowed, and sweeten nature,
When they express no more than drops on lilies;
But when they fall in storms they bruise our hopes,
Make us unable, though our comforts meet us,
To hold our heads up.—*Massinger.*

GUILT.—A great crime is, in a great man, greater.—*Ibid.*

A WISH.—

To me be Nature's volume broad displayed;
And to peruse its all instructing page,
Or, haply, catching inspiration thence,
Some easy passage, raptured, to translate,
My sole delight.—*Thomson.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?

AFFIRMATIVE ARTICLE.—I.

Before entering into the merits of the above question, it will be well to have a clear understanding with regard to the meaning of the two terms, capital and labour. Much has been said and written upon this point; but for our present purpose it is not necessary to enter into any learned disquisition upon it. A simple definition will answer every requirement of this discussion. By the term "capital" we understand property of all descriptions—property, the result of industry and skill, applied to productive labour—labour realized, if we may so express it. But this capital is of two sorts, *floating* and *fixed*. The *floating* capital of an individual is the money capital with which his business or trade is carried on—his stock in trade, his manufactured goods, his book-debts, &c.—as contradistinguished from his houses and lands, funded property, trade fixtures, machinery, implements of husbandry, &c., which would form his *fixed* capital. By the term "labour" we understand exertion, whether of head or hand, necessary to the production of income; in other words, work of every description. The question we have to answer is, whether taxation ought to press equally upon this capital and this labour—upon labour and its results? Let us at once proceed to its consideration.

In the imposition of taxes, great care should be taken that they press only on those interests upon which they would exercise as little prejudicial influence as possible. It should be especially seen that they are not placed upon anything on which they would be likely to act in a suppressive direction, and so ultimately extinguish it. Hence there are some things which of necessity must be entirely exempt from taxation. Capital, both fixed and floating, is one of these. For if, *in addition to the tax imposed upon that which capital should produce*, the thing itself be taxed, it must necessarily be in time entirely extinguished; year by year it will decrease, until at last it is gone altogether. Thus, if the £5,000 funded property you possess be taxed, in addition to the income you derive from it, it will gradually lessen, until it is ultimately annihilated. So, if the stock in trade of a manufacturer be taxed, the tendency will be suppressive; and if it should remain on hand for any number of

years, its actual value may have been paid away in taxes; that is, its equivalent value in money capital has been extinguished. In fact, anything which is nonproductive should be exempt from taxation (unless, indeed, it be a human being, for we should not object to see all nonworkers living in luxurious idleness liable to a poll-tax). Take, as another example, a gallery of pictures. If the owner do not make it productive by charging for its exhibition, and a tax be imposed upon it, inevitably, as years roll on, its equivalent value in money will become extinguished, not once only, but once in every period of years, varying in number according to the rate of tax levied. Thus, in each of these cases, a *source* of taxation would become impaired—in fact, lost; and any state which should act upon this principle to any great extent would in time become bankrupt. We believe, then, we are enunciating a sound principle of political economy when we say that all non-productive capital, and labour also, should be exempt from taxation. In reality, it will be found that, as a general rule, neither capital nor labour is immediately taxed, but only the derivatives of each—income. Thus, for instance, if, from any cause, Government should be unable to pay the annual dividends upon the £5,000 you have invested in consols, you can legitimately set the demands of the taxgatherer at defiance, on that score, at least. Or this may be still more clearly demonstrated thus. You, A, derive only £150 a-year from your £5,000, 3 per cents., and will be taxed only on that amount; B, however, derives £250 per annum upon the same capital, put out upon real security, and will be taxed on that amount; whilst C, having the same sum invested in bank shares, obtains his £10 per cent. on £500 per annum, and is taxed upon that sum accordingly. The capital is the same in each case, but the amount of taxation increases with the income, proving clearly that taxation is levied upon the *derivative of capital*, and not upon *capital* itself. There are, of course, some exceptions to this rule; as, for instance, the direct taxes upon horses, carriages, servants, &c.; but the general rule is as we have said. The question, therefore, resolves itself into this,—Ought taxation to press equally upon *income* derived from capital and labour respectively?

We reply, that to tax every individual at an equal rate upon his income is to adopt a sound principle of political economy. If this be true, our answer to the above question must necessarily be in the affirmative. Let us, then, at once proceed to examine the principle propounded. First, to instance it: A is a nobleman, having a net income of £10,000 a-year, derived from fixed capital, viz., lands, houses, and money in the funds; B is a merchant, deriving a net income of £1,000 per annum from fixed and floating capital combined with labour; C is a professional man, or a clerk, earning his £500 per annum by the sweat of his

brain; whilst D is an artizan, obtaining his £100 a-year by the labour of his hands. They are each to be taxed at an equal rate upon their incomes. Suppose the rate to be one shilling in the pound. A would pay £500 annually to the taxgatherer; B, £50; C, £25; and D, £5. We say, this would be perfectly fair and just. You join issue with us. What! take a twentieth of his income from the poor artizan, who can only just manage to support his family upon the bare necessaries of life by toiling and labouring early in the morning and late at night all his days, and yet only take the same proportion from the wealthy nobleman, who lives in idleness; luxury, and ease his whole life long! What, tax at the same rate the uncertain, precarious income of the professional man, which will decrease with his energies, and ultimately die with him, as the certain and fixed income of the landed or funded proprietor, which will be transmitted to his children! Well, and why not? Are you not strong advocates of *indirect* taxation? and is not the same principle carried out in that? Do not C and D pay the same tax upon every pound of tea, coffee, sugar, pepper, mustard, &c., which they consume, as do A and B? Do they not all four pay the same tax upon every article of consumption liable to excise or custom duties, perfectly regardless of the inequalities of their respective incomes? If the prineiple be sound when applied to a system of indirect taxation—and it is the opponents of an income tax who are the great advocates of this system—why is it not sound when applied to a direct system of taxation? Let our opponents answer.

But, in truth, are we correct in saying that the same principle is at work in the indirect system of taxation? We fear not. We fear it will be found that under that system, poor D, instead of paying only in proportion to his income, pays the exact same taxes as does A. True, the latter contributes more towards the necessities of the State than does the former, but then his *enjoyment* and the *number who enjoy* are proportionately large. If A drinks 100 bottles of wine to D's one, true, he pays one hundred times more to the State upon that article than does D; but then, *cæteris paribus*, he has one hundred times the amount of enjoyment, and it is but fair that he should pay for it. He cannot "eat his cake and have it too;" and this larger contribution must not be regarded as a proof that indirect taxation presses more heavily upon him than upon D. Nor is his *individual* consumption so much greater than that of D. Where he drinks one gallon of beer, D drinks six; and the latter's consumption of tea and coffee is likely to be quite as great as that of the former, and his contribution to the State upon those articles larger *in proportion to the enjoyment and benefit derived;* for he pays the same duty upon an inferior article. "But," it is said, "you forget the number of dependents A supports." No, we do not. We remember that the taxes which A pays for them are payments

made in consideration of their services—a part, in fact, of their wages. The servant is as much a contributor to the necessities of the State upon all articles of consumption as his master. A contributes more largely to the State than D, *because* he pays for the enjoyment of a greater number; and for this he has an equivalent consideration.

We contend, then, that the principle involved in the system of indirect taxation is not merely a contribution at the same *rate* upon all incomes, but a contribution to the same *amount* upon the *same enjoyment of taxable articles of consumption*. This principle you advocate; and yet you wish to apply a directly opposite one to the direct taxes levied upon income; that is, to make A pay a larger rate per cent. upon his income than D. Perhaps your object is to balance the evil in the one system by that in the other, and thus do justice between A and D—a statesmanlike correction of evils, truly! And should you succeed in your object, how would this balance have been effected? By the adoption of that for which we are contending, viz., taxation at an equal rate upon income, from whatever source derived—our conclusion, only arrived at in a most unstatesmanlike manner.

"This principle, however," our opponents may say, "need not be applied to the *amount* of income, but only to the *source whence it springs*, regardless of amount. Thus, A's income, being solely derived from capital, must be taxed at a greater rate than C's and D's, which are nearly entirely derived from labour. B's, springing from a combination of these two sources, must," we presume, "be taxed at an intermediate rate." But we take the same objections to this application of the principle as to the other. We again ask whether this distinction between incomes derived from different sources be made, or possibly can be made, under the system of indirect taxation? Do not the professional man and the landed proprietor pay the same taxes upon all articles liable to excise or customs' duties? If the principle be not wrong in these cases, why is it when applied to the system of direct taxation? Again we bid our opponents answer.

We will, however, see how their principle of a variable rate of taxation upon capital and labour will work. This time A shall be a poor widow with a young family, deriving an income of £100 a-year from the funds; whilst B shall represent a thriving barrister or solicitor, earning his £4,000 or £5,000 per annum. The poor widow's income is derived from capital; therefore you will tax it at the rate, say, of 1s. in the pound. B's is derived from labour; therefore it must be taxed only at the rate of, say, 6d. in the pound; whilst C's £2,000 a-year, derived from a combination of capital and labour, is taxed, say, at the rate of 9d. in the pound. Oh, equitable legislator! You will take £5 per cent. from the poor widow's pittance, but only £2½ per cent. from the

wealthy barrister's superfluity, and £3¾ per cent. from the well-to-do merchant's plenty. Again, you would tax the income of the energetic professional man at the rate only of £2½ per cent. when he is at the height of his prosperity; but when, from sickness and old age, he retires from business and lives upon a scanty income derived from his invested savings, then, when, if at all, he should experience some alleviation from the pressure of taxation, you take the opportunity of doubling the rate, and demand as much from his £250 per annum as you previously did from his £5,000. Equitable legislator! Wise statesman!

But practically your system could not be carried out. In the various classes of commercial undertakings there is a variable proportion of capital and labour. Thus, one man's income may be derived from some commercial pursuit, in which the relative proportions of capital and labour may be as ¾ to ¼, whereas another man may derive the same income from some undertaking in which these proportions may be reversed, and capital, as the source, may be only as ¼ to ¾ of labour. Are these two incomes to be taxed at the same rate? If so, you give up the principle for which you are contending; if not, how are you to discover the ratio which capital bears to labour in each particular instance, in order that the rate of taxation may be adjusted? Evidently it could not be done, and your principle could not be fully and fairly carried out.

We have said that capital is a result of labour. If, then, capital be taxed at a greater rate than labour, a check is placed upon the accumulation of capital. There is an inducement held out against thriftiness. A man might naturally argue, "Why should I live closely and deny myself pleasure in order to put by some portion of my income, which, the moment I have done so, becoming capital, is liable to a double rate of taxation? Why should I be thrifty, that I may be taxed at double the rate of my neighbour, and thus contribute more than my fair share towards the necessities of the State?" If such considerations would influence the conduct of some—and who can deny that they would—the application of this principle of taxation would have a detrimental tendency. It would act in a suppressive direction. Let it not be forgotten that capital, the result of industry, skill, and thriftiness, *has already been taxed in its formation*. Thus, the man who puts by a certain sum every year towards the formation of capital has paid a tax upon it as income, *although he has not had the enjoyment of it*. Taxation is levied upon *income*, not *expenditure*.

Still you persist in the objection that whilst income derived from capital is certain and permanent, that derived from labour is uncertain and dies with the labourer. Well, what if it be so? If the one be certain and permanent, so is the tax levied upon it; whilst if the other be uncertain and terminal, so likewise is

the tax imposed. It appears to us this is perfectly fair and just; and we are quite unable to perceive any force whatever in the objection. It is fanciful, and totally devoid of any solid foundation. Besides, many incomes derived from capital are uncertain and terminable also. One year your capital may return you £10 per cent.; another, *nil*. To-day your houses are let; to-morrow they are empty. This year you are receiving a large income from leasehold estates; next year they have passed to the grantor. Your capital may have been invested in a life annuity; you die; it is gone; your widow and orphans are penniless. How are these incomes to be dealt with? We should like an answer.

We have endeavoured to show that a system of taxation upon income, varying in rate according either to the amount thereof or the source whence it is derived, is unsound in principle, incapable of successful application, and calculated to do more evil than it can possibly alleviate. At the same time, we have endeavoured to meet the objections usually taken to an equal pressure of taxation upon capital and labour. If we have been successful, we have established the truth of the assertion with which we set out, viz., "that to tax every individual at an equal rate upon his income is to adopt a sound principle of political economy;" and the question propounded for discussion is, therefore, correctly answered in the affirmative. PHILALETHES.

A FABLE.—

"Tis feigned that Jupiter two vessels placed,
The one with honey filled, the other gall,
At the entry of Olympus; Destiny,
There brewing these together, suffers not
One man to pass, before he drink this mixture.
Hence it is we've not an hour of life
In which our pleasures relish not some pain,
Our sours some sweetness. Love doth taste of both.
Revenge, that thirsty dropsy of our souls,
Which makes us covet that which hurts us most,
Is not alone sweet, but partakes of tartness."

Massinger.

KNOWLEDGE AND IGNORANCE.—He that is not aware of his ignorance will be only misled by his knowledge.—*Whately.*

MAN AND HIS OPPORTUNITIES.—Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Horace Walpole.*

OVERDOING.—He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage.—*Locke.*

Philosophy.

IS CRIME INSANITY?

NEGATIVE ARTICLE.—I.

THE ingenious sophistries of "Philomathos"—the kindly casuist—are surely not sufficient to lead any one to adopt the singular opinion he propounds. Is there an idea of responsibility patent in the world? If so, does not its very existence and prevalence imply the correlative criminality? Are the words "rectitude" and "merit" unmeaning in our tongue? Or is the moral sense merely a philosophical misnomer? If all error is insanity, what is sin?

These few queries, we think, may suggest the *suppressio veri* which "Philomathos" has, consciously or unconsciously employed. Crime is an injury committed on a person or on society by one who knows, or ought to know, the difference between right and wrong, as by law determined, and who is, therefore, *responsible* for the action which injured, or has had a tendency to injure, any one. Responsibility lies at the very foundation of society's right to punish, and is the very feature which constitutes the criminality of any action.

Whenever any one knows that any action is right, he as immediately knows that he ought to do it. Temptation, however, assails every man, and tries to lead him from the performance of what is right to the commission of what is wrong. Here is the point of danger; the fatal balance is in the man's own hand, and he may give the counterpoise to virtue or vice as he chooses. The wilful or unresisting yielding up of one's mind to passionate impulses or bad actions is the very essence of crime, and, indeed, of all sin, of which crime is only a manifest and open sort. Now surely we are not to be told that there is no such thing as right and wrong, holiness and sin! If we are, how are we to account for more than fifty centuries of mistake on man's part? what are we to say of all law, human or divine? what of our Bibles, and all the teaching of our early youth? We can do nothing but throw them aside as worthless; and we are not quite willing to do that on the mere quibbles of a dexterous manœuverer with words.

It is one of the great evils of logic, that it gives so much importance to the forms of truth, and leads to such an indifference to the matter on which the mind is employing its powers. We see that "Philomathos" has fallen into the grave mistake of supposing that if you can only twist a definition round and

round, till you can make it fit two or more different things, on account of the vagueness of the words used in it, you have in that way proved that the two things are one and the same; and this he thinks he has done in the definition given on page 34 for crime, and repeated on page 35 for insanity. Surely it is a "philosophy falsely so called" which makes him decide that things which agree in many points are precisely the same, when it is quite clear to the simplest understanding that the difference, not the agreement, is what shows the true nature of the thing. Now the very practice of our law courts displays this difference clearly; for if insanity can be proved in the perpetrator of an injury, he is no longer held as a criminal, but is made an object of medical care, not of preventive justice. Does this not prove to a demonstration that crime is an injurious act, done by a person who is responsible for that act to society, just because he can perceive that it is right to do otherwise, and that insanity is freed from responsibility, just because there is a want of the sense of the difference of right and wrong in that kind of distemper of mind?

At the present time, when criminals well known to the police are prowling about, and laying their hands violently on all they can get, making life insecure and wealth uncertain,—men who bring all the arts of civilized life, all the reflections, inventions, and plans of years, and all the skill and duplicity gained in long periods of apprenticeship to crime and the evasion of justice,—there can be no doubt that this question is important as a very practical one, and that we cannot treat it as "Philomathos" would like, "without any reference to its ultimate issue in practice and legislation." We can only feel that if crime is insanity, we live in a sad world, where fools abound and rogues do not exist. If we decide this question in the affirmative, "What shall we do with our criminals?"—now so often asked—will require to be changed into "What will we do with our lunatics?"—a very different one indeed. Let us hope that society will pause awhile before it answers "Yes" to the question, "Is crime insanity?"

P. H.

AFFIRMATIVE ARTICLE.—II.

In a previous paper we proved that in their *definition* crime and insanity were one. We are now desirous of showing that they are identical in their *nature*.

To know what *insanity* truly is, we should know what man in the integrity of his whole nature is and becomes. By the phrase, "his whole nature," we intend to express the union of attributes, bodily, instinctive, perceptive, intellectual, and moral, which form and are included in our idea of *man*. To have all these attributes in full possession, development, culture, and exercise *in* their legitimate modes and *towards* their legitimate ends is to

be *sane;* to be deficient in the possession, development, culture, or exercise of any one or more of these qualities, is to be *insane.* Insanity, when complete, is called idiotcy; when incomplete, it passes under various names, *e. g.*, eccentricity, hallucination, fatuity, mania, lunacy, melancholia, frenzy, delirium, madness, &c.

Insanity is not a specific disease—except, perhaps, in its most afflictive and intense form, viz., idiotcy,—it is indicative or symptomatic of disorder, disease, or disorganization, either in the brain or in some portion of the frame affecting it, unless when it is the result of want of a co-equal culture of the faculties of the mind.

Lunacy is often produced by deficiency of nutritious diet, as any one acquainted with the asylums of Italy knows well; and its effects cease after a course of good, generous living. Madness is often a result of long continued fasting, with extreme tension of mind—as in shipwrecks, sieges, &c.—of fever, of sleeplessness, of continued dyspepsia, excessive emotion, and other exciting or inflammatory causes. As each organ of the whole frame of man, that is necessary to the efficient execution of the primary intentions of his creation, requires continuous and regular culture and exercise, so lunacy results from any deficiency of culture or exercise. But though no organic function can be effectually performed without due regard to constant use, that use must be moderate, not excessive; for any excess leads to morbid action, derangement, and, if not insanity, yet a tendency thereto. From the same cause, sudden or inordinate joy, grief, anger, fear, or other intensified passion, may become causes of insanity.

In consequence of being capable of so many differing, yet closely related manifestations, so many gradations, it may be difficult to draw a very distinct line between sanity and insanity; and hence we may be quite safe in asserting that any peculiar manifestation of any one or more of the bodily, instinctive, perceptive, intellectual, or moral attributes of man which renders it unsafe for society to permit him to enjoy moral freedom, *i. e.*, liberty of will and action, is *insanity.* If this is not the true nature of insanity, what is? and if it is, crime is surely a species of this wide-spread malady.

Having thus endeavoured to arrive at a correct notion of the nature of insanity, let us strive to acquire a *definitio realis, i. e.*, one which explains the nature of the thing signified by a term. (See "Whately," book ii., chap. v., sect. 6.) Crime, in its nature, is the result of defective organization, training, diet, or circumstances, or a combination of one or more of these; or, it may be the effect of some mental tension, originating in some instinct, feeling, impulse, or emotion, which misleads the judgment, unnerves the will, or rouses passion to an ungovernable pitch. Hence crime preponderates among the poor, the ignorant, and those whose passions are not subjected to control, in consequence of want

of education, over-indulgence in intoxicating liquors, depraving amusements, or the grosser forms of gluttony or licentiousness. The classes of the wealthy, if they may be called such, in which crime manifests itself, are those who become embarrassed in the accomplishment of some design after which they pant, who are under the pressure of difficulties, or have been long uncontrolled in their appetites, their desires, or propensities; the forms of crime varying with the class of instincts, interests, feelings, &c., which are called into excessive or inordinate activity, and these differing according to the station in society held by the individuals guilty of the commission of crime.

The great difficulty in debating this subject arises from the artificial usages of society. Society has taken careful cognizance of those acts, &c., which act injuriously on property, life, and, in some instances, character. These have been called "crimes," because the person acting against any of them required to be *charged* (*crimen*, a charge) with the act before some party appointed to decide, on behalf of society, what might be permitted and what not, in order that the order and system of society might be preserved. A collection of rules regarding non-permissible acts constitute laws; and those which relate to such offences are denominated "our criminal code." But it is obvious that this is an accident of insane conduct, *i. e.*, such conduct may or may not be injurious to the maintenance of social order, and, therefore, preventable by an appeal to society as represented in the tribunals of a country; while many acts of insanity may be such as injure those immediately connected with the persons committing them, and hence not brought before legists for judgment. The fact that lunatics, as they are called, abound chiefly in the upper classes, and criminals, as they are termed, are most numerous in the lower classes, seems to support this view of the argument.

There is yet another cause of difficulty; viz., the usage of society to criminals has constituted them into a class whose children are not only hereditarily tainted with this fatal derangement of function, but are educated to perform those acts which are injurious to society in the most cunning possible method. What would our country have become had our so-called insane been permitted to dwell together, to intermarry, and to teach their children after their own fashion? The so-called insane are kept from doing these things, and hence it does not wear the hideousness of a thousand years' cultivation, as what is called crime does.

Both crime and insanity are propagatable by descent, imitation, and culture; both are inimical to society; both are curable, to some extent, by due restraint and education; both are imperfections in some of the attributes of man, or the results of their excessive exercise or excitement. May we not say, then, that

insanity is a generic term including crime? that crime is the lunacy of the poor, and prisons the imperfect asylums society has erected and maintains for the cure or alleviation of that species of insanity which is not wealthy enough to pay for a better class of asylums?

> "*This* is the process of our love and wisdom
> To each poor brother who offends against us!
> Is this the only cure? Merciful God!
> Each pore and natural outlet shrivelled up
> By ignorance and parching poverty,
> His energies roll back upon his heart,
> And stagnate and corrupt, till, changed to poison,
> They break out on him like a loathsome plague-spot.
> And this is their best cure!—uncomforted
> And friendless solitude, groaning and tears,
> And savage faces. * * * So he lies,
> Circled with evil, till his very soul
> *Unmoulds its essence*, hopelessly deformed
> By sights of evermore deformity."
>
> PHILOMATHOS.

GENTLENESS.—

> The milder passions show the man;
> For as the leaf doth beautify the tree,
> The pleasant flowers bedeck the painted spring,
> Even so in men of greatest reach and power
> A mild and piteous thought augments renown.
>
> *Thomas Lodge.*

LECTURES.—The delivery of public lectures, by concentrating what is most valuable in science, and most interesting in art and literature; by gathering what comes home most closely to our common wants, and illustrates our common pursuits, and varies our common enjoyments; by shortening the road, and clearing the obstructions, and smoothing the ruggedness of the journey, accomplishes a most valuable purpose. — *Honourable Judge Story's Discourse on Progress of Science and Literature.*

GOOD ADVICE ABOUT STUDY.—Spend not your time in that which profits not; for your labour and your health, your time and your studies, are very valuable; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockleshells and little pebbles, in telling sands upon the shore, and making garlands of useless daisies. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. —*Bishop Jeremy Taylor.*

A CANON OF CRIMINAL LEGISLATION.

> He that begins a fault that wants example,
> Ought to be made example for his fault.—*Massinger.*

Social Economy.

ARE BENEFIT BUILDING SOCIETIES, FREEHOLD LAND SOCIETIES, AND SIMILAR ASSOCIATIONS, BENEFICIAL INVESTMENTS FOR WORKING MEN'S SAVINGS?

AFFIRMATIVE ARTICLE.—I.

It is not possible to arrive at a correct answer to this question without first agreeing as to what particular forms of land and building societies are to be understood in it. The differences between the organization and laws of the various societies are numerous, and even essential; and in some have doubtless been fatal to success—in other words, detrimental, in a general sense, to the working man; while in others the opposite results have certainly been attained. We do not apprehend that we have to consider the former in our debate. If asked whether *governments* were advantageous or detrimental to mankind, we should, of course, be allowed to speak of *good* government alone; and we adopt the same principle in speaking of the advantages of freehold land and similar societies.

To take, then, the largest society which has hitherto been formed, and whose operations have extended to many parts of this kingdom, as our model, or example. We say, it has been and remains of great pecuniary advantage to working men. In the first place, its *savings bank* character must not be lost sight of, for although it may be said that *it* has nothing to do with the results of the society as a building and freehold land society, yet is it professedly and really an integral part of the constitution, and, consequently, to it do its many advantages appertain. And here we speak from experience. We have *known* all, and more than, the good derivable from the savings bank conferred upon numbers of working men, who, little by little, have stored in the society those earnings which, in the absence of such an investment, would have disappeared, as unvalued money generally does. In many cases these aggregates, increased by investment, have been welcomed back, either to build or furnish a cottage, or to aid in sickness; while in no instance that has come under our notice has disappointment been expressed—itself a pretty sure evidence on the part of the working man that *he* has not experienced disadvantage.

Then as to the more important question of pecuniary advantage or disadvantage conferred by its own peculiar work as a

freehold land and building society, which, of course, is the thing sought to be known. Now here we encounter a principle which we shall not, however, stop to discuss; for although we have known men—men of property—decry the affording ownership of property to their humble neighbours, yet are we sure this will not meet with any justification worth notice, and that we may safely logically assume the principle, that if the ownership of property be of advantage at all—to which human ideas and propensities are certainly favourable—then is it of advantage to the working man as well as to the retired man of business, or the squire. It is true that this general principle is modified by circumstances; and here we anticipate the chief objection to lie. But it does not follow that because a scheme failed which adopted as its plan that of taking and settling in the fields a number of artisans, as incapable of successfully following agriculture as a number of ploughmen would be to follow trade in the towns, that a scheme affording *voluntary choice*, and, therefore, providing for *adaptation*, as far as it is at present practicable, should fail also.

Indiscretion, as shown in making unsuitable engagements, there always has been, as people know to their sorrow in tenderer matters than the purchase of property, and there always will be such; but we do, without hesitation, affirm the general advantage of the aid of these societies to be great. Here, again, we speak from the experience of a witness. The same practice of husbanding the savings, which we have before alluded to, has been promoted even more powerfully by the view of becoming the owner of property, than by the mere vague idea of saving for an undetermined future good. We would confidently ballot the working men, who, by the aid of the best societies, and by the exercise, too, of their own intelligence in connection, have become possessed of property, for their favourable opinion, assured that, whatever individual exceptions exist, the mass has been greatly pecuniarily benefited.

The objection is sometimes made that, independently of the disadvantages which result to the labouring man from his having made an unsuitable engagement, the tendency of these societies is to benefit the projectors and managers at the expense of the members, whose benefit is professed to be aimed at. There may be drawbacks in this respect, though, of course, the tendency is less in proportion to good management. But this evil is not a necessary one, and it would soon cure itself. If the members of societies of standing, who are, or might be, fully acquainted with the affairs of these respective societies, and in whose hands the power for economical government undoubtedly rests, found that in spite of their intentions and efforts they were supporting officers to their own cost, they would soon find the pleasure of doing so forsaking them, and the whole machinery would fall to

pieces. The real question for consideration is, What is the principle on which these societies work? Is it a sound one? If it is, mischief of this kind may be kept out. Now the principle is *co-operation*, a principle carried into practice in almost every department of life, and admitted to be good by necessary and almost universal adoption. And we maintain that, abating what you will on the score of *necessary* expenses, there has been a great pecuniary advantage to the small purchaser in the division of large estates, and so the primary object has been attained.

We might put our conclusion in another form; viz., that the pecuniary benefit is to be obtained, if the working man will only exercise the obvious duty of choosing a society based on honest intentions, and worked on right principles. Such societies we believe to be in existence, and under constant and careful improvement. It is *possible* that a British Bank perfidy may now and then be enacted, even among freehold land societies. Such an event would be attended by all the usual alarm and suffering, but could not be regarded as a failing peculiar to them. There is at present every encouragement to confidence on the part of the working man, and it is our sincere belief that, so far from these societies being of pecuniary disadvantage to him, they are, under prudential provisions on both sides, the very best that the day affords for the investment of his savings. B. W. P.

THE HEIGHT OF HONOUR.—

No man to offend;
Ne'er to reveal the secrets of a friend;
Rather to suffer than to do a wrong;
To make the heart no stranger to the tongue;
Provoked, not to betray an enemy,
Nor eat *his* meat I choke with flattery;
Blushless to tell wherefore I wear my scars,
Or for my conscience or my country's wars;
To aim at just things; if we have wildly run
Into offences, wish them all undone;
'Tis *poor*, in grief for a wrong done, to die;
Honour, to dare to live and satisfy.—*Massinger.*

KNOWLEDGE.—Knowledge is like the mystic ladder in the patriarch's dream. Its base rests on the primeval earth; its crest is lost in the shadowy splendour of the empyrean; while the great authors who, for traditionary ages, have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, and maintaining, as it were, the communication between man and heaven.—*The Hon. B. Disraeli.*

SELF-CONTROL.—

We ne'er are angels till our passions die.—*Thomas Dekker.*

The Essence of the Press.

I.*British Quarterly Review, xlix.
II. Westminster Review, xxi.
III. New Quarterly Review, xxi.
IV. Blackwood's Edinburgh Magazine, 495.
V. Fraser's Magazine, 325.
VI. Bentley's Miscellany, 241.
VII. Tait's Edinburgh Magazine, 277.
VIII. The Ecclesiastic and Theologian, 49.
IX. The Athenæum, 1522-6.
X. The Critic, 376-9.
XI. The Literary Gazette, 2084-8.
XII. The Literarium, 21-4.

The periodical press has been in earnest this month. The above-mentioned magazines, &c., contain an unusually large amount of what is technically called *heavy* matter. We shall class our present summary of their contents under the headings—1, Religion; 2, History; 3, Biography; 4, Social and Political Economy and Law; 5, Philosophy; 6, Education; 7, Science and General Literature.

I. In Religion, the most noteworthy papers are—

In I.—1st. "The Mosaic Dispensation Considered as Introductory to Christianity," in which an analysis of the Rev. E. A. Litton's work on this topic is given, from which it appears that he regards the Jewish theocracy as a means of (1) perpetuating the sacred records, and opposing heathenism; (2) a discipline of the soul; (3) a type of the reign of God in the heart. The critic contests two assumptions made by the author; viz., that scriptural truth was revealed (1) chronologically, (2) progressively. He then enters into an elaborate investigation of the effect of Judaism on the mind, and decides, as the result, that the relation between Judaism and Christianity "is not one of hostility or rivalry; the latter has not come to combat with, or cast out, the earlier; it has come simply to carry it forward to its full development." "Judaism is Christianity in nonage; Christianity is Judaism in full maturity." 2nd. "The Doctrine of Inspiration," in which the subject is treated as a *fact* in (1) its manner, (2) contents, (3) characteristics, (4) evidences, and (5) nature. The *nature* and *extent* of inspiration are then examined, and the following deductions are made:—(1) All the *words* of Scripture are not inspired; (2) the same mode and measure of inspiration was not given to each person; (3) all has not been given from the same point of view, and under the selfsame lights; (4) it does not require sameness in historic recital, or necessitate (5) chronological order, or imply (6) the revelation of all truth, (7) at all times to each; neither did it imply (8) unerring conduct in each. It is then argued that inspiration is *plenary*, not *partial*, on all points on which it professes to give us truths, and the objections in relation to (1) theology, (2) morality, (3) history, and (4) science, are considered.

* To save space, we shall quote the periodicals here named by the number they hold in the index; *e.g.*, instead of "Fraser's Magazine," we shall use the numeral which precedes it, viz., V.

In II., "The Revision of the English Bible" is ably advocated, but the *pith* of the matter agrees with that advanced in Affirmative Articles, *British Controversialist*, in this and the previous month, and need not be here repeated. In VIII., the papers are well written, but deficient in general interest. The best is "The Priest in his Inner Life."

II. In History, I. gives a painstaking account and criticism of the circumstances of the murder of Sir Thomas Overbury, but leaves the questions still unsettled as to *who* was the murderer, and *why* was the crime committed. It *hints* at the king. "The State of Parties in Italy since 1848" is the subject of an excellent paper in II., in which (1) the *nature of nationality* is explained, (2) the *universality* and (3) *nationality* of the Italian movement is asserted, and the history and state of Italy during the last ten years is detailed and criticised. The paper implies that England should favour the National party. In a very interesting notice of the "History and Reign of Charles V.," III. epigrammatically sums up his character in these three words, "Bigot, sensualist, and hero." In the papers on "The *Times* and Sir Richard Airey," III., Kmety's "Narrative of the Siege of Kars," III., and a Staff Officer on the "War in the Crimea," V., the reader will find grounds for modifying considerably the accounts usually given of the late war, the materials for writing the *true* history of which are accumulating so rapidly.

III. In Biography, I., III., and V. review and give a summary of the—

"Life of Cornelius Agrippa," Doctor of Theology, Medicine, and Law, Knight, Philosopher, &c., one of the great *shades* of the past, whom Mr. Henry Morley has ably rescued from entire oblivion. He was born at Cologne, 14th September, 1468, became a secretary of Maximilian I. of Germany, was sent by him on a diplomatic mission to Paris, 1507, where he connects himself with a society of Theosophists. He expounds Reuchlin's "Mirific Word" at Dôle, and writes upon the super-excellence of woman, and occult philosophy. He was next ambassador at the court of Henry VIII., lodged with Dean Colet at Stepney. In 1511, he joined the imperial army; fought at Ravenna, 1512; was made prisoner by the Swiss at Pavia; and, when set free, expounded "Hermes Trismegistus" there in 1515, and lost the chief part of his manuscripts at the battle of Marignano. In Metz he was chosen public orator 1518, offended the Dominicans there, and left it 1520. He practised physic at Geneva and Lyons, and in 1526 composed a "Declaration on the Uncertainty and Vanity of the Sciences and Arts, and the Excellence of the Word of God," and was appointed historiographer to Margaret of Austria. Charles V. and the monks became his enemies; he was imprisoned at Brussels, liberated, retired to Mechlin, defended himself against the calumnies of the monks before the senate of Cologne, was chased out of Germany, and died homeless and penniless in Grenoble, aged forty-nine. Having fought "the battle of life" bravely, he died in harness, alas, how sadly!

"Sir Thomas Brown, of Norwich," is genially reviewed and criticised in I., and characterized as a being endowed with a

Platonic, mystery-loving molluscousness—one who, in his own words, could "study, play, or sleep in a tempest." An abstract of his works is given. "The Poet Young" is most severely and cleverly, if not maliciously, handled in II., by one who is master of a style almost as glitteringly antithetic as that of the star-raptured poet's. There is a considerable amount of *one-sided* truth in the estimate formed; viz., "In Young we have the type of that deficient human sympathy, that impiety towards the present and the visible, which flies for its motives, its sanctities, and its religion, to the remote, the vague, and the unknown." A brief notice of "Frederich Perthes'" *interior* life begins VIII., a valuable sketch of Sir John Malcolm, the Anglo-Indian hero, appears in VII., and an interesting laudatory memoir of the comedian, William Farren, in VI., with a gleam from the foot-lights. An excellent sketch of "John Britton," the father of British antiquaries, is given in X., Jan. 10, and of "Law, the Financier," of Mississippi Scheme notoriety, in XI., Jan. 15. X. has also an excellent paper against Macaulay's estimate of Dr. S. Johnson in the "Encycl. Britannica," Jan. 18.

IV. In Politics, a strong, sensible paper against slavery in co-existence with democracy, appears in I., entitled, "American Democracy and the Slave Power." In II., "The Capabilities and Disabilities of Women" are discussed, and the following inferences made:—(1) Women have a sphere, and in *that* are equal to men; (2) that no law should violate woman's supremacy in that sphere, whether she be wed or not. "Herat and the Persian War," II., demonstrates the possibility of a Russian invasion of India, and recommends the establishment of our power in Candahar as the only means of avoidance. Under the head "Routine," IV. castigates the nation roundly for running in hunt after an abstract bogle, and forgetting and losing scent of guilty personages. "European Politics," IV., is one of those clever run-and-read one-sided pages of current history in which Maga excels. In social matters, I. speaks of the "Smoke Nuisance" interestingly, and the philosophy of the fireside and furnace are pleasantly explained, and it gives us, in "Coal Mines and their Accidents," an important view of the condition of the miners' question. In "English Law: its Oppressions and Confusions," II. maintains that the state of the law is discreditable, and advocates the reform of (1) law and (2) its administration; and V. strongly condemns the "Ticket of Leave" system as one that "cannot go on."

V. In Philosophy we can only refer to "Archbishop Whately on Bacon," in V., where that prelate's qualities are clearly and felicitously analyzed.

VI. Education fares ill this quarter; still those who interest themselves will read with pleasure a full and excellent report of the meetings of the "United Association of Schoolmasters of Great Britain" in XII., Jan. 7 and 14.

VII. Science is attended to only by II., in "Boiling Water," an exposition of the principles of heat in its influence on water, and of the theories of the Icelandic geizers—clever, clear, and popular; and by IV., in one of those enviably discursive papers on sea-side studies, with which the many-gifted writer delights himself and others, entitled, "New Facts and Old Fancies about Sea Anemones."

VIII. We think the productions in General Literature much below the average in all, except in IV., "Mrs. B. Browning—Aurora Leigh," which is clever and sensible; "Tuscan Proverbs" in V., an excellent extension of Dean Trench's "Lessons in Proverbs," which we love dearly: a gossippy, light article, "Anecdotes of the Parisian Theatres," in VII., and "Alfieri and Goldoni," in IX.

We have thus run rapidly and discursively over the literature of upwards of 1,200 pages, indicating the topics and their treatment. We hope our labours may be useful for a few purposes; viz.,—1, as a *guide* to our readers; 2, as a *reference* in future; 3, as a *gratification* of the yearning to know what the periodicals are about; 4, as a *proof* of the range and talent which the periodical press displays; and, 5, as an earnest of our desire to make ourselves serviceable to the readers of the *British Controversialist*. *Au revoir*. N. L.

KNOWLEDGE.—

Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.—*Tennyson.*

All the years invent;
Each month is various to present
The world with some development.—*Ibid.*

HASTE NOT—REST NOT.

Without haste, and without rest—
Bind the motto to thy breast;
Heed not flowers that round thee bloom,
Bear it onward to the tomb.

Ponder well and know the right;
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done.

Duty be thy polar guide—
Do the *right*, whate'er betide.
Haste not, rest not—conflicts past,
God shall crown thy work at last.—*Goethe.*

Self-Educator.

LESSONS IN MATHEMATICS.

MULTIPLICATION.—I. *Arithmetical.*—1. Where the factor is simple (that is, where the multiplication is perfomed in one line, as is usual when the factor does not exceed 12), we need only remark, first, the recurrence of the reduction mentioned in Addition (vol. ii., p. 235); secondly, that in Multiplication one at least of the factors must be an abstract number (so in finding the value of 7 lbs. of tea at 5s. per lb., we multiply 5s. by the number 7, not by the pounds of tea; for it is clear that 1s. multiplied by a pound of tea gives no rational product); and thirdly, the distributive character of the operation assumed in the process.

An operation is said to be distributive when the sum of the results of performing the operation on all the parts separately is equal to the result of performing the operation on the whole.

This is the case with Multiplication and Division, but not with Addition nor Subtraction. A simple example will suffice to illustrate this:—

$$1 + 2 + 3 + 4\tfrac{1}{2} + 1\tfrac{1}{2} = 12$$

$$12 \times 4 \left\{ \begin{array}{l} = \overline{4 \times 1} + \overline{4 \times 2} + \overline{4 \times 3} + \overline{4 \times 4\tfrac{1}{2}} + \overline{4 \times 1\tfrac{1}{2}} \\ = \quad 4 \quad + \quad 8 \quad + \quad 12 \quad + \quad 18 \quad + \quad 6 \end{array} \right\} 48$$

but $12 + 4$ not $= 4 + 1 + 4 + 2 + 4 + 3 + 4 + 4\tfrac{1}{2} + 4 + 1\tfrac{1}{2}$

2. But where the multiplier is a larger number (as when the process by the common method requires several lines) this principle of distribution is more fully employed.

Thus, multiplying 42703 by 2965

		42703
		2965
42703 ×	5 =	213515
42703 ×	60 =	2562180
42703 ×	900 =	38432700
42703 ×	2000 =	85406000
42703 ×	2965 =	126614395

The cyphers on the right hand of the last three products in the process as here given, are usually omitted; their effect, viz., to bring digits of the same local value one under another, in a vertical column, being attained by the common arrangement of placing the first figure of each partial product under its multiplier.

There are many ingenious methods of abbreviating the processes of arithmetical multiplication, some of which will be described, when we consider the rules of "Practice." They cannot with propriety be admitted here, as some of them involve the use of Division.

Exercises:—

1. Set down separately all the steps in multiplying 345 by 627.

2. Find the product of 320145 and 412053, supposing that they are both in the *senary* scale (where 10 stands for 6), and reduce the factors and the product to the common scale.

3. Write out clearly and definitely the points that appear difficult or obscure in the previous lessons.

II. *Algebraical Multiplication.*—The point which particularly claims

attention here is the rule of signs; and here, as in Addition and Subtraction, a corresponding definition will simplify the proceeding.

Multiplication is "Doing with one quantity what was done with 1 to form the other."

1. Let us take $a \times b$, where both the quantities are positive. To obtain a we repeat unity a times in its own direction. Do this with b; the result is a line ab units in length, and in the positive direction, or $+ ab$. And substituting b for a we obtain the same result.

2. Take $- a \times b$. To obtain $- a$ we repeat unity a times, and then reverse the direction of the line thus found. Do this with b; the result is a line ab units in length in the negative direction, or $- ab$.

Or to obtain b we repeat unity b times in its own direction. Do this with $-a$; the result is a line ab units in length in the same direction as $- a$, that is, in the negative direction, or $- ab$, as before. And substituting b for a $(- b \times a)$ we obtain in both cases the same result.

3. Take $(- a) \times (- b)$. To obtain $- a$ we repeat the unit a times in its own direction, and then reverse the result. Do this with $- b$; that is, first repeat it a times in its own direction, which gives us ab units in the negative direction, then reverse the result, and we have ab units in the positive direction, or $+ ab$.

Collecting and arranging the results in these four cases, we find that where the signs of the factors are either both $+$ or both $-$ the sign of the product is $+$; and where the signs of the factors are one $+$ and the other $-$, the sign of the product is $-$: a conclusion which is usually expressed by saying, "Like signs give $+$ and unlike $-$."

In the case in which both the factors are polynomial [or contain more than one term] the multiplicand is of course to be multiplied by each of the terms of the multiplier, and the sum of these separate products is the general product, or the answer. If, then, any of the terms of the multiplier are negative, the product resulting from that term is to be *arithmetically* subtracted, or *algebraically* added, preserving the proper sign of each term of the partial product or products. Thus, $x^3 + 2ax^2 - 3a^2x + a^3$ multiplied by $2x^2 - 3ax + a^2$ gives for the answer $2x^5 + ax^4 - 12a^2x^3 + 13a^3x^2 - 6a^4x + a^5$; whether we first find the product by $2x^2 + a^2$, and from it subtract the product by $3ax$, or take the sum of the products in the usual way. We leave this to be verified by the student.

Exercises:—

Multiply $a^3 - 2a^2x + 3ax^2 - 4x^3$ by $a^2 - ax + x^2$.

$1 + x + x^2 + x^3 + x^4 + x^5 + x^6$ by $1 - x$.

$a^6 + 2a^5x + 4a^4x^2 + 8a^3x^3 + 16a^2x^4 + 32ax^5 + 64x^6$ by $a - 2x$.

$1 + 2a + 3x^2 + 4x^3 + 5x^4 + 6x^5 + 7x^6$ by $1 - 2x + x^2$.

What is the third power of $a^2 - 2ax + x^2$.

Expand (write out at length) $(a + 2b - 3c)^2$; $(x^2 + xy + y^2)^3$; $(a + bx + cx^2 + ex^3)^4$.

DIVISION.—I. *Arithmetical Division* may be regarded either as a short method of performing numerous substractions of the same quantity, or as the inverse process of Multiplication. In arithmetic we may, in ordinary instances, continually subtract the divisor from the dividend, till a number remains which is smaller than the divisor; and the number of subtractions is the quotient. But besides the objection against this

elementary view of the subject which presents itself when we come to its more general consideration in Algebra, there is also this, that in most cases it yields us only the integral part of the quotient. So $41 \div 7$ gives a quotient 5. And this is an answer to the question, How many times can 7 be subtracted from 41? But this so-called quotient would be true if 35, &c., up to 40 were substituted for 41; and does not give an answer to the question, What number multiplied by 7 will produce 41? the answer to which is $5\frac{6}{7}$. If this be considered as an answer to the former question, it must be read "5 times and $\frac{6}{7}$ of a time;" an answer which is excluded from its proper place in school books from a determination to maintain the unnatural separation of integral and fractional quantities.

In Division we again meet with the concealed reduction that we have noticed in the previous processes. Let us now take a common number, and treat it (as it really is) as a compound quantity. Suppose 379624 $\div$ 14; the real process is as follows:—

[Note.—C, M, X, over the digits mean hundreds, thousands, tens respectively.]

```
   CM. XM. M.  C.  X.     XM. M. C. X.
14)3 . 7 . 9 . 6 . 2 . 4 (2 . 7 . 1 . 1 . 6
   10
  ---
   37
    9
   10
  ---
   99                      In the common way.
    1 .                    14) 379624 ( 27116
   10                          99
  ---                         ---
   16                          16
    2 .                        22
   10                          84
  ---
   22
    8
   10
  ---
   84
```

From this we see, 1st, that annexing the next figure of the dividend to the remainder is in fact multiplying by 10, and adding the figure brought down; or, in other words, reducing the remainder to the next lower denomination; 2nd, that the denomination of any figure in the quotient is the same as that of the figure of the dividend under which the units figure of the divisor happens in that step of the process to fall. Thus in the first step the product of 4 (the unit figure of the divisor) by 2 comes under the 7 of the dividend, and as the 7 represents 7 ten thousands the 2 of the quotient represents 20,000, as we see in the sequel, and so of the rest. The use of this observation will be more apparent in the division of decimals.

The student should accustom himself, first, to set down only the quotient and the remainders; and, second, to use the divisor where it may happen to be without, always placing it on the left of the dividend. The advantage of the first will soon amply repay the difficulty of its acquisition, and the use of the second will be seen on a subsequent page.

II. *Algebraical Division.*—If we look at this process as the inverse process of Multiplication, and regard its problems as giving us the product of two numbers, and one of the numbers, to find the other, we shall at once have a key to every important part of the operation. Thus, let it be required to divide $4a^3x^2y$ by $2ax$; or, in other words, What number multiplied by $2ax$ will give $4a^3x^2$? First, $2 \times 2 = 4$, therefore 2 is a part of the quotient. Secondly, in the product we have a^3 or a used as a factor three times; in $2ax$, a occurs only once, it must therefore occur twice in the as yet unknown factor; hence $2a^2$ is a part of our answer. Thirdly, in the product we have x^2, and in the given factor only x; hence $2a^2x$ must be found in the quotient. Lastly, in the given product we have y, which is not found in our divisor, and must consequently form a part of the quotient; this gives us $2a^2xy$. Then, as to the sign of the quotient, it must be such that when combined with the sign of the divisor it may, by the law in Multiplication, give the sign of the dividend. The reader will see that by that law, $4a^3x^2y \div 2ax = 2a^2xy$; $-4a^3x^2y \div 2ax = -2a^2xy$; $-4a^3x^2y \div -2ax = -2a^2xy$:— and $-4a^3x^2y \div -2ax = 2a^2xy$: or when the signs of the divisor and dividend are alike the sign of the quotient is +, and when they are unlike its sign is −. So that we again find that "Like signs give +, and unlike −."

When the powers of the same quantity are found in both divisor and dividend the index of the divisor should be subtracted from that of the dividend; and the remainder is the index of the same quantity in the quotient. So $a^5 \div a^3$ gives a^2, and $a^4 \div a^3 = a^1$ or a. Let us apply this rule to the case in which the indices are equal; then $a^3 \div a^3 = a^0$. Now we here meet with a symbol for which our notation has not prepared us; let us endeavour to interpret it according to the rules on which similar symbols were adopted. We remember that a^5 meant the product of $a.a.a.a.a$. (vol. ii., page 139) which (since a is $1 \times a$) is $1 \times aaaaa$. So a^3 would mean $1 \times aa$, and then a^0 would mean 1 multiplied not any times by a, 1 not multiplied by a at all. Now if a in such a position has any effect at all on 1, it must be to multiply it; but it does not multiply it; therefore the one is unchanged, or $a^0 = 1$: and the 1 which is omitted before a letter or combination of letters as being unimportant, becomes in this instance the expression of the whole value.

And if we look at the case in another way, and inquire what ought the quotient to be according to our usual proceeding (what quantity multiplied by a^3 will give a^2?) we obtain a result which corroborates the interpretation we have given to a^0, and tells us that the answer should be 1.

But suppose the index of the divisor is greater than that of the dividend; suppose $a^3 \div a^5$; then by this rule we should have $a^3 \div a^5 = a^{-2}$. What does a^{-2} mean? Let us see. a^2 means $1 \times aa$. Now -2 is a quantity of precisely opposite character to 2, whence we conclude that since Division is the inverse of Multiplication, and a^2 means $1 \times aa$, a^{-2} should mean $1 \div aa$. And we can arrive at this interpretation also in another way;—for $a^3 \div a^5 = a \div a^3 = 1 \div a^2$ if we divide both divisor and dividend by the same quantity: which we shall hereafter show does not affect the quotient.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

113. "A Young Student," in the hope of obtaining some practical hints on the mode of acquiring a knowledge of synonyms, avails himself of your valuable columns. The course of study he is pursuing is not a literary one—physics, chemistry, natural history, and geology constitute the chief objects of his intellectual training; and while engaged in the study of the rudiments of these, he is desirous of applying himself, during his spare moments, to the gaining of a thorough knowledge of his mother tongue. He is anxious to become a fluent speaker, but finds difficulty in readily and precisely expressing his thoughts. He thinks, that by a close study of synonyms much of the difficulty he now experiences will be avoided, but at the same time hopes the advice of the experienced and learned of your readers will furnish not only the information sought, but any other hints they may think useful.

114. "Chemicus" would feel exceedingly obliged if any reader would kindly inform him—1st, of any works or work which would assist him in making articles for conducting chemical experiments and qualitative analyses, from bottles, oil-flasks, &c., things which may be had at little cost, instead of the expensive experimental instruments, as set out in the catalogues of Messrs. Griffin and Co., with such further information as may be necessary; 2nd, if any of the readers of the *British Controversialist* are members of a class for mutual instruction by manuscript, in chemistry.

115. Will any of your readers tell me which is the *best* treatise on algebra? Does "Wood's Algebra," by Lund, contain *all* that is required for an accurate knowledge of the subject?—A. L. M.

116. Would any of your correspondents favour me with some information respecting the English Independent Colleges, the conditions of admission, the course of study, &c.?—Q. E. D.

117. Is the exclusion of politics from literary institutions productive of good results?—L. R.

118. Would any reader of the *Controversialist* kindly inform me the most suitable work for getting a sound insight into logic? Is there not one printed exclusively for the Oxford Univerasity?—NESCIO.

119. I shall feel obliged if any of your readers or contributors will inform me—1st, which is considered the cheapest of the universities of Germany for a foreign (*i.e.*, English) student? also, 2nd, what are the degrees to be obtained therein; 3rd, how obtainable; 4th, the length of residence required; and, 5th, their cost?—SPITZKOPF.

120. Will any reader of the *British Controversialist* inform me if there is any possibility of a married man (age thirty-six) obtaining admission as sizar in the University of Cambridge, Queen's College preferred; if so, (1) what are the steps to be taken to obtain admission, and (2) what would be the probable expense of the course of four years, in order to obtain the B.A. degree? I have been induced to ask these questions by reading an article in the "Leisure Hour," "On Taking a Degree," in which mention is made of married men being sometimes "plucked;" also, that after the matriculation examination, men of the same year "meet in the race for fame, freshmen of sixteen, and freshmen of forty." Inference—1st, married men

are admitted; 2nd, and above the age of thirty-six.—JACQUES.

121. Can you supply me with a simple rule for the ascertainment of the sides *Dr.* and *Cr.* respectively on which the several items of accounts should be entered?—SINGLE ENTRY.

122. Can any of your readers inform me—1st, what course to adopt to become a good orthographer, *i. e.*, to be able to write free from errors in spelling; 2nd, the best work on the subject, with price and publisher; 3rd, the best work on arithmetic for the self-educating student, with price and publisher?—B. T. M.

123. Will any of your readers kindly inform me where I can get the best microscope for about three or four pounds?—A POOR STUDENT.

124. Permit me, through the medium of the "Inquirer," to ask some of your numerous metrópolitan readers whether they could inform me of any and what good public library and reading rooms, in or near the city of London, containing a good selection of general literary and scientific works, and the leading reviews, periodicals, &c., to which I could be admitted, either on payment of a small charge or free? It would answer my purpose if the books were either lent out, or read in the building. Also the hours of admission; — the evening would be preferred.—OMEGA.

125. Could you advise me what would benefit my eyes? My sight is well throughout the day, until four or five o'clock in the evening, at which time a mist seems to offuscate them. Have the kindness to inform me if there are glasses suitable; if so, price and address.—GUILLAUME.

126. You will greatly oblige by stating—1st, the best plan of reading a French or English author; 2nd, how to keep the extracts made from works which I read, so as to be able to refer to them easily.—H. I. P.

127. Could you favour me with good philosophical definitions of the words "cause," "causation," "sequence," "effect," and "law"?—PSEUDO.

128. What mode of learning shorthand is the most cheaply, easily, and quickly acquired?—R. D. R.

129. Who is the author of the following line:—"The feast of reason and the flow of soul."—B. C.

130. Perhaps some of your readers would oblige me by describing the structure and uses of a rain-guage, and tell me what kind is most approved of?—AGRICOLA.

131. Will you be kind enough to explain the following sentence? not knowing Latin, I cannot understand it:—"When a present participle performs the twofold function of a noun and a participle, being alike governed and governing, it is said to have a gerundial force, that is, the force and construction of the Latin gerund, or of the participle ending in *dus*."—P.S.—Dr. Beard states, in the "Popular Educator:"—"Participles sometimes occur as simple participles, when in truth they have the force, and should have the construction, of nouns, as in the following sentence:—'Cyrus did not wait for the *Babylonians* coming to attack him' (*Rollin*), should be *Babylonians'*." Why?—T.J.

ANSWERS TO QUESTIONS.

110. I believe "California" is from the Greek *calos*, beautiful, and Latin *formus*, shape.—VIGOS.

California is derived from *kalos* (Greek), beautiful, and *fornax* (Latin), a furnace. Astrology from *astrologia* (Greek), as in Xenophon's "Memorabilia," iv. 7, 4; and that compounded of *astron*, a star, and *logos*, the reason.—P. Q. L. R.

The origin and etymology of the word California has never been accurately ascertained. The only derivation which sems at all probable is from two Latin words, *calida* (*caleo*), hot, and *fornax*, a furnace (from the

sultriness of the climate). Astrology is derived from two Greek words, *αστρον*, a star, or constellation, and λογος, a discourse; and signifies the chimerical art of foretelling events, or the fate of any person, by the position of the stars and planets.—JOSEPHUS.

118. Has "Nescio" studied the "Art of Reasoning" in *British Controversialist*, 1850—1851, since republished by Walton and Maberly, London? Surely not! Aldrich's "Artis Logicæ Rudimenta" is the Oxford book. But Whately, Hind, Huyse, Wooley, Thomson, Chretien, Mansel, and Moberley, are all writers belonging to Oxford, and somewhat reverenced there.—RATIO.

121. "*In* Dr., *out* Cr.," is a rule of universal application in bookkeeping, easily remembered, and easily acted upon. Whenever you are about to enter an item, consider whether *the party in whose account you are about to enter it* got or gave the matter mentioned in the item, and apply the rule, placing on the Dr. side all he got (*in*), or the Cr. side all he gave (*out*), and you cannot go wrong.—P. Q. L. R.

128. R. D. R. will find "answers" relating to his query in *British Controversialist*, 1850, page 67; 1851, 215; 1856, vol. ii., page 142.—But we shall be happy to insert any other sent likely to suit his purpose.—ED *B. C.*

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Derby.— Victoria Street Young Men's Mutual Improvement Society.— On Christmas day, a social tea meeting of the members and friends was held in the schoolroom of the Victoria Street Chapel. After a substantial tea, Mr. W. Spalton took the chair. The report read by the secretary explained the object of the society, and that the means employed for its accomplishment were evening classes, viz., grammar, composition, writing, arithmetic, drawing, Bible classes, and devotional meetings (conducted gratuitously by Mr. Corbin, Rev. J. Walker, Mr. T. A. Barker, and the Rev. R. A. Tarlton, respectively), together with a reading room, library, and monthly lectures. Brief addresses were delivered by the chairman, the Rev. R. A. Tarlton, and Messrs. Barker, Hicks, and Thubron. During the past session, lectures have been delivered to crowded audiences; viz., "Electricity," by Mr. Warwick; "Astronomy," by the Rev. J. Walker; "Physiology, &c., of a Drop of Blood," by Dr. Spencer Hall; and "The Working Man's Sunday," by the Rev. Brewin Grant, of Birmingham.—J. A. B.

Whitby Literary and Philosophical Society. — This society, now in its thirty-fourth year, has a valuable library, museum, and philosophical apparatus. It has hitherto been tenant in the room of the Bath Company. Recently, however, strenuous exertions have been made to purchase the museum building, and for this purpose the town was canvassed last year, and £500, exclusive of a conditional donation of £300 from Dr. Scoresby, was gained. A bazaar was also held, and realized a considerable sum. The society is in a flourishing state, although only one paper was read during the last year before the society, "On the Supposed Insanity of Sir Isaac Newton." Many valuable donations have been presented during the year, including a collection of geological works, by Her Majesty's

Government, and a valuable cabinet of fossils. The society numbers seventy members. Agassiz, Murchison, Phillips, Scoresby, Sedgwick, &c., are honorary members.—J. R. P.

Petersfield Young Men's Improvement Society.—The second annual *conversazione* of this society was held on Friday evening, December 26, 1856, at the National Schoolrooms. The Rev. J. M. Sumner, president, in the chair. After an address by the chairman, several recitations, songs, and glees were given. Addresses were also delivered by Messrs. Macfarland and Outridge, and a discussion took place on the question, "Was Mahomet an impostor?" taken part in by Messrs. G. Henson, W. Carter, J. Meers, and T. M. Henson. This society has been in existence about fifteen months; numbers thirty-eight members. Among its hon. members are the clergy and principal gentry of the town. Its members meet every Thursday evening, for the reading of essays and discussion on subjects proposed for the purpose.—G. H., *Hon. Sec.*

Wamphray and Johnstone Debating Society, Dumfriesshire, N. B. On the evening of Thursday, the 25th Dec., the members of this debating society assembled to celebrate its anniversary. In spite of the inclement weather, upwards of fifty gentlemen met in Wamphray Schoolroom (Mr. John Charteris'); George Carruthers, Esq., occupied the chair; and Mr. Stark, Johnstone Schoolhouse, acted as croupier. Among the company were many former members, who had come from a distance to meet their old friends, some who, being students at the university, are unable to attend the meetings in winter, but who look forward to this meeting as *the* event of their Christmas holidays; and the ordinary members who, from the eloquence and the hilarity of the annual gathering, draw fresh incentives to a vigorous support of the usual meetings of the society. There were also present the clergymen of the neighbouring parishes, who testified their cordial approval of the manner in which the society is conducted, and showed that, while desirous of the moral improvement of their flocks, they are fully aware that religion is a friend to intellectual progress. In addition to these, there were gentlemen from distant parts of the country, connected with the district, and others who have been for many years recognized as the leaders of Upper Annandale in their respective pursuits. All went off well. No age, rank, or profession was unrepresented; and as all were animated by a common spirit, and each contributed to some part of the evening's entertainment, the meeting was one which will long live in the memory of every individual present. From the many benefits conferred by this society upon the district, we are warranted in recommending the institution of similar associations in other country parishes, as calculated to cherish friendly feeling, and further intellectual advancement. Several of the speeches were distinguished by rare eloquence, and, did we not fear to trench too much upon your space, the names of the speakers and the subjects of discourse might be mentioned. Your magazine is much valued here.—T. C. K.

FATALISM.—

We are all the balls of fortune, tossed to and fro,
From the plough unto the throne and back again.
Under the swing of destiny mankind suffers.

Massinger.

LITERARY NOTICES.

HUGH MILLER, the Scottish geologist and *litterateur*, whose autobiography so eloquently teaches that "life is a school," died December 24, by his own hand, under an insane impulse, resulting from over exertion of mind. The GOLDSMITH of geology is gone! The work he finished on the day of his death, "The Testimony of the Rocks," is to be published immediately.

JOHN BRITTON, the topographist and antiquarian, died January 1, aged 86.

"The adaptation of Christianity to the human mind, as illustrated by the intellectual characters of the Greek and Latin Churches respectively," is the subject chosen by the Hulsean Essay trustees for a competition which involves £100 premium. This is a pleasing instance of the vitality of metaphysics.

A *second edition* of Edward Capern the postman's "*Poems*," has been called for, and is now issued. We believe that a balance of £150 resulted from the first edition. This is as it should be. Would it were commoner!

It is *said* that "Letters from Head Quarters," by a Staff Officer, are the productions of the Hon. SOMERSET CALTHORPE.

A Scottish Literary Institute has been founded, "to provide a fund for the relief of literary persons in indigent circumstances." Is this needed, apart from the Literary Fund, or is it only an escapade of Scottish nationality?

We shall soon, surely, learn to appreciate Lord BACON. Hallam, Macaulay, Mill, Herschell, Whewell, Playfair, Hamilton, &c., have of late criticised him; now Archbishop Whately has annotated his *Essays*; so, *with a difference*, has Mr. S. W. Singer. *The Trade* has issued the first volume of an edition of his *Entire Works*, revised and elucidated, to occupy ten volumes, price 10s. each.

A translation of Dr. KUNO FISCHER'S clever, thoughtful work, "*Franz Baco von Verulam*," is in preparation. Are we right in guessing that it will be the work of the author of "*The Biographical History of Philosophy*," which is to be issued in a revised form at an early date?

PONSARD'S anti-Shakespearian *manifesto* has been received throughout Europe with inexhaustible laughter. Who would exchange ten lines of the "Lucrece" of "the immortal swan" for the whole five acts of the "Lucrece" of this Dogberry of critical playwrights?

At the Theatre Royal, Berlin, SHAKESPEARE has had the honour of forty-three representations during 1856—more than SCHILLER and GOETHE put together, for they unitedly had only thirty; the former nineteen, the latter eleven. And this in German translations!

Dr. J. FIESE has translated G. H. LEWES' finely appreciative "Life of Goethe" into German.

The sixth edition of COUSIN'S "Scotch Philosophy" is in the press. It is the best of his productions.

Chevalier BUNSEN is engaged in retranslating a Bible for the people (with a commentary) at Heidelberg; two volumes will be issued this year. Miss WINKWORTH is to translate it into English. An introductory work, from the same pen, entitled, "God in History," will also be forthcoming. Let Dr. JOHN CUMMING look to his laurels!

Lady BULWER LYTTON'S new novel, "Very Successful," is published. It is, as usual, a splenetic attack on her consort, under the name of Sir James Allpuff. But it does not seem likely to realize its title.

The original letters of Lord CLIVE to the Madras Government after the battle of Plassey have been *dis*covered, or *re*covered—we scarcely know which—in the Record Office, India House. There will, of course, be some new light thrown upon that period which MACAULAY, in his Essays, has treated in a manner so masterly.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

No. III.—CONSTANTINE—THE ESTABLISHMENT OF CHRISTIANITY.

"To enrich ourselves for the internal life of wisdom and religion, and to ennoble by these riches our ordinary temper and choice,—for this *we* visit the past so contemplatively, becoming travellers through the provinces of Time."
—*T. T. Lynch.*

"As, in human society, every class and condition of life, nay, every individual, by the peculiar rights and advantages which each exclusively enjoys, still serves the community, and contributes to the weal of others, *unconsciously and without precisely wishing it*, so, in the history of the world, and in the progress of nations, all things are closely interlinked, and one serves as the instrument or bond of union to the others."—*Frederick Von Schlegel.*

EARNESTNESS is the eldest son of Faith. It is faith that moulds the character and determines the destiny, not only of individuals, but of nations. Race, climate, circumstances, rulers, and laws, may for awhile *condition* the external lot of man; let but a truly-held faith, however, work itself into the soul, and the whole tenor of life is changed. The convictions of the mind and of the heart are the potent though unseen forces on which human progress and prosperity depend.

These spiritual energies, aggressive, progressive, and diffusive, affect politics, institutions, laws, customs, interests, circumstances,—all that man lives for or amidst,—and are unresting in their activity, till they have interpenetrated, suffused, and vanquished all that struggled against their re-animating and regenerating influences. *Myths*, then, known, acknowledged, and recognized as such, can never have become causatively historic. It can only have been when they were grasped by faith that they have ever acquired that power. Though, therefore, there is a tendency in the human mind, under the excitation of some theory, opinion, doctrine, or feeling, with which it is surcharged, to confound the results of imagination with those of experience, and thus to create myth-elements of thought, yet we affirm that, let the myth be what it may, it must have been, on the part of the originator, as well as among those whom it affected, accepted as true, believed in and acted upon as a reality. This being our opinion, we cannot but acquit Constantine of the *intention* to deceive, and must accept his earnestness as the proof of his

faith. The immediate results of that earnestness we have already seen; let us hasten now to follow the future fortunes of the first Christian Emperor of Rome.

With the ambitious, success is the test of right and truth. The polytheism of Rome had been tried, "and found wanting." It was powerless as an influence on character, as "a name to conjure with," as a resistive to Christianity, as a supporter of the polity of the empire. It was a *failure*, therefore it was wrong. Christianity, on the other hand, had it not originated in one of the obscurest nooks over which the sceptre of Rome was stretched, and without the *prestige* of wealth, rank, influence, or fashion,—nay, in the very face of obloquy, contempt, ignominy, and all the penalties which the empire inflicted on the basest traitors,—increased its votaries and maintained its claims, mingled itself with and affected every interest in the state, planted its places of worship in every city, and established a polity pulsing with spiritual life, whose influences were felt farther than the Roman arms had ever yet been extended? How could this be, unless, indeed, a power was exerted for the *cross* which had not been employed with the *eagle?* To him the divinest proof of Christianity was its success, and not only *its* success, but *his;* for, had not his own victory authenticated his belief, and proven that the day of the fabulous gods was gone, that *One* mightier than they governed all events, and occupied the *first* place in life and its arrangements? To him, as to how many, the external as yet surpassed the internal evidences of the truth.

Constantine had, by his victory over Maxentius, become Emperor of Italy and the West, while Licinius and Maximinus Daza held conjoint rule over the East. To attach one of these parties to himself, by detaching him from the other, Constantine saw at once was the only policy by which his tenure of power could be secured. He chose Licinius, his nearest neighbour, as well as his ablest rival. He, on being invited to enter into negotiations, agreed, and, as an earnest of his sincerity, wedded Constantia, the sister of Constantine. This marriage was consummated at Arles, the favourite residence of Constantine, A.D. 313. In July of the same year, the Emperor Diocletian, saddened at the ingratitude of his own creatures, Licinius and Maximinus Daza—who had not only illtreated his wife, Prisca, and his daughter, Valeria, the widow of Galerius, but scorned his remonstrances,—filled with remorse for his cruelty to the Christians, and grieved by the divisions in the empire, died at his retreat in Salona, aged seventy-eight.

While the two emperors were occupying themselves in the formation of treaties, and binding themselves together in family relationship, war was imminent upon the borders of the state. The Alemannic tribes, growing in hardihood as dissension weakened Rome, had crossed the Rhine, the Dacians were preparing

for an incursion into Illyria, and Maximinus, fearful of the results of the Arlean league, was pushing into the heart of the empire, had reached Bithynia, and was devastating the whole of that territory. There was no time to be lost; every energy was needed, and the speediest despatch required. Constantine flew to the Rhine, and repelled the insurgents; Licinius, at the head of 30,000 Illyrians, met Maximinus, whose army more than twice outnumbered his, at Adrianople. They fought; Licinius conquered; Maximinus fled, and in an agony of despair, poisoned himself at Tarsus. The victor put all his relatives to death, and there were *now* but two masters in Rome.

Ambition binds itself by no law—that insatiate hunger of the soul can brook no bar to its enjoyment.

> "It is its essence to o'ertake mankind
> By heart and soul, and make itself the equal,
> Aye, the superior, of the rest."

Licinius, it is probable, conspired against Constantine, who, on his part, was, perhaps, little loathe to find some excuse for asserting his superiority. When requested to deliver up the criminals who had fled to him, their instigator, for protection, Licinius haughtily refused, and, to show his contempt for his brother-in-law, defaced the statues of Constantine at Æmona (*Laybach*). This, of course, could not be borne. A quarrel ensued, and hostilities were immediately commenced. That it was not intended by either party so prematurely to decide a contest of such moment, may be supposed from the inadequate numbers they brought into the field, viz., Constantine 20,000, and Licinius 35,000. In this battle, which was fought near Cibalis (*Swilei*), on the river Save, Constantine, at the close of a hard day's contest, led in person the right wing, and by a valorous onset, compelled his opponent to retreat. This he accomplished in a masterly manner, breaking the bridge across the Save as a protection from pursuit. During his flight, Licinius invested his Illyrian general Valens with the title of Cæsar. In a second battle on the plain of Mardia, in Thrace, A.D. 314, a more decisive victory was gained, and the humbled Licinius made overtures for peace. When Mistrianus, his ambassador, was admitted to the presence of Constantine, the abdication of Valens was stated to be a condition on which the very preliminaries of negotiation depended. Licinius, by slaying Valens, at once removed that obstacle, and confessed his own inferiority. Constantine re-accepted him as "a friend and brother" in the government, but at the same time contracted the space over which his rule should extend to the provinces of Thrace, Asia Minor, Syria, and Egypt. From the island of Britain to the Bosphorine Sea, Constantine retained the sovereignty to himself.

Peace having now blessed the empire, the promotion of internal improvement occupied, if it did not task, the energies of Constantine. He drew from the faith of Christ larger views of policy, and profounder tenets of government, than had yet mingled in the maxims of statesmen, or worked among the subjugated masses of mankind. Among the legislative enactments of this period,—viz., 314—321 A.D.,—we may instance the abolition of crucifixion, in honour of the *sinless* Victim who had once endured it, the apportionment of maintenance for the children of the destitute, the facilitation of the manumission of slaves, and the adoption of means for the repression of robbery, cruelty, wronging the poor, licentious crimes, and the obscene rites of the Pagan worship. He improved prison discipline, alleviated the pressure of taxation, and introduced a gentler and more liberal spirit into law than had heretofore been customary, while he gave proof of the progress of Christian impressions in his mind, by issuing an edict, March, 321, commanding the observance of the sabbath, and the cessation of labour on that day.

The mere necessity of such laws, however, only shows how completely the *virus* of demoralization had inoculated Rome. How, then, could it be supposed that the less vitiated tribes of the Germans and Goths—who about this time had received from Bishop Ulphilas a Bible in their vernacular tongue—could submit, unresistingly, to bear the yoke of such "bondmen of sin"? The inner majesty of Rome was gone; could its exterior dominion be preserved intact? It needed some gigantic mind to keep together the heterogenous mass of which the empire now consisted—a mind great at once in the arts of war and statesmanship. Constantine was both: hence, although intent on internal progress, he was not unwatchful of external aggression. To provide against this, he nominated Crispus and Constantine, his sons, Cæsars in the West, and Licinius the younger, to a like honour in the East. When, therefore, the Franks and Alemanni re-crossed the Rhine, and the Goths and Sarmatians forded the Danube, he was ready. Crispus chastised the former, and Constantine himself repulsed the latter, A.D. 322. Not content with this, however, he pursued them into Dacia, and maintained the contest, until the suppliant Goths, as a condition of peace, agreed to supply the armies of Rome with 40,000 men as often as required. The intensity of his zeal for the defeat of these intruders led him into the territories of Licinius with an armed force; this was construed into a studied insult and a violation of compact, and a new war between the two emperors was the result. All the power of the rivals was called into immediate exercise. On the banks of the Hebrus, near Adrianople, Licinius was routed, and compelled to betake himself to Byzantium, which, however, Constantine quickly and skilfully invested. In the flattering delusion that he was vincible only

by a sea force, while his opponent's army was exposed to famine as well as slaughter, Licinius seems to have slumbered in a too fatal security; for Crispus forced the Hellespont, and supplied his father's army with provisions. The siege went on. Fear conquered Licinius, and he evacuated the city. Being pursued, he gave battle on the heights of Chrysopolis (*Scutari*), and was irretrievably defeated there. He betook himself to Nicomedia, where, at the intercession of his wife, Constantine's sister, he was contemptuously pardoned, but at the same time condemned to a palatial prison-house in Thessalonica. Here he met his death, either in a tumult of the soldiery, or by a decree of the senate; and the Roman empire had only *one* Augustus, July 25, A.D. 324, *solus sed sic sol.*

The elaborate policy of Diocletian had failed; Rome panted exhaustedly under its burdens and its toils; rest, recruitment, and a new and nobler policy were requisite to sustain, if not to save, the empire. To repair the waste of the past, to infuse a new moral life into the present, and to build up defences against external inroads in the future,—*these* were now the exigencies of Imperial Rome.

Re-organization is always a difficult task; but even to this Constantine applied himself with characteristic energy and far-seeing wisdom. The misgovernment of ages, the calamities of civil war, and the regardlessness of all but present enjoyment which results from insecurity of life and property, had completely demoralized his subjects; while discipline, contest with difficulty, and the higher morality of the gospel, had made the barbarous tribes around more formidable than before. To work a like spirit into the Roman multitude—to revive a sense of order and freedom—to mitigate the brutal licentiousness of the time—to permeate the soul with a new credence and a holier aim—were purposes worthy of a *great* man; and these were Constantine's. Concentration of power—a main necessity of any successful work—was already secured; unity of rule simplified the problem of defence, as well as the processes of action. Hitherto the civil, military, and religious functions of the magistracy had been conjointly entrusted to the same person; but in Constantine's new policy these offices were disunited, and while still retaining in himself full chieftaincy in each department of the state, he invested different individuals with differing functions. To the prætorian prefects he assigned the administration of justice and of the civil government, while the military command was vested in the masters-general of the army. Security to the emperor, and peace to the empire, were thus simultaneously effected, in exact proportion as collusion among the officials was prevented. Not only did this produce order, it necessitated splendour. This effected, a higher object yet remained, viz., to imbreed within the impaired, if not diseased,

moral feelings of his people the vigour and energy of religious faith, endurance, and hope. For this purpose Constantine took the whole power of the church into his own hands. He divided ecclesiastical administration into two parts, *internal* and *external*. The former, referring to forms of worship, the offices of the church, religious controversies, &c., he left with the clergy; the latter, relating to clerical possessions, rights, reputations, and disputes arising thence, the calling of councils, the occupation of the president's chair, &c., he reserved to himself. The popular voice in religious matters is silenced, and all ecclesiastics are, *civilly*, placed under imperial control.

Men are so tyrannously governed by the associations of thought, that to prepare their minds for the mere possibility of change is matter of much difficulty.

> "The facts of history pass away,
> The thoughts may live for ever."

Constantine knew this, and determined to avoid its dangerous consequences, by changing the capital of the Roman world. In another city only could the idols of antiquity be discrowned and humbled before *the* Truth of God. Byzantium was chosen as the NEW ROME of the re-organized empire.

Of the excellence of this site he had had an opportunity of judging while besieging Licinius. He felt little sympathy with, or attachment to, Rome. He had neither been born, educated, nor highly honoured there. He had scarcely ever resided in it. Tradition asserted that the earlier Cæsars had found it unfitted for the central city of an empire so extensive as theirs. Britain, and France, and Germany seemed subdued, the Goths pressed upon the Danube, the Sarmatians skirted the Euxine, and the Persians bore the yoke in which Diocletian had bound them with impatience and distaste. Policy, as well as pride, counselled the creation of a memorial city, one in which he might work such changes as he pleased, instead of striving, and that, perhaps, unsuccessfully, to assimilate the city of Romulus to his wishes. The court followed the emperor; the opulent crowded to the city of luxury and pomp, their retainers and slaves attended them. Constantinople received a vast influx of people, and Rome felt the fatal drain which it occasioned of her wealth, magnificence, and citizens, and for a time, but that only, the olden mistress of the world bowed her head to a rival.

Before this, however, Constantine had been labouring to secure the success of his plans. The all-subduing faith of Christ, which even in the days when it was "tried as by fire" had brought under its control the barbarians whom Rome had found untameable and insubordinate, had set at nought all persecution, and had become more and more suffused with *life*, even while the hurtling arrows of death darkened the air around, had now

become a *power*, not only in the world, but in his soul. In 324, he exhorted all his subjects to forsake their superstitions, and reverence "the true God, and Jesus Christ whom he hath sent." The Council of Nice was called by his authority, and at his expense, A.D. 325, that by the settlement of the Arian controversy the peace and prosperity of the Church might be promoted. He built many churches, and amongst others, as it is said, those three in Palestine which occupy the sites of the Nativity, the Sepulchre, and the Ascension, known in the late war as "the Holy Places." He demolished many heathen temples, and destroyed their images; encouraged the diffusion of Christianity amongst the Iberi, and procured toleration for the faithful in Persia; forbade the offer of sacrifices to the Pagan deities, and, in some instances, bestowed the revenues of the old worship on the professors of the new. But it was in that city, then unstained by Pagan idolatries, which even to this day bears the name of its founder, that he most distinctly displayed his favour to the Church, by building therein fourteen places of Christian worship.

This magnificent city, the imperishable monument of a mind and policy worthy of Rome's palmier days, in which he employed all that the genius, skill, labour, wealth, and obedience of millions could yield—in which he assembled all that could increase the dignity, comfort, or pleasure of its people, all that could gratify by its beauty, and all that could satiate with its grandeur,—was solemnly dedicated, as a Christian city, to the Virgin Mary, May, A.D. 330. From this time Paganism faded, and Christianity grew; persecution was exchanged for patronage, and the catacombs of Rome for the basilicas of Constantinople. "*Sol occubuit; nox nulla secuta est.*"

It is sad to think that in the very midst of such earnest strivings after the good of his people, the stability of his empire, and the progress of the church, so much of the "old leaven" of worldliness should have mingled with Constantine's better nature, as to compel us to charge him with a deficient appreciation of the duties arising from family relationship. Jealousy of the renown and genius of his son Crispus made him prone to listen to a vile accusation preferred against him by his step-mother, Fausta, for which, perhaps under an erroneous sense of justice, he condemned him to decapitation, July, A.D. 326. On discovering the falsehood of the charge, Constantine revenged himself, by ordering Fausta to be suffocated in her bath, and strove to soften his remorse by erecting a statue to Crispus, on which was graven, "My unjustly condemned son." In 328, he recalled some of the Arian bishops whom, at the Nicene Council, he had exiled. Athanasius opposed this, and stubbornly maintained a polemic war with the emperor.

In A.D. 332, Constantine conducted several successful contests against the Goths and Sarmatians, both of whom he defeated, and

compelled 300,000 of the latter, as the more dangerous, to migrate to such territories as he assigned them, A.D. 334. These disturbances seem to have inspired the Persians with the hope of independence, and Sapor II. determined to try the fate of war. Worn out by the anxieties these contests entailed, distracted with remorse, and harassed as to how he might best dispose of the vast empire which he ruled, he retired to the village of Acquyrion, near Nicomedia, to reflect and to recruit. Here he determined on uniting himself to the church by baptism. On receiving the white robe of the *Neophytes*, he declared that he would never again resume the purple, but devote the remainder of his life to the true service of Christ. Shortly after this, and yet somewhat unexpectedly, he died, in the sixty-fifth year of his age, and the thirty-first of his reign, viz., May 22nd, A.D. 337. His body was conveyed to Constantinople, and was set up, splendidly decorated, in the imperial throne, where his corpse was treated with the same outward marks of reverence as had been customarily given to him while alive. The senate deified him; his empire was divided among his sons, Constantine, Constans, and Constantius, and an *epoch* had ended.

This epoch we should ill appreciate if we judged of it merely by the *events* which in this scant sketch we have been able to notice, not to detail. We do not profess to write history dipped in the colours of these passionate times, when war's dread activity was man's chief excitement and (as was *then* thought) his noblest work. Our purpose is to search for and, if possible, to discover the idea which dwelt in the sanctuary of the heart, operated in the soul, and yearned for embodiment and vitalization in the stern warfare of actual life. *The* thought which lay closest to the bosom of Constantine was, most probably, the empire. The church, and Christ as its living head, he at first, probably, valued most highly as agencies potent for effecting its stability, if not its extension. Let us freely grant, then, that in his own primal purpose—if that was really it—Constantine notably failed. The seed he sowed bore richer fruit than earthly empire. The policy adopted to achieve submission became the productive agent of a noble independence, and conduced to the diffusion of right-heartedness, virtue, and hope. The steps taken by human foresight led to the accomplishment of higher objects than ever pulsed in the heart of man, and a polity, more enduring than *Cæsarism*, took its rise from the efforts made to eternize an empire. So true is it, as Chateaubriand says, that "There are two consequences in history; one, immediate and observed at the instant; the other, distant and not at first perceived. These consequences are often contradictory; the first class originating in our brief wisdom, the second arising from the wisdom everlasting. The providential event appears after the human event. God rises behind man." Paganism waned, persecution flung aside her tortures, the Church

triumphed, and when the Roman empire fell beneath the thunder of the barbarians, *it* rose unhurt, yea, strengthened rather, from the ruins. With the war-empires of antiquity the ancient worships of the European world declined, and the doctrines of the Nazarene,—

> "Cleaving, took root, and springing forth anew
> Where'er they fell, behold,
> Like to the mother plant in semblance grew,
> A flower all gold,
> And bravely furnished all abroad to fling
> The wingéd shafts of truth."

They were unfitted for the culture, development, and salvation of man. Those which sprung from the Asiatic continents reverenced the *useful* alone, *i. e.*, *the good*, in its physical aspects; Greece, with glorious idealism, deified *the beautiful;* Rome attempted a rude syncretism of these, and moulded its mythology so as to include both thoughts. But all the attempts of man to work out a religion for himself, *i. e.*, one potent for moral purposes, egregiously failed. Christianity alone, of all the worships of the world, brings into true synthesis and perfect harmony the good, the beautiful, and the true. It alone brings into harmony Divinity and humanity, and, amid the perplexities which environ life, "points the way to heaven—to God." The time had come in which the Church was to take its place among—aye, *highest* among the agencies by which human life was to be governed. God's hour came, and the man fitted to accomplish his will appeared. "The lot is cast into the lap, but the disposing thereof is of the Lord." In the means of advancing earthly empire, he enclosed the seed from which should spring his *witness*, his empire—the Church. Constantine may not have recognized Christianity in its highest glories, or embraced it for the holiest purposes; yet higher than all his other earthly titles must we not place that which marks him out as "the First Christian Emperor"?

[The author of this Series of Papers *alone*, and not the conductors of the *British Controversialist*, is responsible for the opinions expressed in them. The only condition imposed upon him by the Editors is, that "nothing in his papers shall be inimical to virtue and religion."—S. N.]

CUSTOM.—

> Custom is a law
> As high as heaven, as wide as seas or land.—*Lansdown.*

ANGER.—Anger is one of the sinews of the soul; he that wants it, hath a maimed mind.—*Thomas Fuller.*

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE ARTICLE.—III.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."—2 Tim. iii. 16, 17.

"The grass withereth, and the flower thereof falleth way: but the word of the Lord endureth for ever."—1 Pet. i. 24, 25.

A VERY important question has been submitted for discussion in your very popular and well-conducted serial. It is the first upon which I have ventured to address you; for though I have been a constant subscriber, and an admiring reader of the *British Controversialist* since it first appeared, I have not previously dared to trespass upon your space. I, however, beg respectfully to be heard upon this matter *now*, persuaded I shall receive due attention from you as well as from your readers.

My reply to the question, "Is a revision of the authorized version of the Bible necessary?" is No!—emphatically No!—and the grounds upon which I shall attempt to substantiate my answer are these:—1st, Our present version has been in existence for nearly two hundred and fifty years, and has hitherto been found sufficient for all purposes; and, 2ndly, the present state of society is such, that any alteration of the Bible would be attended (it is to be feared) with anything but good results.

First, then, we prize our English Bible as one of our greatest blessings; as a boon eminently distinguished above all others for its intrinsic worth; a book that is ours at the cost of Tindal's blood, the imprisonment and exile of Miles Coverdale, the manifold labours and sufferings of pious men in all ages, and the lives of a host of holy and devout men. The Bible is a priceless treasure, and one that has done good service to all sorts and conditions of men. Infants have lisped its choicest gems, young men and maidens have rehearsed its writings, and old men have looked back with delight upon its blessed truths, when leaving this world for that which is to come. No man has a right to tamper with any part of it. I have read it throughout, and am convinced that an unbroken unity pervades it from end to end, and though some parts may appear inexplicable, still comparison and attentive study will harmonize the whole. I submit, that no one writer should select any one passage for particular criticism,

else his *dictum* may appear easily proved, but take it in its entirety, and I feel assured all men will have "the truth, the whole truth, and nothing but the truth."

So far as its phraseology is concerned, we should remember that it is the language of inspiration, that its style is one of its most distinct features, and that no rendering of ours would enhance its excellence, but rather deteriorate from its pristine worth and beauty.

In reference to its division into chapters and verses, we should give those who sanctioned and executed this arrangement credit for having a good and useful end in view; moreover, this is of all objections the most futile and insignificant; for if a man considers that the sense is rendered imperfect, or that the subject is abruptly broken off by the conclusion of a chapter, he is not absolutely compelled to cease reading there and then; he can use his own discretion, and instead of reading one chapter only, he may read twenty, if he chooses.

Then with regard to its mistranslations. It may be asked, What work of human execution is free from errors? It is said that because a correction of the Geneva and the Bishops' Bible was found necessary, a revision of our present version is expedient. This we cannot admit. When the two versions just named were both read, the people were perplexed and confused; for though the former was the *popular*, the latter was the *authorized*, version. Such is not now the case. We have now but one version and one Bible—a Bible that has been translated into nearly every known tongue; a Bible that has penetrated the darkest and remotest regions of the habitable globe, and been received alike by all; that has carried consolation to the slave, and offered bliss to the freeman; a Bible possessed by Bunyan and Baxter, the stronghold of Tillotson and Burnet, the delight of Matthew Henry and Isaac Watts, the glorious theme of Whitfield and Wesley, the joy of Wilberforce and Fletcher, and the pride of Englishmen generally.

The Bible has been a blessing to many. Ministers of every Christian denomination have been loud in their praises of it; it has withstood the darts of its enemies; it has been proof against "the wit of Bolingbroke, the learning of Volney, the eloquence of Voltaire, the low vulgarity of Paine," the pseudo-philosophy of Strauss, and the craftiness and subtleties of its present foes. This much we urge against any alteration of the Scriptures as we now receive them. They have sufficed for men as profound and pious as any who now exist, and we do, with all deference to our opponents, heartily trust that our Bible may be preserved as it now is, even "with all its (alleged?) imperfections on its head."

We proceed now to consider the second part of our affirmation. The present state of society is one of a peculiar character. It

presents many aspects to the thoughtful student. We have "wars and rumours of wars" abroad; we have mismanagement of the state and oppression at home; we have crime rampant, in spite of all legislative enactments, and every public and private measure taken to arrest its course; and we have religion and irreligion in open antagonism. Surely, then, this is no time for meddling with the Bible. To the working classes (such of them, at least, as reverence religion) the Bible is an inestimable gift—the poor's peculiar treasure; to him whose lot it is to "earn his bread by the sweat of his brow" it is most sacred; for after the fatigue of a hard day's work is over, and often, it may be, entertaining an idea of injustice received from his superior, he turns to his Bible, and is refreshed; but tell him that the book he reads and loves is a mass of faults, that it is a myth to the illiterate and a puzzle to the learned,—let him hear this openly asserted and readily admitted, and you destroy what little faith he has; tell him he reads what God has revealed to man erroneously, and you insult his common sense and blast any good intentions he may have formed. The subject of crime is one that engages no small amount of attention at this hour; and in consequence of its being acknowledged that punishment, as now applied, does not deter from the commission of crime, a movement is going on, having for its object the reformation of criminals by means of education, secular and religious; the Bible is brought before their notice, and they are invited to listen to its teachings and practice its precepts; but tell the felon that the book you once read to him is false, that the sense of a particular passage he remembers having heard is quite different from the exposition you at first gave him,—tell him, in a word, that the Bible is not to be depended upon for correctness, and you at once uproot every desire of reform within him, and turn him adrift on the sea of life, a worse man than you found him.

The state of religion in this country at this time is much to be deplored. On the one hand, we have the faithful few preaching the doctrine of salvation to ruined man, resting upon the only foundation in their possession, our English Bible; and upon the other, the enemies of religion, as bitter and malignant as ever, attempting, by every means in their power, to subvert and turn into ridicule any religious impression one may have received. You have men halting between two opinions, wavering between first one sect and then another; you read of seceders from the Church of Rome, and anon of seceders from the Church of England; you have thousands upon thousands of immoral and pernicious publications emanating from the press, a legion more numerous than was ever before known; you have religious fanatics at every corner of the street; you meet Pharisees "in the market place," and canting hypocrisy at every turn; and you have pretended ministers of the gospel, who are the very

incarnation of all that is mean, mercenary, and despicable;—you have all these, we say, and the only antidote you can offer is the Bible—the Bible of our forefathers, against which the battering-rams of scepticism, infidelity, and unbelief have in vain been levelled, leaving it in its integrity, nay, if possible, even more perfect than before—the Bible, that has hitherto withstood the well-directed assaults of its assailants, that has survived the annihilation of empires, kingdoms, and commonwealths. But alter it now, in this present transitory state, and the charm of religion will have passed away, and infidelity will reign paramount in the land.

In conclusion, therefore, I maintain that a revision of the Bible is as unnecessary as it is impracticable; that, instead of being desired, it should be repudiated by the great body of the people; and that nothing would be gained, while everything would be lost, by the experiment.

Bilston. G. A. H. E.

AFFIRMATIVE ARTICLE.—III.

"The less the writing is observed to be a translation, and the more the reader is inclined to consider it as the original, the nearer it approaches to perfection. In such a version, nothing of the original is to be held as of trifling consideration, and not even a particle, no collateral signification of a word, however minute, no designed position and connection thereof, no beauty, and nothing characteristic of the style of the writer, should be suffered to be lost."—*Dr. Seiler's "Biblical Hermeneutics,"* p. 80.

BECAUSE we prize the Bible highly, we desire our English authorized version to be freed from the errors with which its pages are acknowledged, even by anti-revisionists, to abound.*

* Not to interrupt our argument, we have relegated to this note some *specimens*, in addition to those given by former writers, of what we mean by the words in the text:—

In 1 Chron. vi. 28, the sons of Samuel are given as "the firstborn Vashni and Abiah," while in 1 Sam. viii. 2, the firstborn is called Joel, and the second Abiah. Here the text is corrupt, misunderstood, and mistranslated. In transcribing, the word Joel was probably first omitted; then Vashni was *supposed* to be a proper name, and a conjunction was inserted. Now the whole is plainly a mistake. *Vashni* signifies "the second." Why not reconcile these passages, by putting the right instead of the wrong sense into the passage?

In Acts xvi. 7, the words "*of Jesus*" should be added to the verse. This reading is given in the five most ancient MSS., in the quotations of the fathers, and in the record of the proceedings of the Council of Chalcedon. Modern MSS. omit it, but they were mostly written by members of the Greek Church, whose peculiar opinions necessitated "a pious fraud."

The doxological portion of Matt. vi. 13 is generally regarded as an interpolation, and, if omitted, would harmonize this passage with Luke xi. 4.

In John vii. 12, the passage would be greatly improved by the adoption of the reading of the "*Codices Argentei*" of Upsal and Brescia, viz., *true* for *good*, for the following reasons:—1, ἀγαθὸς is never employed by this apostle

Whatever modern piety and erudite labour has contributed to the correction and elucidation of the sacred text is available only to the educated portion of the Christian world; the poor man, whose only book-learning consists in his ability to read his English Bible, is deprived of those advantages—he is compelled to grope on his way in the error and imperfection of three centuries. The question is not, Is there a sufficient amount of divine grace communicated, despite of the imperfections of our authorized version of the Bible, to save, to console, encourage, strengthen, and support the soul in this heavenward pilgrimage? but, Is the authorized version a faithful and, humanly speaking, a perfect, *i. e.*, truthfully exact, copy of the original of the Holy Scriptures, expressed in simple Saxon English, so that the poorest Englishman may read the word of his God with the same advantage as the *savan* who reads the original itself? If this cannot be affirmed of it, with strict regard to truth, then a revision is necessary.

We heartily concur in the pious sentiments of Bishop Horsley and John Newton, as quoted by R. D. R., page 11, but it will be perceived that the former quotation refers to "false assertions" and erroneous "opinions" respecting doctrines, being *engrafted* on "the oracles of God." In the latter quotation, the idea of pious John Newton is very different from the question of this debate. He is referring to the religious improvement to be derived by the reader from the study of the Bible. With such a construction, his remarks are perfectly understandable and true; but not so with the construction our friend R. D. R. puts upon them. An *error* in grammar continues an error, let it be read ever so many times; its nature is not altered by the multiplication of the act of reading. The same holds true regarding errors in translation. Thus far have we spoken upon the authorities he produces as heralds of his own views. Our success, we hope, will be similar with his own arguments.

as an adjective, while ἀληθινὸς is a favourite term; 2, it supplies the proper antithesis to *deceiveth;* 3, it harmonizes this verse with the answer given in v. 18.

Hosea v. 11, in our present version, is inconsistent with the context (see ver. 4, 5), with the moral feelings and judgments of men, and is decidedly illogical-looking. Henderson translates it, "Ephraim is oppressed. He is crushed in judgment, because he consented. He followed the order." In ver. 13 of the same chapter, the word given as *Jareb* signifies *hostile;* and in ver. 15, "till they acknowledge their offences," should be "till they suffer punishments." Instead of the word *empty*, in Hos. x. 1, Henderson gives *luxuriant*, an entirely opposite term; and we believe that in Nahum xi. 3, *fir-trees* should be rendered *spears.*

Gen. xx. 16, the sentence, "behold he is to thee," should be "behold it shall be to thee."

First, the plainness of the record in speaking of the sins of the past, and its effect on the juvenile mind, can have but little influence upon our question; for the object of a revision of the Scriptures is not to interfere with, to alter or abstract from, the real contents of the original in their full entirety, but to obtain a *fac-simile* thereof in the English language. We presume R. D. R. implies, in his first argument, those indelicacies of expression which, it is considered, should not be made familiar to the youthful mind, and which are also considered unfit for public reading in the church. From the piety observable in the article of R. D. R., we do not think it possible that he would read in his own family the passages referred to, nor would he approve of any clergyman or minister who should read them from the pulpit exactly as they are printed in our authorized version of the Bible. On this point we would submit that "every idea of the inspired writer should be expressed by the exact equivalents of the language into which the translation is made, in the same connection, and with the same purpose." Hence, when synonyms exist in the language of the version, that word or phrase which is least objectionable is the one which a prudent translator is bound to use. Those expressions in the authorized version are neither the only nor the least objectionable words or phrases by which the ideas of the inspired writers might be conveyed to the English reader. In these remarks we neither impugn the piety, the morality, nor the learning of those good Christians who translated the authorized version. Far otherwise; we accord them the highest meed of praise. What they did was well done; but the English language, like all living languages, is constantly subject to changes. Words and phrases at one period may be considered elegant, polite, chaste, which, at a later time, may have become, from the vulgarity of their use and the various associations with which vicious customs may have invested them to the popular mind, inelegant and indelicate. Such, we submit, is the case with those passages considered objectionable in the translation of the Holy Scriptures made by good and holy men three hundred years ago; and without violating the rule of faithful translation, these expressions may be rendered by synonyms equally truthful and correct, but without the seriously objectionable character or consociations to which we have alluded. In fact, the Bible, as the word of God, is placed in a false position, when it is made to convey or excite immoral thoughts or emotions. It is impossible for the fountain of purity to become the origin or source of impurity, unless the corrupt hand or heart of man travesties its divine character, or mars the unique beauty of its teachings by the grotesque manner in which it clothes the divine truth.

"Whether the phraseology of the Bible might not be improved by making it more in accordance with the scholarship of

the present day?" This is the second of R. D. R.'s queries, of which he assumes the negative, but of which he has not, we think, even attempted to give answer. The improvement of phraseology is simply correcting of wording, so as to convey the essential idea more truthfully. It is not adding to, nor the taking from, the book any truth or doctrine, but the correct expression of that truth or doctrine in the most correct words. When R. D. R. says that "the phraseology of the Bible" cannot "be improved by making it more in accordance with the scholarship of the present day," what does he mean? Are we to understand him as objecting to the *dilettante* drawing-room or boarding school English as no improvement upon our authorized version? or that the intensely Latinized English of the college hall is equally unqualified to be called an improvement on the simple Saxon of our dearly loved English Bible? If so, we most heartily agree with him. But if he does not mean this, and would insinuate that the adoption of the results of the pious labours of erudite and holy men, whose researches in philology, antiquities, history, and natural philosophy have been favoured of God and approved of by men, cannot improve our Bible, we must believe that he is almost hopelessly and irretrievably mistaken. We can readily account for a reasonable objection being made to such an *improvement* (?) as would present the Lord's Prayer in the following manner to an English reader:—"Heavenly Sire, who rulest on high, mayst thou be sanctified," &c. But if the same prayer were presented thus,—"Our Father, who art in heaven, may thy name be hallowed," &c., it could not fail to receive assent as an improvement, not only on the former specimen of intensely fine-drawn English, but also upon the present authorized version. It is derogatory to the dignity of our Bible, that an error in the gender of the relative pronoun and in the use of the potential mood where the subjunctive ought to be employed, should be allowed to remain unimproved. Many instances of this character are to be met with by the mere English reader, and a still greater number are discerned by the classical scholar, all of which may, with equal simplicity and readiness, be corrected without impairing the present essentials of our valuable authorized version. On the contrary, we feel assured the improvement would render our much-loved Bible more valuable to our friend R. D. R., for every particular he mentions as enhancing it in his estimation would receive additional lustre from the revision.

It is a charge utterly groundless, that the advocates of revision desire the *unsettling*, the *disturbing*, or the *pulling to pieces* of the Bible. Our object is to correct errors of carelessness or ignorance. We believe, with Bishop Marsh, that "it is probable our English authorized version is as faithful a representation of the original Scriptures as could have been formed at the period"

when it was produced; but we also fully concur with him in his opinion, that if we regard the "immense accession which has been *since* made, both to our critical and to our philological apparatus; when we consider that the whole mass of literature, commencing with the London 'Polyglot,' and continued to Griesbach's 'Greek Testament,' was collected subsequently to that period; when we consider that the most important sources of intelligence for the interpretation of the original Scriptures were likewise opened after that period, we cannot possibly pretend that our authorized version does not require amendment." —*Lect.*, part i., p. 295. Thus it is not the disturbing, but the fixing, not the unsettling, but the settling, not the pulling to pieces, but the building together, of the sacred word that we desire and contend for with our utmost energies. Upon whom, we demand, must the odium or the guilt lie of retaining those contradictions, which sceptics and freethinkers are constantly able to quote from our authorized version, in consequence of its erroneous representations of the original Scriptures? Upon those who desire that the book of books should be authoritatively revised? Certainly not; but upon those who urge with unreason that all those egregious errors *should not* be expunged, and that our English Bible *should not* be a faithful and correct mirror of the original word of our Father, God. The anti-revisionists are, therefore, necessarily concluded as the real unsettlers of the Word, the pullers to pieces of the Holy Scriptures. If we, however, have failed to convince our friend R. D. R. of the untenable nature of the position he has assumed, perhaps he will not be able to resist the pious reasoning of Dr. Olshausen in the following extract:—"In the Scriptures, both of the Old and New Testament, the eternal revelation of God reposes in quiet security and brightness. A wonderful divine ordination has preserved it to us, without any essential injury, through a succession of dark ages. It exerts, at the present day, upon all minds receptive of its spirit, the same blessed, sanctifying influence which the apostles claimed for it eighteen centuries ago. How, then, can these sacred books suffer from careful historical inquiry respecting their origin? Investigation must rather serve to confirm and fully establish belief in their purity and genuineness. That this is actually the effect of really learned investigations, is apparent from the following instance:—When the very erudite and truly pious Professor Bengel, of Tubingen, published his New Testament, with all the various lectiones which he had been able to discover, many minds were filled with anxiety, thinking that an entirely new Testament would be the result in the end, if all the various readings were hunted up. They thought it would be better to leave things as they were. But, mark, although 40,000 various readings were discovered in the ancient MSS., the New Testament

was hardly at all altered thereby; for very few readings were of a nature to have any essential bearing upon a doctrine. Most of them consisted of unimportant transpositions or permutations of synonymous words (such as, in English, *also* for *and*, &c.); and though some readings were more considerable (as, *e. g.*, the celebrated passage, 1 John v. 7, which must certainly be regarded as spurious), still they are of no more consequence. For such is the nature of the Holy Scriptures, that there are always many proof passages for any important doctrine; and hence, although these words are withdrawn from the Bible, their purport is still eternally true, and the doctrine of the Holy Trinity remains at the present time, as before, the doctrine of the Church. Now that all the MSS. have been read and accurately collated, there is no further occasion for fear that somewhere or other something new may be discovered, which will thrust the old-loved Bible aside. Moreover, the principles on which scholars determine the right one, among different readings of the same passage, is so skilfully devised, that it is almost impossible for a false reading to creep in; and should one individual err in this respect, another immediately steps in and corrects the error."* Thus revision now is the attainment of stability, not the herald of change; to disarm the sceptic, by removing his most powerful weapon; to strengthen the poor man's faith, by verifying his English Bible; to ensure Christian perseverance, by securing the title-deeds of heaven.

Birmingham. L'OUVRIER.

* "Proof of the Genuineness of the Writings of the New Testament," p. 5.

GENIUS AND ART.—Genius is intellectual power, a capacity for elaborating great results. In an early age, its distinguishing mark is invention; nature is unknown, and new discoveries are the signs of mental pre-eminence. But as science advances, the field for discovery is narrowed; we combine more, and invent less; it is the era of Art. Genius is the elder born, Art the later; because Genius must pre-exist, to provide the materials upon which Art is exerted. But Genius is not a greater intellectual power, it may be a less, the result of primogeniture, of chance, as most discoveries have been: whereas in Art there must be design, application, comprehension, analysis—faculties indicative of the highest order of intellect.—*Edin. Review.*

CARES.—

Like Mecca's milky stone, which wastes away
Beneath the kiss of worshippers, so life
Darkens and wanes beneath its crowd of cares.
P. J. Bailey.

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

AFFIRMATIVE ARTICLE.—II.

RUSSIA *is* great *because* of serfdom. Russia contains but few freemen, save her counts, barons, and princes; the masses of her population being serfs or bondmen, many of whom pass with the estate, as usage determines, or are sold at the will of their owner. The real freemen, who are not nobles, form only a small and fractional part of the empire.

Let us look at Russia's greatness in its parts. There is, first, her surface. Call it one-ninth part of the face of the earth (and Russia is quite that), and it will be admitted that territorial possession is an important element of that greatness which none may deny she possesses; for although that mighty extent of country does not add all it might to national wealth or strength, yet on that almost fabulous length and breadth of land is set the Russian seal, and none may own a right thereon which is not Russian. In this one material point Russia is unequalled. Now let us look at the natural riches upon and beneath this wide-spread land. Her natural treasures cannot possibly be estimated. She has gold, silver, and copper, and her Siberian mines are somewhat too intimately known to serf and noble too. Although fertility may not generally be descriptive of Russia,—and vast tracts are known to be sterile,—her forests (not easily imagined for number and vastness) add much to her wealth. Her horned cattle, her camels, and horses, may be reckoned by herds of thousands; and her granaries are of world-wide fame. Her riches in furs are great, and almost inexhaustible; while her *undeveloped* wealth may rival more favoured, because temperate, climes. Her riches in men are not proportioned to her number of square miles, although 61,000,000 is no small host. These, however, seem, with one voice, to cry with due enthusiasm, "Great is the Czar of Russia!"

Russian greatness, too, is enhanced by her seas, lakes, canals, and mighty rivers, so that, in most of those particulars, which denote imperial rank, Russia will bear a comparison with any nation on earth. We must not, however, enlarge here, but pass on to notice, that over this people, thus so widely scattered from east to west, one man reigns in undisputed sovereignty; and that he is *great* by the facility with which that will can direct the

destinies of all. Thus the rank of the Czar amongst kings, and the rank of the nation, is knit together. The greatness of the Emperor and the people are interchangeable terms, and the greatness of each is enhanced by that of the other.

Russia has, however, we believe, her true greatness yet to acquire, for power and dignity are not sustained by land miserably tilled, or people low in culture of mind; and although there is in Russia the might of might thus concentrated, who can say the people, if not Russian, might not have been as happy if divided into twenty nationalities, instead of being one, and the primitive Russ have had a narrower domain?

Before Russia as we find it will be as great as she ought to be, millions of serfs will have perished, without having had manhood swelling in their hearts and spirits, and their lords, too, shall have turned into ignoble dust. Gradually her nations may emerge from that barbarism which is a Russian characteristic; and then serfdom, the old base of that mighty empire, shall be for ever a thing of the past. How, then, has Russia thriven? Is it not by serfdom? the low mental condition of her sons? the grovelling animal character of those who dwell in that icy clime? The ambition of man is easily excited. and favourable circumstances often wonderfully aid him in grasping the reins of government. In this there is nothing peculiarly Russian; suffice it to say, her masses were serfs, the few were lords, and that one was ambitious, who became a centre of power, and was prompted to efforts for its extension, to gratify a feeling common to all men. The early history of Russia, like that of all barbarous nations, is obscure. Rival lords, no doubt, tried their power and craft in all horrible and fiend-like ways, until one, mightier than the rest, found his power supreme, either by art, force, or accident, or all these combined. Say that one chief thus rose to be Czar the Great, cajoling some, slaying others, or forming intimate alliances, as ambition or other passions directed. This mode of acquiring greatness is, alas! too easily understood, and led, no doubt, to "bad eminence," and the demon of strife often ran his unchecked career, hurling men to death without a sigh. It is quite plain that in those days strength and right were one in signification. At length Czar Theodore, in 1598, left his crown to others, when his royal person mingled with the dust.

In maintaining Russian greatness to be what it is because of serfdom, we must not be understood to reason against the desirableness of the fullest freedom for every Russian, as well as of every other unit of our race, which is compatible with order and good government; nor do we wish to utter a needless malediction on the ambition of Russian emperors, or to disparage the efforts of Peter the Great and other Czars, who, since his day, have had the welfare and dignity of Russia at heart. Her rulers, with all their annexing propensities, with all their craft to mark

the "high way to Constantinople," have had their imitative powers called forth, and have been in the school of the world, to learn what of wisdom, of lore, of art, and of science, could best be incorporated safely with their own land; and they probably wish that serfdom were now an affair of the past, as standing in the way of cosmopolitan grandeur. Were we to utter a syllable that might be construed to favour serfdom, we should falsify every feeling we cherish most dearly, and rebel against our most deeply-seated convictions as to what constitutes the true dignity of man; all that we aim at maintaining is, that through the existence of the bondage, which the sons of Russia have borne for ages, it is that the Russian empire has swollen to its present gigantic proportions. Had the question been, Is serfdom an integral part of Russian greatness? we could not have affirmed Russia to be great thereby; but we take the subject in its more comprehensive aspect, and look at the mental and moral condition of her tribes, and think we see that Russia has reached greatness by robbery and spoliation; that she is great by the past lifelessness of her sons; is great because her Czars have had great ambition, great cunning, and great success; and that she is great because her soil is not worth death; great from want of opposition within; great, too, because thus incorporated in one system. If, instead of serfdom, ignorance, and abjectness, as we see them hand in hand, an intelligent race of men had enclosed the home of Peter the Great, or those who lived before or since that monarch's reign, should we ever have heard of Russia as it is? Ambition then would have had harder work to do; but knowledge did not precede ambition, and to raise the people was the after-thought, which, though praiseworthy, did not prompt the soul of the Czars at first. A noble heart, bent on raising its fellows, must pause ere the sword clears the way for the arts.

It is plain that Russian greatness is mainly of a simple character, not so much created by her emperors, as grasped by them for a personal rank and name, and that by means or because of the weakness of the serfs' lord.

While admitting, as we must, all the radical evils connected with slavery under any name—serfdom, feudalism, or what not—it would be a wrong to our own intellect to overlook the manner in which it contributes to the greatness of the people who are cursed with it. The pyramids are great, yet the work of bondmen; the rice of Carolina enriches America, and is the result of slave labour, and slavery does not extinguish a certain order of greatness amongst its abettors. Peter and other Czars could, by their volition, originate and carry out whatever their fancy or sound judgment dictated; and their mightiest works, or their mightiest whims, might all be realized by serf-labour. Nor must it be forgotten that this slavery was an institution not

dispelled by a breath. The greatness slowly acquired by a free people, no Czar could will into existence; but the people so living in thrall could, when directed, assume a unity which factious freemen could not; and before we dare deny that Russia is great because of serfdom, we must prove that another, a higher, a bolder, a more comprehensive greatness was possible. All minds aspiring to rule must eliminate greatness from things or people as they are; but the power to imagine, and especially to carry out, a design amongst serfs, which should speedily raise them to dignity of the very highest order, demands the soul and might of a greater demigod than ever sat on a Russian throne. Had Russia attempted a too close and servile imitation of other nations which she envied, and justly too, her greatness would have been a dream; or had it been possible to have realized it, then she would have been great *in spite* of serfdom. But this she never attempted. She has wrought with the tools she found, and by them has risen to her present commanding position. Higher still she may rise; her rulers are not mean men; her serfs and lords admit their skill and power, and willingly bow the neck; her serfs may yet (as freed men) glory in a rule which has raised them, while it has, by a thousand indefensible schemes, decimated past generations; and that rule may yet be more constitutional and just. Be it remembered, our inquiry is not, Would the 60,000,000 we treat of be happier if free? or, Would Russia be able to own them as her sons, had they known the power to escape her thraldom? The inquiry is limited to the obtaining of the key to Russian greatness as a whole, as an entire people; and while a good share of this greatness is traceable to lofty conceptions in the minds of her Czars, it is, we think, the plasticity of the national mind, linked, as it has been, with its "domestic institutions," and moulded as the potter does the clay, which has enabled the Czars so far to carry out those confessedly grand designs which make Russian greatness patent both to friend and foe. N. C.

NEGATIVE ARTICLE.—II.

It is a pertinent question that Coleridge puts before his readers in the ninth essay of his "Friend," viz., "In what do States agree?" He answers it in these words—"A number of men—exert—powers—in union." But he follows up that by one of greater importance, viz., "Wherein do they differ?" I may be allowed here to state the elements of difference. 1. Quantity and quality of powers. 2. The more or less perfect union of these powers. 3. The greater or less activity of exertion. 4. The development of the essential faculties of human nature. As nations differ in the proportions in which they combine these various qualities, so that nation, which has the larger proportion of the whole combined, is the greater. But we must decide that

any nation, in which there is a preponderance of these qualities, is in itself great, as the insignificance of a kingdom can result only from its want of an average amount of these. We will find, on mature reflection, that Russia possesses somewhat more than three-fourths of the Coleridgean requisites of greatness, and hence must be ranked among those of whom that quality may be predicated. The element in which it is most defective is that which the existence of serfdom hinders it from possessing, viz., the development of the essential faculties of man; hence it is great *in spite of* serfdom.

The tendency of serfdom is to impede the rise and extension of manufactures, because the tendency of manufactures is to raise and extend a popular class—a class which, by wealth, interest, intelligence, and influence, would be inimical to serfdom, because that is inimical to progress. Serfdom folds up human energies—manufactures expand and quicken them; the former cultivates dependence—the latter independence; this excites, combines, organizes, and utilizes skill, capital, and labour—that represses thought, industry, enterprise, and accumulation. To the serf—who is neither his own master nor the proprietor of the results of his own judgment, forethought, skill, and talent—what matters it that fortune smiles on commercial pursuits? If his right to these is but an act of grace, which any hour or change may strip him of, what interest has he in their realization? Hence it is that Russia's commercial code is so prohibitive. The ready introduction of foreign goods would raise the standard of desire; that would increase the wish to find some outlet for the talent of which its subjects might be conscious, and a manufacturing *noblesse* would enter into competition with that of birth; their emancipation gained, that of others would follow, and serfdom would cease. If, then, Russia is great, and the facts be as we have attempted feebly to outline them in this paragraph, it must be great *in spite of* serfdom.

Restrictive commerce is voluntary cripplement. If the agriculturist or stock proprietor cannot seek the best market for his surplus produce, he has little inducement to produce that surplus, and hence even these branches of industry are retarded. The expensive experiments, the heavy risks, the daring enterprises often undertaken by the people of other countries, are here opposed by the fact, that though they do succeed in increasing the product, there is no free outlet for the resulting excess. The safest and wisest policy is, in these circumstances, with the *minimum* of risk, toil, or trouble, to snatch from the passing day the *maximum* of such enjoyment as the person is capable of feeling. The serf has no interest in life, no ambition to rise—that is crushed out of him—no hope in the future to toil for, and his proprietor is too much alive to the necessity of taking his pleasure out of the goods the gods provide him, to care, and plan,

and labour for the time to come. There can be no hope of agricultural or pastoral improvement in Russia, until there is originated within its bounds an independent body of small landed proprietors, a class of free tenantry, a self-transferable force of labourers. To have these, serfdom must be abolished. And if Russia is great in the face of these obstacles—obstacles originating in serfdom—she must be great *in spite of* that incubus on her prosperity.

It is admitted on all hands that Russian greatness in the political world, such as it is, results more from diplomacy than anything else. Diplomacy, however, is the business of her nobles, not of her serfs. Again, Russia has scarcely ever acquired any territory or concessions from the highly civilized nations of Europe; it has not risen in consequence of the moral worth of her people—the want of that has been her greatest drawback; that is a result of serfdom; so that all she has attained has been struggled for with a mighty counterpoise to greatness within her own pale, and what she has won must have been *in spite of* it.

If greatness can result from serfdom, serfdom must be in itself a good and blessed institution, for civilization and true greatness coincide, and all that acts in furtherance of civilization is good and blessed. How grievous, then, the mistake of Britain, who voluntarily paid twenty millions to secure the emancipation of her slaves; and how foolish must she still be, to keep in constant agitation before her parliament schemes of freedom, when greatness can be so much the more easily acquired because of serfdom! Why not rather take the cheapest and the easiest plan, forget all the nobleness of her ancient history, and banish from her future page the words freedom and liberty? The self-same effect cannot be the result of two entirely opposite causes; if freedom has made Britain the greatest empire on which the sun shines, how can serfdom have been the cause of the greatness of Russia? Why should British hearts beat with rejoicing at the thought of that coming day when Italy's transient dreams of freedom shall become realities; when Poland shall abjure the Russian yoke, and stand erect and free, a nation as of yore; when Hungary's sons shall no longer feel the inappeasable longing for home and native country that gnaws the exile's heart, but shall tread his fatherland once more, with liberty's triumphant grace tinging his cheek and beaming in his soul? Serfdom has been the cause of national greatness in Russia. "Like causes produce like effects;" and hence the agencies which must work together for the greatness of Italy, Poland, Hungary, &c., have been totally misconceived by the patriot-spirits who have *so* suffered as men have never before suffered; and under the influence of the baleful error, that freedom causes greatness, they have girt themselves, for no end, to god-like endurance and holy hope. Oh! tell us not that the country in which life and thought are crushed into mere

animalism has *that* to point to as the cause of greatness; let us rather look on it as the leprosy before which life wanes, and in which death lurks. A verdict, good jury, in favour of freedom.

SALINE.

ADVANTAGES OF A BAD TEMPER.—Surely a fine furious temper, if accompanied with a certain magnanimity and bravery, which often go together with it, is one of the most precious and fortunate gifts with which a lady or gentleman can be endowed. A person always ready to fight is certain of the greatest consideration amongst his or her family circles. The lazy grow tired of contending with him; the timid coax and flatter him; and as almost every one is timid or lazy, a bad-tempered man is sure to have his own way. It is he who commands, and all the others obey. If he is a gourmand, he has what he likes for dinner; and the tastes of all the rest are subservient to him. She—we playfully transfer the gender, as a bad temper is of both sexes—has the place which she likes best in the drawing-room; nor do her parents, nor her brothers and sisters, venture to take her favourite chair. If she wants to go to a party, mamma will dress herself, in spite of her headache; and papa, who hates those dreadful *soirées*, will go upstairs after dinner, and put on his poor old white neckcloth, though he has been toiling at chambers all day, and must be there early in the morning; he will go out with her, we say, and stay for the cotillion. If the family are taking their tour for the summer, it is she who ordains whither they shall go, and where they shall stop. If he comes home late, the dinner is kept for him, and no one dares to say a word, though ever so hungry. If he is in a good humour, how every one frisks about him, and is happy! How the servants jump up at his bell, and run to wait upon him! How they sit up patiently, and how eagerly they rush out to fetch cabs in the rain! Whereas for you or me, who have the tempers of angels, and never were known to be angry or to complain, nobody cares whether we are pleased or not. Our wives go to the milliners, and send us the bill, and we pay it; our John finishes reading the newspaper before he answers our bell, and brings it to us; our sons loll in the armchair which we should like; fill the house with their young men, and smoke in the dining-room; our tailors fit us badly; our butchers give us the youngest mutton; our tradesmen dun us much more quickly than other people, because they know we are good-natured; and our servants go out whenever they like, and openly have their friends to supper in the kitchen.—*Thackeray.*

NEED OF PROMPT DECISION.—

Whoever stands to parley with temptation,
Does it to be overcome.—*Lillo.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?

NEGATIVE ARTICLE.—III.

"Non intelligunt homines quam magnum vectigal sit parsimonia."—*Cicero.*

"The revenue of the state is that which the British constitution hath vested in the royal person, in order to support his dignity and maintain his power; *being a portion which each subject contributes of his property, in order to secure the remainder.*"—*Blackstone.*

WRITERS upon this question cannot too carefully bear in mind the necessity of a broad distinction between the principles at issue and the facts of every-day life; no actual state of things we are debating, but the justice or injustice of certain principles. Actualities may be adduced as supporting or condemning the principle, but can have no weight in determining the question. The income and property tax of Great Britain, or the system of indirect taxation, is no more under discussion on the present occasion than the system of taxation adopted in the United States or in the Sandwich Islands; appropriate illustrations may be selected from each source, should they exist, at the pleasure of the writer, and in each case would, other things being equal, possess equal authority.

Each individual in an equitable state of society must pay his portion of the cost of national preservation and defence; in other words, taxation is the price paid by each individual for the protection which society affords him. This general principle cannot be controverted. All the possessions of the tenants of mother earth are included in these two words, life and property, —*this* is possessed by a few, *that* is the common possession of humanity. The possessors of these are respectively known as labourers and capitalists. Capitalists possess life and property; labourers, only life. Each is bound to pay his portion of the price of protection; but as the capitalist brings life and property for protection, he is chargeable with the price of protecting life and property; but the labourer, who brings only life, is, in strict justice, chargeable only with the price of the protection of life. The capitalist in justice should pay taxes equal to the protection he receives—twofold taxes for twofold protection; the labourer should pay single tax for single protection; the position is thus made self-evident, that capital is able and ought to bear the greatest share of a nation's taxes.

The aggregate of society is composed of labourers and non-labourers—persons whose support is derivable from capital and labour respectively. These form the extreme points in the social circle. Between these two points there are infinite varieties, in which the two agents, capital and labour, may be combined; and if a sure and satisfactory canon of taxation can be laid down applicable to the two extremes, it can, as a necessary condition, be modified to meet every variety of combination in which capital and labour present themselves, without losing its essential characteristics. Such a canon our present position appears to demand from us.

All kinds of capital possess the inherent power of reproductiveness. This power may not be exercised through the whim, will, or pleasure of the possessor; or it may be exercised, and increments of itself or its value may be realized. In either case the present question suffers not. The increase of active capital is a readily known quantity, and is called its market value. Labour differs in one essential respect from capital. It is this. Labour is not possessed of an inherent power of reproductiveness; it is self-exhaustive. Acts of labour consume the labourer's life; labour is the productive power of the individual in exercise; it is not the primary cause of that productive power, but the result of that cause exercised. Labour thus becomes identical with the active life of the labourer, and is rightly measured by time. Its value in a given time thus becomes its natural equivalent—in fact is, in the language of political science, its normal identity; therefore labour, to bear any just analogy with capital, for the purposes of taxation, must not be estimated by the price set upon it for the same time, but by the market value of that price, or, in other words, by the inherent power of productiveness which an equal amount of capital would possess. Thus, if £100 capital would be increased to £105 in a given time, its productive value would be represented by five per cent., and this five per cent. would be its inherent productive power, and that which should be taxed, not the capital itself, but the increment or increasing power of that capital. Exactly so, if £100 be the price of labour in an equal time, as capital this £100 would become £105; its power of productiveness is the same, or five per cent., and is its power of bearing taxation. This, at first glance, would appear to become naturally a rule absolute; but there is presented a modifying cause affecting this point, and removing the absolute position of the rule one step further still from an equality of pressure from taxation on capital and labour. Capital is usually held to be equal to its productive power multiplied by twenty-five (or twenty-five years' purchase), but labour is represented by that same productive power multiplied by three (three years' purchase only). Thus capital would bear an intensity of taxation represented by eight in its productive

power, and labour only one on its equal productive power. Hence we deduce these rules as applicable to capital and labour, and every modification and combination in which they can be found:—

I. *Capital is rightly chargeable with taxation on its productive power, interest, or income in a given time.*

II. *Labour is rightly chargeable with taxation on the interest an equal amount of capital would produce in the same time, subject to a deduction, balancing the relative permanency of capital and labour, that is, as eight is to one.*

Thus income from capital is the proper subject of taxation, but the interest of capitalized labour is that which is justly the subject of taxation laid on the labourer, allowance being made for the relative permanency of capital and labour capitalized.

Assuming, for our present purpose, that five per cent. is the market value of capital, *i. e.*, the measure of its productive power, we find that on strictly equitable principles £100 capital will bear a tax of ten shillings, and the same amount of labour will only bear a tax of one shilling and threepence; we are thus brought to the inevitable conclusion that capital ought to be more heavily taxed than labour. *Quod erat demonstrandum.*

Having thus far argued upon the principles involved, and canvassed the question *in theory*, we will direct attention, for a little space, to the practicability of the theory thus laid down for revenue purposes. In the "Statistical Companion" for 1850, by T. C. Banfield, Esq., Statistical Clerk to the Council of Education, and R. C. Weld, Esq., Assistant Secretary to the Royal Society, is given the valuation (taken at twenty-five years' purchase) of the real property in England and Scotland assessed for the property and income tax in the year ending 5th April, 1843, excluding estates yielding less than £150 per annum. It amounts to £2,382,112,425. A tax of one penny in the pound on this sum, which is about eight per cent. on its productive power, would yield about £10,000,000. But in this valuation Ireland is omitted altogether; and the whole personal chattels of the three kingdoms are also omitted. The valuation of woods and forests, a very large item, indeed, is nearly omitted, because they are not let on rents; and estates producing less than £150 per annum are in great part omitted. The value of property is largely augmented since 1843, by an enormous increase of newly-erected houses; by improvements in land; by a rise in the value of land, especially near large towns; by the opening and working of mines; by new manufacturing establishments; by additional railways; and by various other means. Assuming, then, an universal tax on property (or capital) of every description, real and personal, say of the value of £50 and upwards, it will probably be far within the truth, if estimated upon at least three times the amount stated above. On this basis, a tax of

one halfpenny in the pound on the principal, or a little over four per cent. on the interest or its productive power, would realize about £15,000,000 per annum for the exchequer. Property, personal or real, of the value of £100, at this rate, would be taxed with the sum of four shillings and twopence per annum; and an equitably adjusted tax on labour would amount to sevenpence halfpenny for an equal amount of labour; and if labour were also taxed from £50 and upwards, we presume it will not be considered an exaggerated estimate to place the sum of the tax on capital and labour on this basis as *at least twenty-two and a half millions sterling*, which is full fifty per cent. more than is realized by the obnoxious imposition, in the shape of a war tax, on capital and labour, inflicted on Englishmen at the present time. Besides, while existing modes of administering the tax have all the objections of partiality, inquisitorialness, unfairness, annoying secret officers and tribunals, the conclusion to which our principles have led us, if fairly carried out, evidence not only their practicability, but their profit to the State, ease of payment to the persons taxed, freedom from unfairness, and, by the smallness of the tax to each individual, removing all incentive to deception on the part of the tax-payer, facilitates assessment and collection, and removes all necessity for secret officers and tribunals, things so grating to the feelings of an Englishman.

We have shown that an equal rate of taxation on capital and labour necessarily exhausts one of the chief sources of national wealth, happiness, and prosperity; increases the evils against which good government is constantly bound to provide, diminution of labour, want, destitution, pauperism, disease, and mortality; is unjust, because property and life are protected for the wealthy, while life only is protected for the labourer; is impolitic, because yielding less revenue with more unpleasant social disquiet than a more equitable adjustment of direct taxation;—for these reasons we conclude that *taxation ought not to press equally on capital and labour.*

In conclusion, lest we should be misunderstood, we beg distinctly to express our conviction, that taxation for revenue purposes must never be wholly direct nor indirect.

Birmingham. L'OUVRIER.

SOCIAL DISHONESTY.—I lay it down as a fact, that if all men knew what they say of one another, there would not be four friends in the world. This appears by the quarrels which are sometimes caused by indiscreet reports.—*Pascal.*

LEARNING AND WISDOM.—

Learning dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.—*Cowper.*

Philosophy.

IS CRIME INSANITY?

NEGATIVE ARTICLE.—II.

"THE most capacious powers," which "lie folded up in man," form a theme on which we always delight to meditate. Some may, perhaps, be disposed to ask, as a preliminary to this discussion, "What is mind? To this we can only answer,—the *thinking* principle; and we conceive it impossible to give a more definite and satisfactory reply, since no one can acquire a knowledge of *it*, as we do of all things else, through the senses, as we may of figure, extension, colour, &c. These things convey to us a direct conception of their natures, and in this class of ideas we may reckon all those results of the actions of the mind, of which we acquire consciousness, through the senses of sight, touch, smell, and taste; mental conception is an operation of the understanding, which logicians call simple apprehension,* or having the idea of a thing, unconnected with judgment or belief concerning it.

Having premised these remarks on the nature of the mind, we will turn our attention to lunatics, *i. e.*, men whose minds are disordered, and who are totally incapable of forming any correct judgment.

It would not be difficult to arrive at a tolerably correct enumeration of the causes of insanity. Intense application to one absorbing theme, sudden fear, physical infirmity, and violent excitement, are some of the most general causes. Let us now specify the sources of crime. They are, avarice, vanity, revenge, and the free use of intoxicating liquors. It may easily be seen, then, that the respective causes are quite distinct; nor are the effects less so, as we shall now attempt to demonstrate.

We will treat, firstly, of the power the criminal and maniac respectively possess over their actions.

The maniac is devoid of all power of correct reasoning; his acts are performed under the influence of a "mind diseased," and he is, generally, unaccountable for his actions. For instance, if we see a man suddenly, without any apparent provocation, raise his hand and strike another, if we believe that it was freely done by a man *compos mentis*, we feel a strong disapprobation of the act, as immoral and deserving of punishment. But if, on inquiry, it is ascertained that the person who committed the

* See "Art of Reasoning," No. III., *British Controversialist*, 1850.

assault was utterly destitute of his reason, we may blame his keepers or friends, who left him at liberty, but we no longer feel any *moral* disapprobation of the deed, for it is the intuitive judgment of all persons, "that a man destitute of reason is not a *moral agent*, nor accountable for his actions, whatever evil may be produced." We consider that such a one is in the same predicament as a wild beast which does an injury. This is the common judgment of men, for in all courts of justice, when a man is tried for an assault, if it can be proved that he was a maniac at the time of its commission, he is acquitted, and all men approve of the judicial decision which exempts him from punishment. Hence it is apparent that the exercise of reason is essential to moral agency. We may bring before our minds a thousand acts under different circumstances, but all performed by agents without reason; and no man can believe that such deeds are of a moral nature, or of good or evil desert. But a criminal is conscious, when committing a crime, of the immorality of the deed. And he may be prevented at any point, by self-interest, or any other efficient cause, from the execution of the deed—

> "The same self-love in all, becomes the cause
> Of what restrains him—government and laws."

Secondly. Their physical and moral relations.

"Insanity is always attended by diseased brain."* This being the case, another proof is afforded that insanity is not a moral evil. We agree with "Philomathos," that insanity is mental aberration. By no means, however, do we admit that *crimes* are acts of mental aberration. A man may be possessed of a whole catalogue of vices; and yet, if we take the most melancholy instance that can be furnished by the history of human depravity, the individual may still be recognized, in regard to all physical relations, as a man of sound mind, and he may be as well qualified as other men for the details of business, or the investigations of science. He may be as correct in his judgment of all the physical relations of things as other men. But if we consider him in regard to his morals, every correct feeling appear to be obliterated from his mind.

"Philomathos" lays down (as one of the two general principles upon which he founds his conclusions) that crimes are acts of dangerous mental aberration. But the assertion is totally unsupported by one word of proof. His first affirmation is very just, and supported by arguments; but the second affirmation stands on his own mere *ipse dixit*. "All acts," says "Philomathos," "not in conformity" with the "ordinary modes, habits, and actions of men" are regarded "by the mediocre mob" (does this include "Philomathos" himself?) to be proofs of insanity.

* Lawrence's "Lectures."

If the "mediocre mob" really do affirm all eccentricities to be insanity, it is no reason why "Philomathos" should conclude the assertion to be a fact. Besides, as we have before shown, insanity, in the usual sense of the term, is always accompanied by diseased brain. "Physicians, generally, now account insanity to be, not *disease* of the *mind*, but of the *bodily* instruments with which the mind in the present state acts, or through which it is affected. Accordingly, the patient is treated for physical disease; efforts are made to restore these bodily instruments to healthful action; means are employed which have a known tendency to produce such action; and hence the *comparative certainty*, in cases of recent insanity, *of the restoration of the patient to mental soundness*."* Hence the disease arises in the brain, which speedily affects the mind and intellectual faculties. A distinction is consequently drawn between mental and moral aberration. Mental aberration, or insanity, arises from bodily disease, induced by intense excitement. Moral aberration, or the cause of crime, arises from the passions. The causes and the effects of crime and insanity are alike distinct.

The verses which "Philomathos" has put into italics do not, in the least, prove that insanity is moral; on the contrary, they declare it to be mental. They run thus:—

> "One stern tyrannic *thought* that made
> All other *thoughts* its slave."

The thoughts of a man proceed from his mind or imagination, not from his moral nature.

Let us notice, in the last place, the manner in which the maniac and criminal proceed in the execution of a crime. The maniac proceeds recklessly, disorderedly, having a confused, indistinct object in view. We find that no precalculation or forethought has been exercised, but that he has rushed recklessly into the crime. But let us now view the criminal's procedure. He, first of all, plans the wicked deed, avoids a chance of detection, has in view a clear, distinct object, and lastly, coolly commits the crime. The one is *mentally* disordered; the other is *morally* depraved.

Having thus stated the facts of the case, we conclude by asking you, the jury, in summing up the verdict, to declare that Crime *is distinct* from Insanity.

Micklehurst. S. E. L.

* Frost's "Lectures."

METHOD.—Marshal thy thoughts into a handsome method. One will carry twice as much weight, trussed and packed up in bundles, than when it lies untoward, flapping and hanging about his shoulders.—*Thomas Fuller.*

Social Economy.

ARE BENEFIT BUILDING SOCIETIES, FREEHOLD LAND SOCIETIES, AND SIMILAR ASSOCIATIONS, BENEFICIAL INVESTMENTS FOR WORKING MEN'S SAVINGS?

NEGATIVE ARTICLE.—I.

"He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him," is certainly true of all those who lay their thoughts before such readers as yours—readers who are privileged, not only to read the thoughts of others, but to express their own. I am happy to bear testimony to the fact, that nothing tends to arouse one's power of thinking so successfully as that practical, logical training which one gets in perusing the papers which usually occupy your controversial columns. I own I am afraid to venture into collision; and yet I feel that, if you will allow me, I could say one or two brief words on the subject in Social Economy which you have set your readers to consider.

There can be no doubt about *rent* being a very heavy impost laid on the working man, and that anything, which seems likely to aid in lessening the burden, should be fairly tried. Benefit Building Societies, &c., profess to do this; and it is right we should exercise a little judgment upon the likelihood of their being serviceable, before we adventure our money in experiments, in case we should need to "pay for our whistle."

I need not attempt to define the nature of such associations, for you have already favoured your readers with three excellent papers on "Building Societies; their Origin, Constitution, and Uses" (*British Controversialist*, 1854, pp. 65, 187, and 270), which do this far more effectually than I can. To these, of course, your readers will refer.

What I shall try to do is,—to show that Benefit Building Societies are not beneficial investments for *working men's* savings.

1. A working man cannot afford *risks*. These societies consist of investers and borrowers. Wherever there is borrowing, there is risk. And where the working man invests his savings, where the whole management of the lending of it is placed, without legal guarantee against loss originating in their carelessness, in a committee, the risk is too great for a working man to run.

2. Working men are often compelled to be migrating, *i. e.*, to go where work can be had. To borrow money, and invest it in a house, or even to have a house belonging to one's-self, in these circumstances is less convenient than to have the money at com-

mand. The house is not moveable, as money is; and it is not at all times advantageous to sell property just when the pressure of need is upon one, and the exigency tempts to precipitancy.

3. Working men's wages are often uncertain or precarious. They are not regularly employed; if their money has been borrowed to be repaid in monthly instalments, regular payment is impossible, and fines, &c., result, just when want is most urgent. Fluctuations of wages may occur, in which the calculations made may become unrealizeable; and ill health may supervene, when all the extras required may not be attainable, because the savings of health have been overtaxed in building, and the monthly call of the imperious creditor has been called in to haunt the hours of day and the care-worn periods of rest. When such circumstances occur, there is always some harpy in the way either to seize the property or to buy the house, which desperation forces him to sell, and the "last case" of the working man "is worse than the first."

4. Working men's wages are irregular. They cannot calculate what they can save. Provisions rise, and they have an increased expenditure. Health fails; an addition is made to the family; a son or daughter desires higher education, or has to be equipped for his trade or her marriage; wages are lowered; ill weather sets in; fashions change; employers fail; a child dies; or a mother requires support from her son. If, with any of these, or a thousand others of a similar kind, a working man has mortgaged his life, by agreeing to a monthly payment, what is he to do? Sell his house at a disadvantage!

I mention these items of objection, not because I desire to discourage working men from saving, or investing their savings, but from an anxious wish to find a solution for my thoughts. I know that the same ideas float, only perhaps more vaguely, through the minds of many. If, then, the arguments herein stated are proved to be ungrounded or shallow, a good work will be done; for some of the, shall we call them, prejudices of working men shall be removed; but if they are not, then the next useful result will be that men, especially philanthropical men, must set about devising some plan by which the important question may be solved, "What is the best way of investing the savings of the working classes?"

I confess it completely bewilders me to know how Benefit Building Societies can ever be made generally, not to say universally, beneficial to the labouring classes. To a few favoured individuals they may bring the happiest results; but what working man can stipulate for, say fourteen clear years of life in which he can say to himself, Whatever betide, I shall pay this monthly or other regularly recurring sum, and be my own landlord, in despite of all? A consummation devoutly to be wished! How can it be done?

SCOTUS.

The Essence of the Press.

I. Edinburgh Review.
II. Quarterly Review.
III. Fraser's Magazine.
IV. Blackwood's Edinburgh Magazine.
V. Bentley's Miscellany.
VI. Eclectic Review.
VII. Tait's Edinburgh Magazine.
VIII. The Athenæum.
IX. The Literary Gazette.
X. The Critic.
XI. The Literarium.

THE Muses seem to have been more propitious this month than last. Much excellence is displayed in those leaflets of literature which have visited our study table. Our task is made more difficult by this; because, where good abounds, choice becomes a matter of much thought, and, in our case, where brevity is *so* needed, of much responsibility. But we must to work.

I. Religion has little part in our abstract this month. VI. seems not to have improved by change. "The Critical Study of the Holy Scriptures" is controversial and narrow-minded. "The Hulsean Lectures for 1856" maintain, in a wordy way, the conjoint Godship and humanity of Jesus. I. has a first-rate paper on "Convocation;" mild, critical, sagacious, and moderate, though rather indefinite in its proposals.

II. History fares better. "The Berlin Academy," in VI., is interesting; and so is "The Hermetic Philosophy." "The Two Bacons," in V., reviews cursorily the characters of Lord Francis of Verulam and his brother Anthony, and *proves* that at all events the former was *not* "the meanest of mankind." A most valuable and well-digested "Summary of Literature, Science, and Art in 1856," appears in X., 380. In I. three papers under this heading deserve special notice, viz.:—

1. "Philip II. and his Times" opens with the remark that Spain, which introduced America to Europe, has been indebted to natives of that territory for her best historians, Prescott and Motley; describes the extent and resources of the Spanish empire on the retirement of Charles V., 1555; characterizes Philip as "able, laborious, persevering, firm, sagacious, skilful in the use of men, and skilful in dispensing with those who served him best," secretive, learned, and fond of his native land; compares his empire with France and England, and decides that in unity, extent, and greatness, his excelled. Then passing, for contrast, from his accession to his death, it shows us his kingdom enfeebled, pride humbled, possessions lost, ambitions unrealized, and allies and enemies exchanged for conquerors. Sad result of forty-two years of fanatic rule and thoughtless zeal! This contrast is brilliantly though briefly sketched down to our own day; and an argument for freedom of faith, thought, and government, is drawn from the facts these lines disclose. The verdict of history is that Papalism is guilty of *garotting* human prosperity. 2. Macaulay's "History of England" is held as a substantially correct account of what the traveller along "the dusty high road of real events," from the period at which "the Revolution was accomplished," till the "dynasty established by William" was firmly seated on the British throne, must have

witnessed. The writer thinks Mr. M. has not given sufficient prominence to William's diplomatic talents and his relations to Europe, "tones down" the anti-Scottism exhibited, and gives a somewhat "new reading" to the Glencoe massacre. Documents inaccessible to Mr. M. are quoted, and the whole paper may be regarded as a defence of, an eulogium on, and a supplement to, the able work of which its writer professes "unfeigned admiration." 3. "French Society under the Directory," is a critique of a horridly blood-daubed page of history—of France, a martyr and a slave—founded on the Messrs. De Goncourt's work with a similar title—a work which, we guess, has been in some degree manufactured by imperial command, to demonstrate the blessedness of the iron-hoofed force by which order is maintained *au present* among our allies —crook-necked history.

"The History and Antiquities of Northamptonshire," in II., is a pleasing, garrulous, historico-topographical sketch, informing the mind by its facts, and gratifying it by the style. It is impossible to analyze its multifarious contents. "Gleanings from the Record Office," in III., treats of the dissolution of the monasteries:—

It begins with some remarks on the difficulty of historic impartiality. To appreciate, we must sympathize, and this we can seldom do with other ages than our own. Conjectural history is pronounced to be oftener false than true. He then instances, from documents found in the Record Office, the depraved nature of the monastic institutions prior to suppression. 1, St. Albans; 2, Wigmore, near Ludlow; both of these indicate a very unpleasing state of matters; and 3, we have a fine outline of Robert Hobbes, abbot of Woburn Abbey, and the contestations within him of holiness and self-interest, in which the former is victorious. There *is* "a soul of goodness in things evil!"

III. Biography has received from II. sketches of "Lord Raglan," and of the "Life of Sir Charles Napier." The skill, humanity, bravery, devotedness, and virtue of the Crimean leader are fondly dwelt on; and no one can read, without admiration, of his undaunted stoicism when—forsaken by Government, branded by the press, goaded to desperation by carelessness and routineism—he faced the enemy, and performed his *duty*, even in the clutch of death.

General Napier was born at Whitehall, 10th August, 1782, received his commission when twelve years old, and was lieutenant of the 95th in 1800. He led his regiment, the 50th, at Corunna, January, 1809, and was left for dead on the field. He was present at Coa, July, 1810; at Busaco, September, 1810, he was wounded in the nose and jaw. For his services he was made lieutenant-colonel in 1812, and ordered to Bermuda; in 1819 became field-officer in the Ionian Islands; and appeared as General Napier, K.B., 1839, to oppose the Chartists in the northern counties of England. He was placed on the Indian staff in 1841. Here the article leaves off, to wait for the succeeding two volumes, which are to relate the story of the Scindian wars, &c. So far as we can judge, General Charles Napier fully illustrated his own maxim —"The essence of war is endurance, and not only that, but a pride and glory in privation, and a contempt for comfort as effeminate and disgraceful." The same work is reviewed by VIII., 1528, and IX., 2090.

"Emanuel Swedenborg" is somewhat dully outlined in III. In IV. an able, useful, highly laudatory sketch of "Lord St. Leonards" is given, as author, advocate, judge, and legislator. Lawyers will read it eagerly, and relish it. "Napoleon III.," in V., is sarcastic; and "Mrs. Glover" seems to have been written beside the footlights. "Sir John Malcolm" figures in VI., VIII., and X., 380.

IV. Social and Political Economy and Law receive attention from I., in three good papers, "Rights and Liabilities of Husband and Wife;" "Parliamentary Committees and Railway Legislation;" and "India, Persia, and Affghanistan." Those who wish to comprehend the new wars in the East will study the last, as well as "The War in Asia," in IV.; "The Persian War," in V.; and "The War with China," in III. All are informing, able, and well-written. "The Income Tax," in VII., will interest abolitionists and reductionists; while no one will deny the sageness of the closing remarks of "Our Political Prospects," in I.—"The surest method to give permanence to the great institutions of the country is to husband its resources, to lighten its burdens, and to improve its laws." "Tickets-of-Leave," in IV., is reckless in style, argument, wit, and moral feeling.

V. Philosophy is a maiden all forlorn in these Magazines. Why?

VI. Education appeals to XI. as her hope; she is forsaken else.

VII. Science calls special attention to "Life in its Simpler Forms," in III., wherein the problem of life (vitality) is touched with a master-hand by the writer who has taught even "Blackwood" to love science by his "Sea-side Studies. One important law we quote—"The complexity of vital manifestations depends on the complexity of the organism" of any being. In II. "Ferns and their Portraits" will be read with interest and profit by lovers of nature; "Rats" is curious and entertaining; "The Salmon" is sensible, but not very deep. "Ferguson's Handbook of Architecture," in I., contains much matter which should gratify all those who wish to judge and appreciate the public buildings of our cities and towns.

VIII. General Literature has been a little better attended to.

VI. contains a fairish paper on "Spanish Literature." III. gives "Little Lessons for Little Poets," some of whom receive severe castigation. II., in "Homer and his Successors in Epic Poetry," treats of Homer, Virgil, and Tasso fluently, but not very profoundly, although a considerable amount of learning and accuracy of reading is exhibited in the paper. N. L.

[Pressure of space has compelled us, very unwillingly, to confine this paper within narrower bounds than we could wish, and to cut out this month the able abstract of the above paper.—EDS. *B. C.*]

The Reviewer.

CRAIGCROOK CASTLE. By GERALD MASSEY. Second Edition, revised. London: Bogue.

LET no one henceforth dispute the use of criticism to the poet. In a spirit of kind and temperate candour were the failings of this volume pointed out by the reviewers. And in a spirit of frank gratitude and graceful teachableness did the poet correct his errors and improve his poem. It is an instructive and a pleasing sight.

The faults were neither few nor slight. Those who had read "Babe Christabel," "Hood," "Unbeloved," in Massey's former volume, cried out, on reading "Craigcrook Castle," "Oh, what a falling off is here!" They complained of unconnectedness, inharmonious lines, florid extravagance of word and imagery, irreverent phrases, grotesque and ludicrous expressions. Many of these faults are corrected in the second edition. So we need not give examples.

A great characteristic of Massey's poetry is its richness. He throws around his wealth as lavishly as spring does flowers. He is prodigal of tropes and imagery. His similes are heaped one upon another; they are not wrought out; they are not classical; they are like those of Keats and the author of "Festus," not like Homer's and Milton's. There is as much difference between the two, as between an English fane, "rich with barbaric gold" and glancing gems, and a Grecian temple, with its stern, grand outlines and simple stateliness. We prefer the latter, but can admire the former too.

Another special characteristic is its humanness. There is no metaphysical soaring, no philosophic mystery. Massey's strains come home to the hearts of all; he sets to music the experiences of the people;—all the calm joys and love-fruition of the home; all the love of parents; all their woe, as they first perceive the death-lines written on the baby face, and feel that the angel-child is only lent for awhile, and must soon return to its old clime—the fabled "garden of Adonis." Then he tells of those pre-dreams which come to all, or the lone woe of the unloved one. Or, in indignant tone, he cries of the abuses of our land; the oppression of the lowly, the early misery of the factory child, the marriage of estates, not hearts. Or, in spirit-stirring lyrics, he sings the war and all its glories, and, alas! its shames.

His imagination has no sky-piercing flight; his fancy glimpses

out into no fairy realms. But he sings in softest music songs that echo in all hearts, alternately—

"Sweet as first love, and sad as wailing winds."

He paints, in roseate hues, scenes we have all beheld and lingered over. Or, in rich garb, he clothes fancies and feelings we have all felt, but could not utter.

One or two examples will better avail than any weak words of ours :—

"How, in a wondrous moonlight, long ago,
The face of early Love upturned to us
Two human stars that swam in bridal dew,
With brow of virgin white, and cheek's warm touch,
The full heart's sweetness parting young red lips."

"Life for pleasure ripples as it runs,
And young earth putteth forth the lovely thing
She hath been dreaming through long winter nights."—"*Spring.*"

"Let faith but climb the tree of prayer, and watch,
And wait, the Lord will surely come that way."—"*Prayer.*"

"Pale as a lily crowned with moonlight calm,
A queenly creature, with her quiet grace,
And dazzling white hand veined cerulean;
Upon her warm waved hair the rippled light
Played soft, and touched it into cloudy gold;
Her eyes of violet grey were coloured rich
With gloom of tender thought, and mirrored large
Within them, starry feeling swam and shone."—"*Mabel.*"

"O found you a little sea-syren
In some perilous palace left?
Or is it a little child-angel,
Of her high-born kin bereft?
Or came she out of the Elfin land,
By earthly love beguiled?
Or hath the sweet spirit of beauty
Taken shape as one starry child."—"*The Babe.*"

Having read these, say, O reader, is not Gerald Massey a poet?

Cambridge. THRELKELD.

OUTLINES OF THE HISTORY OF ROME. By H. WHITE, B.A. Edinburgh: Oliver and Boyd.

An excellent school book, clear, interesting, correct, and containing the results of scholarly researches up to the very time at which it has been issued from the press. To those who have little leisure for historical study, this book, if rightly used, will give the maximum of knowledge in a minimum of time.

Self-Educator.

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

5.—THE VERB—*continued.*

IRREGULAR VERBS OF THE SECOND CONJUGATION.

1. ACQUÉRIR, TO ACQUIRE.

PRIMITIVE FORMS—1, ACQUIERS; 2, ACQUIS; 3, ACQUERIR; 4, ACQUERANT; 5, ACQUIS.

INDICATIVE MOOD.

Present	Acqu-iers	-iers	-iert	-érons	-érez	-ièrent
Preterite	Acqui-s	-s	-t	-mes	-tes	-rent
Future	Acquerr-ai	-as	-a	-ons	-ez	-ont
Conditional	Acquerr-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Acqui-ère	-ères	-ère	-érions	-ériez	-èrent

All the other parts are regularly formed from these.

In the same manner are conjugated *conquérir*, to gain, to conquer, and the other compounds of *quérir*, to fetch. *Quérir* is obsolete in all except the present infinitive.

2. BOUILLIR, TO BOIL.

PRIMITIVE FORMS—1, BOUS; 2, BOUILLIS; 3, BOUILLIR; 4, BOUILLANT; 5, BOUILLI.

INDICATIVE MOOD.

Present	Bous	bous	bout	bouill-ons	-ez	-ent

IMPERATIVE MOOD.

Bous bouillons bouillez

In all other parts it is like SENTIR.

NOTE.—This is a neuter verb, used as we use *boil*, when we say, "the water boils." In the sense of *cooking*, use "faire bouillir," to make boil.

* *Continued from page* 277, vol. ii., 1856.

3. COURIR, TO RUN.

PRIMITIVE FORMS—1, COURS; 2, COURUS; 3, COURIR; 4, COURANT; 5, COURU.

INDICATIVE MOOD.

Present	Cour-s	-s	-t	-ons	-ez	-ent
Preterite	Couru-s	-s	-t	-mes	-tes	-rent
Future	Courr-ai	-as	-a	-ons	-ez	-ont
Conditional	Courr-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Cour-e	-es	-e	-ions	-iez	-ent
Preterite	Couru-sse	-sses	-t	-ssions	-ssiez	-ssent

IMPERATIVE MOOD.

Cours courons courez

4. CUEILLIR, TO GATHER.

PRIMITIVE FORMS—1, CUEILLE; 2, CUEILLIS; 3, CUELLIR; 4, CUEILLANT; 5, CUEILLI.

INDICATIVE MOOD.

Present	Cueill-e	-es	-e	-ons	-ez	-ent
Future	Cueiller-ai	-as	-a	-ons	-ez	-ont
Conditional	Cueiller-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Cueill-e	-es	-e	-ions	-iez	-ent

IMPERATIVE MOOD.

Cueille cueillons cueillez

And the rest regular, like SENTIR.

5. FAILLIR, TO FAIL.

PRIMITIVE FORMS—1, ——; 2, FAILLIS; 3, FAILLIR; 4, ——; 5, FAILLI.

INDICATIVE MOOD.

Preterite	Faill-is	-is	-it	-îmes	-îtes	-irent

PARTICIPLES.

Failli Ayant failli.

All other parts are wanting: this is defective rather than irregular.

DEFAILLIR, to faint, is also defective.

INDICATIVE MOOD.

Present	Nous défaillons					
Imperfect	Défaill-ais	-ais	-ait	-ions	-iez	-aient
Preterite	Défaill-is	-is	-it	-îmes	-îtes	-irent

Compound of the Present J'ai defailli, &c.

INFINITIVE MOOD.

Present Défaillir

Scarcely any other part is ever met with.

6. FÉRIR, TO STRIKE,

is used only in the phrase "sans coup férir," "without striking a blow."

7. FUIR, TO FLEE.

PRIMITIVE FORMS—1, FUIS; 2, FUIS; 3, FUIR; 4, FUYANT; 5, FUI.

INDICATIVE MOOD.

Present	Fui-s	-s	-t	fuy-ons	-ez	fuient
Imperfect	Fuy-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Fu-ie	-ies	-ie	-yions	-yiez	-ient

IMPERATIVE MOOD.

Fuis fuyons fuyez

The rest is regular.

8. GÈSIR, TO LIE DOWN (*obsolete*).

The only parts are—

INDICATIVE MOOD.

Present	Il gît			Nous gisons	ils gisent	
Imperfect	Gis-ais	-ais	-ait	-ions	-iez	-aient

PARTICIPLE.

Present Gisant

CI-GÎT, *here lies*, is the common beginning of an epitaph:—

"Ci-gît Piron: qui n'étsit rien,
Pas même Académicien."

"Here lies Piron: who was nothing at all,
Not even a member of the Academy."

It is also used in poetry and in a figurative sense:—

"Ci-gît Ver-Vert; ci-gisent tous les cœurs."

9. ISSIR, TO ISSUE,

is used only in the past participle *issu*, in the sense of *sprung, descended.*

10. MOURIR, TO DIE.

PRIMITIVE FORME—1, MEURS; 2, MOURUS; 3, MOURIR; 4, MOURANT; 5, MORT.

INDICATIVE MOOD.

Present	Meur-s	-s	-t	mour-ons	-ez	meurent

SUBJUNCTIVE MOOD.

Present Meur-e -es -e mouri-ons -ez meurent

IMPERATIVE MOOD.

Meurs mourons mourez

The compound tenses are formed with *être*. The parts of the verb not mentioned here are like the corresponding parts of COURIR (No. 3).

11. OUIR, TO HEAR,

is used only in the present infinitive *ouir*, and in the past participle *ouï*; the latter most commonly in such phrases as "*J'ai ouï dire*," "I have heard say," &c.

12. OUVRIR, TO OPEN.

PRIMITIVE FORM —1, OUVRE; 2, OUVRIS; 3, OUVRIR; 4, OUVRANT; 5, OUVERT.

INDICATIVE MOOD.

Present Ouvr-e -es -e -ons -ez -ent

SUBJUNCTIVE MOOD.

Present Ouvr-e -es -e -ions -iez -ent

IMPERATIVE MOOD.

Ouvre ouvrons ouvrez

In all the other parts it is like SENTIR.

All the verbs whose infinitive ends in *vrir* or *frir* are conjugated like OUVRIR.

13. VETIR, TO CLOTHE.

PRIMITIVE FORMS—1, VETS; 2, VETIS; 3, VETIR; 4, VETANT; 5, VETU.

INDICATIVE MOOD.

Present—Vêt-s -s vêt -ons -ez -ent

SUBJUNCTIVE MOOD.

Present—Vêt-e -es -e -ions -iez -ent

IMPERATIVE MOOD.

Vêts vêtons vêtez

And the rest like SENTIR. But it is rarely used, except in the present infinitive and the past participle. HABILLER is used instead.

EDUCATION.—Knowledge is the only antidote to misery and crime. Without education there can be no knowledge, either secular or divine; and without knowledge there can be no happiness in this world or the next.—*Sir David Brewster.*

The Inquirer.

Questions Requiring Answers.

132. I will feel obliged for any information respecting German Universities. What are the probable expenses? Are the courses read for entrance nearly like ours? Do they in general stand as high as our own universities for granting degrees in physic and literature?—Bractæ.

133. Will some of the readers of the *British Controversialist* inform me the necessary qualifications to obtain a situation as custom house clerk? —Max.

134. The meaning and derivation of the word "Garotte"?—G. W. D.

Answers to Questions.

113. Procure a good dictionary, and Roget's "Thesaurus of English Words and Phrases," select any section in the latter which suits your tastes and wants, and study it in the following way, viz.:—1. Turn up in the dictionary the meaning of each word, the meaning of which, in its relation to the section, is not immediately apprehended. N.B. The words in Roget's book are arranged in opposite columns, one containing the synonyms, the other the antonyms. 2. Either write or speak sentences in which the several words are employed. If this is too extensive or expensive, get Whately's "English Synonyms," and read carefully, as well as Trench "On the Study of Words."—P. Q. L. R.

114. Faraday's "Chemical Manipulation" is an excellent work for the purpose inquired after. But for common experiments, no book is necessary. With ordinary glasses, a supply of glass tubes, now very cheap, and a blow-pipe, one can do a great deal one's-self. But quantitative analyses, which shall possess authority in the scientific world, or be trustworthy anywhere, require an expensive apparatus. In fact, they cannot be undertaken with advantage, except by a professed chemist.—M. G. J.

"Chemicus" will find in the easy and interesting lessons on chemistry in Cassell's "Popular Educator" sufficient directions for making all the chief apparatus required in ordinary investigations. I have performed nearly every experiment in Wilson's "Chemistry," and the costliest piece of apparatus I have required or purchased is a gallon tin gas-holder, which cost me 3s. I should be happy to answer any further inquiries of "Chemicus." My address can be known from the editors.—F. S.

122. Get Neil's "Composition and Elocution," study the etymological part, pp. 8—17; then follow the directions given in the portion on orthography, pp. 17—20, or get a friend to read while you write, then correct your copy by reference to the book. Constant practice is better than a thousand rules.—Tutor.

Sang's "Elementary Arithmetic," Blackwood, Edinburgh.—B.

123. For £3 or £4 a microscope quite fit for original investigation can be had. But to find one suitable for the particular purpose to which he is to apply it, the student must go himself to some optician who has a good stock, and satisfy himself as to the working of each. There are many such opticians in London. But for the sum named, the purchaser ought not to take a compound but a single microscope; though it be less agreeable to use, it is far more trustworthy. —M. G. J.

125. We apprehend, from what

"Guillaume" says of his vision, that it is not his eyes so much as his stomach that is at fault. Glasses can only correct long-sightedness or short-sightedness; they only add to "offuscations" coming on at certain hours. —M. G. J.

128. I would inform R. D. R. that Pitman's "Phonetic Shorthand" is the best in every respect. Hundreds of testimonials demonstrate its unequalled beauty, rationality, and legibility.—J. S.

R. D. R. will find that Odell's system of shorthand, improved by Taylor, and published by Groombridge and Sons, 5, Paternoster Row, will suit his purpose. It may, as stated by the author, be acquired in a few hours, is easy and cheap, the price being 8d.—SCRIBO.

R. D. R. is recommended to try Gurney's "System of Shorthand," price 1s. 6d., published by Simpkin, Marshall, and Co., Stationers' Hall Court, by following the directions laid down in which he will acquire a knowledge of shorthand in a few hours, and that very easily. Pitman's, we are aware, is commonly recommended, but we consider Gurney's superior to it, on account of the great amount of practice required in Pitman's to surmount the difficulty of distinguishing words represented by the same character, heavily or lightly drawn.—G. C.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

The United Soirée of the Swansea Debating Societies, viz., the Swansea Christian Literary and Scientific, the York Place Christian and Literary, and the Swansea Mutual Improvement Associations, took place on Jan. 26th, in the Assembly Rooms, recently magnificently decorated. This gave greater *éclat* to the gathering. About 300 ladies and gentlemen partook of the "cup," &c. After tea, the tables were again laid out with various kinds of fruits, confectionary, &c., and the more intellectual part of the proceedings commenced. J. Oakshot, Esq., Mayor, was invited to preside; and his worship, in a very neat and appropriate speech, urged the young men present not to be satisfied with their present attainments, but to press on to greater acquisitions in knowledge. He was followed by the Rev. W. Spencer, President of the Swansea Christian Literary and Scientific Association, who gave a clear and spirited address on the "Advantages that would accrue to Young Men from such Societies." The Rev. J. H. Hill, President of the York Place Christian and Literary Association, also addressed the meeting. Mr. Harrison, editor of the *Star of Gwent*, followed, on the "Best Method for Young Men to Improve themselves." The Rev. Charles Short, President of the Swansea Mutual Improvement Association, succeeded, and gave a brief but forcible speech. These addresses were interspersed with glees and recitations. The glees were admirably sung by the Unity Choral Society, and the recitations were given by Messrs. Tedrake and James. It is intended that prizes shall be offered, in connection with these three societies, for the best essays; the competition to be confined to the members. It is believed that this will be the means of stimulating them to greater mental exertions. At the *soirée*, a subscription list was opened, and several gentlemen gave handsome sums. Messrs. Benjamin Griffiths, Joshua Griffiths, W. E. Jones, and J. Lewis, moved the

usual votes of thanks. The happy gathering broke up, by the Choral Society singing the "Fisherman's Good Night."—T. T., *Hon. Sec.*

Laxton (Notts) Mutual Improvement Society.—A lecture on self-culture, delivered by Mr. J. Fawsit to the members and friends of this society, contained the following good passages:—

"Of late years the attention of this renowned nation has been singularly arrested, and momentarily absorbed, by a succession of remarkable events—events dissimilar in nature and tendency. The events to which I allude may be known as the railway mania, the corn-law mania, the Tom Thumb mania, the Jenny Lind mania, the Exhibition mania, the Uncle Tom's Cabin mania, and the war mania. Excitability and curiosity are the characteristics of Englishmen at home; and we have all been more or less maniacs during the last ten or twelve years. However, although much attention has been paid to the events just named, a good deal has also been paid to other subjects—subjects of greater and more lasting utility. For instance, the sending of upwards of one million Testaments to China; the erection of a large number of churches and chapels, of schools, and comfortable dwellings for the poor; the organization of reading societies, libraries, mechanics' institutes, and benevolent societies; the education of the million; and the universal dissemination of knowledge, morality, and religion. Each of these noble subjects has had its advocates, its patrons, and its converts; each has been attended with success and comfort; and provided the whole meet with that amount of success and support which they deserve, they will be the means of dispelling darkness and misery from our world, and of diffusing light and happiness through all lands. Men of England, help! men of Laxton, help!

"The subject of our remarks now is education. Education is the art of employing all kinds of culture, tuition, and instruction, necessary to make men decent scholars, good Christians, and useful members of society. Cardinals, and statesmen, and ministers, and mechanics, are devoting their time and talents towards the advancement of this Godlike undertaking. The need of education is felt, at the least, in the core of our nation; and it has spread itself through the whole system, even to the nails of the extremities. Hamlets and villages as well as towns and cities, peasants as well as princes, servants as well as masters, thirst for education—for knowledge—for respect; and now that the want is once felt, now that the passion is once aroused, it will never be allayed until education and knowledge, as the life-blood of the nation, circulate through every part, and nourish the whole. To be a healthy whole, every part must be healthy; each vein, artery, nerve, muscle, bone, part, and parcel, must perform its functions. In short, every man, woman, and child must be educated. The specific branch of education demanding our attention to-night is 'self-education,' or 'self-culture.' All great and learned men have been, to a considerable extent, self-made men; many have been entirely so. It is a great advantage to receive a liberal education in youth, but it is a greater to educate ourselves in manhood and old age. The two combined is what we are seeking to accomplish in the rising generation. In common with other productions of nature, man is susceptible of improvement—of physical improvement; but in contradistinction to these, he is susceptible of mental, moral, and religious improvement. He is the only living being that can improve himself. Man has been called a 'tool-making animal,' a 'laughing animal,' &c. We will call him a self-improver, for that is the cardinal characteristic of his being Every individual in this assembly is the proprietor of a power which, if

properly employed, will enlarge the range of his knowledge, reform his morals and manners, and render him happy and useful. Man needs education. Though the most independent creature in manhood, he is most dependent in childhood. During infancy he can do nothing towards educating either body or mind; he is helpless and passive. He is educated by others, and when they educate him properly, they do him and the public a great favour. At its ingress into the world the mind is a perfect blank; a large room without furniture; a substance capable of illimitable expansion; a rich farm needing cultivation. It needs filling with good, sensible matter without either blot or error; with furniture that will be both ornamental and useful; its expansion must be gradual and perpetual; the seed sown must be such as to produce the most and best fruits. The whole array of arts and sciences, literature and religion, is making long and rapid strides in the present day; and if we wish to keep up even with the rear, we must be up and at work. The schoolboys of this day would have been deemed philosophers six or eight centuries ago. The time was when kings, emperors, and nobles had to authenticate important documents by the sign of the cross. You have the means of improving yourselves; you have an abundance of means, a great variety of means, and the privilege of using them. Your ancestors had no such means; some of them desired them, but died without the realization of their desire. To convey rational knowledge, we may say that the land is now full of schools, men of learning, books, reading rooms, news rooms, newspapers, and periodicals of every cast. We may *read*. Read good books, irrespective of the religious and political peculiarities of their authors. Never look into immoral books, nor books whose tendency is immoral. Be on your guard in making choice of novels. There are cart-loads of novels of no actual worth, either for moral, intellectual, or religious culture. To seek for anything good in them is like looking for a muslin needle in a rick of hay. One handful of corn will do your horse more good than a sackful of chaff, and will be much sooner eaten. I am not a novel reader myself, consequently I do not thoroughly recommend the practice; but I do say, read novels rather than not read at all. *Think*. Thinking is in the mental system what digestion is in the physical. Think about what you read, hear, and see. Compare one thing with another; this man's opinion with that man's; separate the good from the bad, the true from the false, and the beneficial from the injurious. *Write* racy thoughts, rare occurrences, new ideas, and remarkable incidents that deserve a place on paper, for they are there, should you preserve the memoranda, twenty years after, and after that period they may be as acceptable as the receipt of a disputed payment. *Converse*. Tell people what you know, and ask of them what you do not know; but do it courteously and kindly. Perchance you may get to know something that will do this world good, but for want of means you may not be able to publish your knowledge in a book. Well, tell folks about it; be your own printer and publisher; tell all you can, and in process of time your discovery will be appreciated. The originality of some of the most useful and popular discoveries and inventions belongs to unlettered men. Let not age hinder you. That you are forty or fifty years of age, is no reason why you should not try to improve yourselves. Many at that age say that they cannot learn to read, to write, &c. But were we to tell them that they could not learn to do little matters in their own line of business, they would be much tiffed. Men of fifty, sixty, and seventy have learned music, Greek, Hebrew, Latin, mathematics, &c., and some have become

proficients in their respective studies. Let not poverty hinder you; where there is a will, there is a way. The Bishop of Victoria, in an address at the Church Missionary meeting in Chester, said that a Chinese scholar, who was so poor that he could not provide himself with a candle at night, always obtained his light by boring through the wall of the house into his neighbour's room, so that he might study his books by the faint beams of light which passed from his neighbour's lamp through the hole in the wall. Let nothing hinder you."

LITERARY NOTICES.

Dr. CARDWELL, Camden Professor of Ancient History, Oxford, has begun a course of lectures on "Athens in the time of Socrates," in St. Alban's Hall; and Mr. MANSELL, Reader in Moral and Metaphysical Philosophy in Magdalen College, is lecturing on the "Republic of Plato."

THACKERAY'S lectures are so popular, that we are to be deprived for some time of the serial novel it was reported he had projected.

The performance of SCHILLER'S "Wilhelm Tell" is, *pro tem.*, prohibited in Munich!

It is alleged that VICTOR COUSIN has joined the Roman Catholic communion.

The Crimean correspondent of the *Times*, Mr. WM. RUSSELL, is about to deliver a series of lectures on "Russia and the War."

Ten of the lost leaves of the Ulphilian "Codex Argenteus" have been recovered.

M. JANIN has accused England of *neglect* of Shakespeare!

A number of the letters of VOLTAIRE, and several volumes of the unpublished writings of DIDEROT, are preserved in the Imperial Library of St. Petersburg. Leave has been given to two French gentlemen to copy them for publication.

Mr. KINGLAKE, the author of "Eothen," is said to be engaged on a history of the Crimean campaign.

The British and Foreign Bible Society issued, during 1856, 1,474,374 copies of the Scriptures, "without note or comment."

The Cuvier prize of the Academy of Sciences of Paris has been awarded to Professor OWEN, the palæontologist.

Several "finds" of SHAKESPEARE (and other) plays, early editions, have been made, it is reported, in Switzerland.

EUGENE SUE is under the ban of the clergy of Annecy, in Savoy, where he is now residing. Are *they* Jesuits? *He* is the author of the "Wandering Jew." "Sweet is revenge" is an adage at least as old as Byron.

R. H. HORNE, author of "Orion," was unsuccessful as a candidate for a seat in the legislative assembly, as the representative of the province of Victoria, in Australia.

Dr. SANDWITH, author of the "Narrative of the Siege of Kars," has been appointed Colonial Secretary of the Mauritius.

M. BIOT, the distinguished *savant*, was elected, on the 5th of February, a member of the French Academy, in place of the late M. DE LACRETELLE, the historian. He was welcomed, in a speech of great beauty and power, by M. GUIZOT, the historian of "European Civilization."

The Logic of Style.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

WORDS are not the cold crystallizations of thought. They are living germs, thrown forth on the wind, and floated through it, that they may produce in other minds the counterparts of those thoughts from which they have their being in our own. Thought is the *archegonia*—the vitalizer, the parent of speech. No mistake can be greater than to regard words merely as the "current coin" in which thought circulates—the "medium of exchange" in which we borrow and lend, buy and sell, and with which we do business. In a well cultivated mind thought and speech are *consubstantial*, there is a oneness and identity of life in them. To such a person words are the external elements which he assimilates to his mind, and vitalizes by a current of his intelligence. In the living, inevitable energy of reason, words do not require to be hunted for, clear thought fills the words with meaning, and at once they breathe and manifest power. He who is a master of both thought and language, expresses the results of his reflection with unconscious spontaneity—they become absorbed in each other, and style is the conjoint product. Systematic premeditation upon the style in which we shall write or speak is allowable only when we refer to the mode of thinking, not to the mode in which our thoughts may be expressed. Such persons as prescribe the continuous imitation of certain good authors—the classics of a language—do a right thing from a wrong motive. *They* tell us to study and copy the curious felicities of expression we observe, while we should expend our most earnest care on the attainment of that exact precision of thought of which these are only the results. We cannot doubt that the extreme subdivision of thought, which the weakness of the human mind renders expedient, has much to do with the prevalence of the error we are now combating. For convenience of treatment, men have divided logic from rhetoric—the science of thought from the science of speech; and because they were then differentiated by a definition, they were assumed to be distinct—nay, in some degree, opposed to each other—in reality. The fallacy of this assumption we propose to disprove, by an article on "The Logic of Style," which we proceed to lay before our readers.

Complete sense is the highest attainment of logic; and the

expression of complete sense is the perfection of grammar. Speech is the medium by which we manifest thought; thought is the subject of definite and fixed laws, and speech must be regulated and restricted by those same laws which govern the elements from which it takes its origin. Logic, then, must exercise an energetic permutative power, not only over human thought, but human speech. To have a clear and accurate knowledge of the modes in which ideas develop themselves within the mind, is the most certain way of knowing how these ideas should be expressed in words. So far, at least, the laws of thought and speech are similar, and the ground occupied by logic and rhetoric is identical. The connexion between them is vital and organic—they are two halves of one inseparable whole.

Style is speech vitalized by thought. It differs, therefore, in each mind and on each subject; it has a natural origin, and is not an artificial accretion gathered round our ideas. So far as it is commendable, it is the sincere and artless emanation of the individual soul; and affectation, mannerism, or studious efforts after originality, constitute blemishes, not beauties of style. To be fresh, vigorous, or *telling*, speech must spring into being simultaneously with the thought, of which it is the outward image. The best style will be his who unites in himself the clearest power of thought, and the most comprehensive culture of mind; because style is the transfusion of our words with the life of thought, that they may transfer that living thought into other souls. Style is a complex whole, of which logic, grammar, and motive, are the items; and the best style is that which combines in itself thought, earnestness, moral aim, unity, simplicity, and appropriateness. He who speaks thus cannot remain unheard—even the echoes of his voice will awaken in others latent thoughts and lofty aims.

We are the more inclined to impress this thought upon our readers, because it has been, and is, so common to regard style as a transmutative art—like cookery or alchemy, which may be studied and practised empirically, or otherwise, by any one who chooses to take the trouble to imitate closely and perseveringly enough. We object to the divorce of thought and language, and protest most earnestly against the opinion that ideas may be dressed up, like ballet girls, in all the charms and paint of art by any adept in word-collocating. Language is more than mimetic representation—it is the body, of which thought is the soul. To regard it otherwise, is to desecrate it into "a sounding brass, and a tinkling cymbal,"—a false, soulless concourse of sounds, a frothy shower of words. If we use words as the "masks" instead of the "faces" of thought, how are life, freshness, vigour, and honest thought to be distinguished from the dead, false, mechanical, and dishonest? The voluble extasy of the soul can only find fit utterance in the animated

emphasis of words which thought vitalizes, and life develops from within. We announce, then, as our deliberate opinion, that thought is the lawgiver of language, and that there is a logic of style. Whether our readers agree with us, or not, we hope the remarks we are about to subjoin may be found useful to them, when they attempt to use the signs, the notes, and characters of thought.

Our observations on this topic we shall present in the aphoristic form, for two reasons:—1st, that we may be as brief as possible; 2nd, that our readers may be led to think out, from the hints given, the full theory of style.

STYLE is the verbal expression of thought.

The supreme canon of style is—present each thought to the mind of the recipient, so that it may make the most lasting impression on him, with the least possible mental exertion on his part.

In the speaker [or writer] the following four processes require attention, viz.—1, the formation of the thought; 2, the selection of the words which, when combined, shall represent that thought; 3, the arrangement of these words; 4, the accurate expression of these words.

In the hearer [or reader] there are likewise four processes to be gone through, either simultaneously or successively, viz.—1, to listen [or attend] to, and thus to recognize, the words employed by the speaker [or writer]; 2, to interpret these words; 3, to arrange the ideas, of which these words are the signs; 4, to combine what is heard [or read] this instant, with what has gone before, and is to come after.

Economy of mental action is to be attended to in both.

To avoid excessive mental exertion in the hearer [or reader], the following points must be attended to in the use of words, viz.—1, fitness; 2, suggestiveness; 3, brevity; 4, specificality; 5, imitativeness; 6, concurrence; 7, sequence.

1. *Fitness* necessitates the use of those words and phrases which are most capable of giving forth the meaning which we intend to express.

Speaking of Edmund Kean, in his "New Spirit of the Age," R. H. Horne uses the following unfit expressions:—

"The great tragedian is no more; but he can never be dead so long as those live who have once awoke from ordinary existence to appreciate him. A deep continuous feeling is worth all your tombs; for no capricious moral multitude can destroy, or even disturb its sacred isolature."

We would propose to fit the expression to the idea intended thus:—

"The great tragedian is no more; but he can never be *regarded as really* dead, so long as those live who have *been* once *awakened* from *the routine of* ordinary existence to appreciate *the genius he displayed*. A deep continuous

feeling *in the breasts of those we leave behind* is worth all your monuments; for no multitude capricious *in its decisions on* moral *questions* can destroy, or even disturb its sacred isolature [seclusion?]."

2. *Suggestiveness* is the power in words of originating in the mind not only the express and apposite idea which the speaker [or writer] has in view, but also those remote and primitive meanings of vocables which intimate the growth, progress, and extension of men's thoughts, and enrich words with pleasing and exciting associations.

This is a rare grace of language, of which only the great masters of thought and expression have been possessed. This passage, from Heinrich Heine's "Reisebilder," possesses the quality referred to in a remarkable degree. Having quoted the description of the feast of the gods in Homer, he remarks:—

"Then suddenly approached, panting, a pale Jew, with drops of blood on his brow, a crown of thorns on his head, and a great cross laid on his shoulder; and he threw the cross on the lofty table of the gods, so that the golden cups jangled, and the gods became dumb and pale, and grew ever paler, till they, at last, melted away into vapour."

Note these two sentences from Carlyle's "Heroes and Hero Worship;" speaking of the struggles of Johnson to attain faith, he exclaims:—

"No landmark on the earth—and alas, what is *that* to having no loadstar in the heaven!"

Again, he is expounding the *rationale* of great men, and says:—

"His view of the universe once promulgated, a like view starts into being in all minds; grows,—keeps ever growing,—while it continues credible there. In all minds it lay written, but invisibly, as in sympathetic ink; at his word it starts into visibility in all."

3. *Brevity* demands that we use the fewest possible words in which any given idea can be adequately expressed, and made realizable to the mind of another. Time and attention are proportioned between the receiving and the comprehending of an idea; the more the one requires, the less the other gets: you cannot translate a shrug into words, or interpret a sigh in a sentence or paraphrase, and explain the word "*snob*," without weakening the force of the notion they are, respectively, intended to convey. Here is an instance of *brevity*:—

> "There are two values in a trust reposed;
> The first, the knowledge from the trust derived,
> The second, the goodwill of those who give it."
>
> *Taylor's Isaac Commenus.*

See also Pope's description of the Duke of Wharton, as one who had:—

"Each gift of nature and of art,
And wanted nothing—but an honest heart."

Dickens sins against the law of brevity, when he describes Tetterby's eldest son taking off his comforter in these words:—

"He unwound his torso out of a prismatic comforter, apparently interminable."

The same error appears in this extract from "*Little Dorrit.*"

"*A dead sort of house*, with a *dead* wall over the way, and a *dead* gateway at the side, where a pendent bell-handle produced two *dead* tinkles, and a knocker produced a *dead* flat surface-tapping, that seemed not to have depth enough in it to penetrate even the cracked door. However, the door jarred open on a *dead sort of* spring; and he closed it behind him as he entered a dull yard, soon brought to a close at the back by another *dead* wall, where an attempt had been made to train some creeping shrubs which were *dead;* and to make a little fountain in a grotto which was dry; and to decorate that with a little statue which was gone."—*Little Dorrit*, p. 494.

4. *Specificality* requires the adoption of *concrete* instead of *abstract* words—words denotive of individuals of a class, rather than those indicative of a whole class.

Washington Irving's description of Ichabod Crane is an example in point:—

"He was tall, but exceedingly lank, with narrow shoulders, long arms and legs, hands that dangled a mile out of his sleeves, feet that might have served for shovels, and his whole frame most loosely hung together. His head was small and flat at top, with large ears, large green glassy eyes, and a long snipe nose; so that it looked like a weathercock perched upon his spindle neck, to tell which way the wind blew. To see him striding along the profile of a hill, with his clothes bagging and fluttering about him, one might have mistaken him for the genius of famine descending upon the earth, or some scarecrow eloped from a corn-field."

N.B.—The word "*eloped,*" however, is not a *fitting* one.

5. *Imitativeness* is the use of words which present to the mind some resemblance to the ideas to be expressed, or that have some kinship to them, or become readily suggestive or symbolic of them—hence the superiority of Saxon to Latinized words. Foster, in his "Essay on the Romantic," has the following fine sentence about people who love the grand:—

"They have no pleasure in contemplating the system of things as the Creator has ordered it—a combination of great and little, in which the great is much more dependent on the little than the little on the great. They are constantly seeking what is animated into heroics, what is expanded into immensity, what is elevated above the stars."

6. *Concurrence* signifies the gradual cumulative tendency of any word or words, clause or clauses, that may be used in a sentence, to aid in the clear, picturesque, and distinct expression of the given thought. It detests vagueness, impalpability, in-

congruity, or sketchy disorder. Macaulay is a master of concurrent style, as may be exemplified by the following sentence:—

"A gentleman went down to the Temple Stairs, called a boat, and desired to be pulled to Greenwich. He took the cover of a letter from his pocket, scratched a few lines with a pencil, and laid the paper on the seat, with some silver for his fare. As the boat passed under the dark central arch of London Bridge, he sprang into the water, and disappeared."

7. *Sequence* regulates the succession of words, and clauses in sentences, and of sentences in paragraphs. The rule of sequence, depending on the principle of economization, is, that words, clauses, and sentences, should be so arranged as to present ideas, subordinate and principal, in that order which shall make them most clearly, rapidly, and completely realizable in the mind, in the manner which shall best subserve the purpose or purposes for which we utter them.

The following sentence from Dr. Richard Winter Hamilton's Essay on "The Institutions of Popular Education." is an excellent specimen of attention to the law of sequence:—

"Any education is nearly worthless that is not intelligent. The mind must be roused to think for itself. Mental digestion alone produces mental life and health. Violent efforts of the memory often discourage that lower faculty, without strengthening the judgment. Let children be taught the reason of facts; and when this cannot be done, let it be shown how reasonable is the ground of conviction in their approved truth. Why is it? how can it be? wherefore do you believe it? are questions which will draw up the soul from its depths, and liberate it from its fetters. This is the true praxis of education. Self-knowledge, self-control, self-examination, self-culture, will follow as effects."

Those seven qualities rule all speech, because they flow from and are necessitated by the supreme law of style, viz., economy of mental action. This ultimate canon manifests itself in all the forms of expression which grammar and rhetoric combinedly approve. So that it appears at once that correct logic consummates itself in grammatical expression, and gives the form and mode of utterance to the rhetorician. Thought, as a living principle, organizes the several elements of speech; and it goes forth not as a dry deposit, but as a created and creative germ. As there are conditioning laws which operate in all the processes of thought, and regulate all the efforts of the mind, so there are determining laws of speech, which not only agree with, but are conditioned by, those antecedent laws which give their form to thought. Speech, however, must always be beheld by us as thought adapted for *use*—as having an end or purpose to fulfil. What that purpose may be, depends upon the thinker, but is conditioned by the hearer [or reader]. Logic is thus shown to be the higher power, subordinating speech to its aims, and constructing it to fit the end in view. Terms are chosen, clauses are arranged, sentences are moulded, and paragraphs are

built up, in accordance with the purpose for which the thinker uses speech. Long habit, of course, and constant exercise, are requisite to perfect any style; because words, though an outgrowth of thought, as regards their original nature, are *to us* elements to be absorbed by thought before they can be filled with its life: neither are words now, as they were formerly, simple elements; they have received in the long processes of time certain characteristic historic values, and we must adopt them as they are given *to us*. The *usus loquendi* of ages must become familiar to our minds, and frequent and earnest study must be devoted to the acquisition of a knowledge of the modern acceptations of words. When this has been gained, when we have familiarized and suffused our minds with the meaning of the words which modern writers employ, our minds ought spontaneously to appropriate and use *these* as their utterances, and impart to them new combinations, and a new life—the life of thought. If we do so, as certainly as thought is governed and overruled by logic, so certainly shall we display in our speech "The Logic of Style."

The foregoing thoughts were suggested to us by reading in two of our most popular periodicals—*The North British Review*, and *Fraser's Magazine*—two papers on Style; which, while full of well-expressed ideas, seemed to us so destitute of any philosophical principles, as to be worthless for the purposes of the student of language. The former of these—the less able, but the more pretentious—consists of a detail of the writer's impressions, but does not inform us on what principles he judges; his decisions are given as dogmatisms, and are unsubstantiated by references to the laws of rhetoric or grammar; the latter errs, as the present writer thinks, in teaching that style is a manufacturable article, capable of birth, growth, and reproduction, apart from thought. To this one mistake a very large proportion of the vices of style, prevalent at the present time, owe their origin. We have here attempted to convince our readers of the intimate union of thought and speech, of the existence of one supreme, all-ruling axiom of criticism, and of the fact, that not taste only, or even chiefly, but sound thinking also, lies at the root of a good "literary style." We hope our remarks may be useful to our studious readers, especially in their practice.

PRAYER.—

The closet which the saint devotes to prayer
Is not his temple only, but his tower,
Whither he runs for refuge, when attacked;
His armoury—to which he soon retreats
When danger warns, his weapons to select,
And fit them on.—*Carlos Wilcox.*

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE ARTICLE.—IV.

GLAD are we to find that "Threlkeld" by no means thinks "slightingly" of our English Bible, and admits that the translation is "unequalled." But he nevertheless observes (page 16) that it is "faulty," in which latter respect we disagree with him, as well as in reference to the estimate formed by him of the comparative learning of the age when the present authorised version of the Scriptures was adopted, and the present age.

What is the number of the learned men of the present day who find fault with the authorized version of the Bible? We cannot tell; but surely we know this much, that they are few, very few, in comparison with the whole of the learned men; therefore we may be well assured that the small response which has been made to the desire of the discontented for revision is pretty fair proof that the general feeling is *against* it.

"Threlkeld" speaks of learning being at a comparatively low ebb at the time he refers to. Truly it was so, as far as the people were concerned; but those men, be it remembered, by whose ability, toil, and exertions, our authorized version was prepared, deserve not that such an epithet should be applied to them. Their noble and glorious labours have proved the contrary, more especially when it is borne in mind that even in these enlightened times nothing of any *real importance* can be pointed out as defective.

"Threlkeld" speaks of preachers telling their congregations that the original sense of their text is not adequately represented in the Bible. We have heard many sermons, some by "good men and true," and very learned also; but seldom—*only once now and then*—have we heard anything as to the original sense; and why is this? Because it is generally believed (as stated in our first article) that the authorized version cannot be improved to any great extent, if at all, and that there is but little to find fault with, so little, indeed, that it is not worth comment.

Our opponent considers that "these doubts," which he supposes to exist, but which we deny, should be set at rest for "a century or two at least." He, however, does not explain in what way, if a revision were to be permitted, we are to be satisfied that such a revision would set the minds of the litigious

at rest for so long a period. If once a revision be permitted, how often *might* a similar demand be made?

We hold with our opponent that the general reader scarcely knows that there are "suspected" passages; it would be wonderful if it were otherwise, inasmuch as if classical scholars have been able to discover so very few of such passages, how can it be expected that the general reader would do so?

"Threlkeld" informs us that the order of the books contained in the Bible is very defective; that the division of the text into chapters and verses is a great blemish. Now this is an idea which has been put forward by a few others, but we believe it cannot have much weight, because it is an almost universal opinion that the division into chapters and verses is not only useful, but very satisfactory, and cannot be materially improved.

Is a revision of the authorized version of the Bible *necessary?* is the question to be proved. We admit the ability displayed in "Threlkeld's" affirmative article, and that he has entered somewhat fully into the subject. We will suppose, however, that the corrections, which he maintains to be requisite, were made; then would follow the question, What would be gained thereby? Would everybody be content? Certainly not. Some, who are fond of change, would have something else to correct; and so there would never be an end. We ground our statements on the opinions, in a theological point of view, of men competent (from their more immediate connection with holy things) to form a far more correct judgment on the subject than we are,—men who have, from time to time, written and spoken thereon with much force and with extremely good sense. Their opinions might be brought forward and quoted, but we feel that too much space would be occupied therewith.

At the time the authorized version was adopted, the diversity of opinion was not so great as now. In the present day there are all kinds of religious notions; as the world gets older, the greater is the number thereof. Once begin to revise, and there would, beyond doubt, be a tumult and uproar which could not be easily appeased. The Bible is, and has been, the foundation whereon we ground, and have grounded, all good things, because that holy book has, for so long a period, remained unaltered. There would be some show of reason for "Threlkeld's" remarks, if it could be proved that, by having a revision, it could be made absolutely unalterable afterwards, therefore needing nothing further hereafter. It could not be so proved, however. One man thinks himself more wise than his neighbour, and so on: hence the difficulty. It is our duty, then, to take care that a wish to "improve" the Scriptures does not lead to the upsetting of belief in religion altogether.

Let us consider the subject farther as to its practicability. Assuming a revision *necessary*, who should be appointed to

undertake that work? and in what way could satisfaction be given to all classes? These are questions more easily asked than answered. England is considered a place of liberty; as time rolls on, it becomes more and more so; therefore dissenters of all denominations, as well as churchmen, would claim the right to be represented and heard. Solemn assemblies would be convened; there would be much talking, anger, and excitement. Months—are we wrong in saying *years?*—would be occupied before a final agreement would be come to, during the whole of which time many would be unsettled in their minds; for the very circumstance of the Bible being under examination, with a view to ascertain its supposed defects, would be the means of inducing some persons to discountenance religious teaching until the result of such an examination was made known. Well, but it may be that no satisfactory conclusion would be arrived at; and what then? Doubts would have been expressed, still not substantiated; the illiterate would hear that their Bible was not so correct as it should be—why and wherefore, could not be agreed upon. Suspicion would thereby be entertained of the Scriptures; the regard now paid to them would become lessened; confidence therein would be shaken: consequently, the belief in the superiority of the Bible over all other books destroyed or damaged. It would thus eventually be classed with writings of a worldly description, and its inspired character be forgotten.

Do we believe that the Bible will be revised? We do not. The agitation in favour of a revision does not extend, nor can it, any great way. The *large majority* of thoughtful and wise men are entirely *against* the movement of those who are fond of change, and desire something new. It may be a bold idea of ours, yet we consider that there is no greater chance of the alteration or revision of the present version than there is of sins being entirely put an end to, so that the fame of everybody may become spotless—a hope without a prospect of realization.

We begin to fancy that our opponents—for we have more than one—will accuse us of a want of appreciation of great learning. We, however, hesitate not in saying, that it would be impossible for them to admire intellectual attainments more than we do. We esteem those whose powers enable them to enter into subjects requiring deep research, and cannot but be thankful that the world contains such persons; for we could not do without them. Nevertheless, we repeat, what we have in another place before stated, that such intellectual attainments must not be permitted to be exercised in the revision or alteration of the Bible. There is room enough in numberless other ways for their exercise. More than this, the souls of millions have to be saved; and there is no time to be wasted; and wasted it would be, if the desire of those who differ from us were to be

granted. But *we* do not fear that it will be granted; and therefore *we* rest quite contented.

Readers of the *British Controversialist!* We speak now especially to you, and in so doing, we address not a few, but very many. Readers, believe not that the authorized version of your Bible needs revision, rather, much rather, treasure it as it is. You would be none the better off with any other than that you have. It is an old, a tried, and a true friend. Respect and reverence it accordingly. We think you and all mankind have just cause to be proud of the privileges hitherto and still possessed. Whenever, therefore, there be talk of revision and of "improvement," it is right and proper to protest against it. We are doubtful about improvement. The true value of the authorized version of the Scriptures is well known; if revision or alteration be permitted, there is reason to believe that we may fare worse instead of better.

Let well alone! God grant that this concluding remark may be engraven on the hearts of all, and that the Bible, in its present form, may always so continue.

Bristol. R. D. R.

AFFIRMATIVE ARTICLE.—IV.

CONSERVATISM is both unfashionable and unwise. Conservatism is traditionalism. With it, the ancient is the true. Can any mistake be greater? Why is man gifted with reason and the power of progress? Is it not that he may proceed "from good to better; thence to best"? Do not let us be struck dumb with a pathetic remonstrance against innovations. Let us rather choose the ills we have, than fly to others which we know not of. These words are the harbour of refuge in which every abuse, when closely pressed, seeks safety. When the world accepts these words as its motto, the death-seal is affixed to human progress, the suicide of hope is completed. To palsy man's soul these words are used; they are the creed of conservatism, and conservatism is a standstill, functionless thing, having a name to live while yet it is dead; when it becomes man's law, the voice from heaven which cries continually "Excelsior!" remains unheard, because his ears are stuffed and deafened by little pellets of horror at change. Formalism, routine, circumlocution, may flourish, but faith, hope, and industry wither wherever conservatism rules. We cannot listen to the cry, "Halt!" while progress shouts "Charge!" The times are warlike. Error is our foe—error, too, lurking traitorously in the trenches of our own army. To horse!—to the chase!—forward!—let error die!

The error we desire to combat is that held by the anti-revisionists of the English Bible.

Is the English version of the Bible as perfect as it can be made? We need not go far for proof that it is *not*. "Threl-

keld" has put that forcefully before us, by quoting the names of professed improvers of the existing version (page 16). The labours of Tischendorf, Bloomfield, Alford, and many others, have been employed in the revision of the sacred text. Are the results of all their labours *quite* valueless? If not, why should the reader of the English Bible be deprived of whatsoever light their researches may tend to yield? Have our three centuries of study been barren and unfruitful? and has all the labour to which, during that period, our scholars have devoted themselves, been but the beating of the wind? Is wisdom dead, that there is no more improvement to be expected in this *one* matter, while all else is on the move? It is not believable; and the mere cry of "expediency" is no argument. It is never expedient to do wrong, never expedient to preserve wrong, never expedient, by any pious (or other) fraud, to throw the sacredness of God's holiness over the imperfections of men. "God's law is perfect," but is our *translation* perfect also? If not, so far as any nearer approximation towards perfection is possible, and is yet undone, so far do we "render the word of God of none effect," and are sinful; for it is not alone to "the adding unto the words of the book," but "to the diminishing therefrom" also, that a curse is pronounced. (See R. D. R.'s arguments from this text, page 12.)

Our Bible is a translation; if our translation is defective or wrong, it is no longer God's word, but man's; and in precise proportion as it is incorrect in any way, its readers are liable to danger, because they may misconstrue its apparent teachings to their own hurt. There is no sacredness in a translation, except it be truthful; and those do much misjudge the matter, who believe and affirm that the changes sought to be made by the advocates of revision are changes in God's word. "To the law and to the testimony, if they speak not according to my word, it is because there is no light in them." Does our translation speak according to God's word? If it does, it must be the most perfect transfusion of the full meaning of the original into our English tongue. That it cannot be so, is evident from several facts; viz.:—

1st. The additional accuracy of modern over ancient texts.

2nd. The knowledge acquired, of late, regarding the manners, customs, phraseology, and literature of Eastern nations.

3rd. The existence of so many commentaries, expositions, re-translations, rescensions, &c.

4th. The number of obsolete words and meanings used in it.

We wish our readers would reflect upon these four premises at their leisure, while we go on to reason with our opponents.

The time—250 years, or so—that we have used this translation (see G. A. H. E.'s argument, page 106) is no argument in favour of the retention of an error, unless it can be proven that error becomes innocuous by age. We think it is a weed which, the

longer it remains, sends its roots wider and deeper, becomes more destructive and more deadly. If time be a proof of worth, how valuable is heathenism, how unhurtful is sin! The very intensity of the interest men have in the fidelity of the translation out of which they are to find the way of salvation, is argument sufficient to show that the time an error has endured is the most pressing and urgent reason that can be used that the error should exist no longer.

Let no one say the errors of our translation of the Bible are trifling. Do we not know, that to the naturally sinful heart of man even a straw may become a stumbling-block? How often has an unthinking youth been led to reject his Bible as a guide, because there had been found in its pages some apparent inconsistencies or contradictions? Can *none* of the causes of these lamentable lapses be cancelled? If they can, the authorized version needs revision; and all the more necessary is this, when we consider that it is from the very word of God that the sinful soul often forges the weapons of its own destruction.

That no human work is free from error, is no reason for our retaining errors that have become obvious, if they have not become injurious. Because no human body is entirely and absolutely healthy, do men abjure medicine, and refuse to purge the elements of disease from their frames? Because all human works are imperfect, do we refrain from repairing our railways, or building new houses, to supply the places of the old? If we cannot be content with "things as they are," while there is a possibility of improvement, in any art which ministers to our bodily well-being, must we reverse the order of things when they refer to the soul, and cling to the old, in this only, as perfect? Do we not hasten to correct our books of science when errors have been exploded, or mistakes have been made? Well, if it is so important that the teachings of the book of nature should be so thoroughly correct and satisfactory, why should not the book of grace also be correctly reproduced? Science is a translation of nature—we perfect *that;* but leave the translation of the infinitely more valuable word which God speaks to our souls unamended. Surely we are wrong to introduce conservatism here, when we repudiate it everywhere else! To conserve error in this, is to set at nought the purposes of the God of truth. Shall *we* do so? Heaven forfend it! P. H.

SORROW.—

It is the gift of sorrow to be pure,
And I would press the lesson.—*N. P. Willis.*

A MODEL MAN.—How excellently composed is that mind which shows, though without ostentation, high erected thoughts, seated in a heart of courtesy and a behaviour so noble as gives beauty to pomp, and majesty to adversity.—*Sir Philip Sydney.*

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

AFFIRMATIVE ARTICLE.—III.

To discuss the above subject of debate properly, a preliminary examination into the application of the term *great* is indispensable. We must know in what respect Russia *is* great, before we can come to any just conclusion; for unless we perfectly understand in what her greatness consists, it is impossible to determine whether serfdom has been beneficial or injurious in its operation. Russia is nearer barbarism, by a thousand years, than any other European nation; and the nearer a nation approaches to barbarism, the greater facilities it has for aggression, and the display of physical force: if Russia be great, then, her greatness must be a barbaric one. This is undeniably the case. Russia's greatness is entirely distinct from the greatness of the more civilized nations of the earth—it is the greatness of brute force. B. S., in his admirable opening article, has clearly pointed this out; he has vividly shown that she can lay no claim to the "greatness of civilization," "moral influence," "industrial development," commercial enterprise or wealth, and that her greatness is political solely. Afterwards, having cleared the question of its difficulties by removing all extraneous matter, and lucidly setting forth, in distinct outline, the real points which are affected in this discussion, he very forcibly shows that the institution of serfdom "is the only safe basis of pure despotism;" and proves, undeniably, that despotism and serfdom combined have been the great first causes which have produced the only greatness—that of barbaric strength—to which Russia can legitimately lay claim. "Saline," on the contrary, instead of clearing the question of any difficulties, actually involves himself in inextricable confusion. He considers that Russia is great because she possesses certain things, which he terms "elements of national greatness:" but he seems not to have been aware, when he made this grand discovery, of the absurdity into which the style of reasoning adopted by him would lead, if carried out in reference to other countries than that chosen by him. A man may be endowed by nature with intellectual and physical powers of a high order, and not be great: in like manner a nation may possess certain geographical elements of greatness, and fill but a subordinate place in the rank of nations. A country's greatness

depends on the character of its inhabitants, and not on the adaptability of its soil and climate. Britain is undoubtedly the greatest nation in the world, although she possesses few of the elements which, according to "Saline," constitute national greatness. She has attained to her lofty position—in spite of her territorial insignificance—through the indomitable will and spirit of her inhabitants. "Saline" proves (?) that "Russia possesses nearly seven-eighths of the whole of those elements which unitedly constitute national greatness," and, were it not for serfdom, her greatness would be perfect. In like manner, were it necessary, we could prove that the United States is the greatest country in the world, that Russia and China stand next in order, and that *Great* Britain is very *little*, as she can only lay claim to a secondary position in the rank of nations.

Let us put Britain's greatness to the test, by "Saline's" scale of measurement. We will follow the course which he has so clearly pointed out.

(1) * Great Britain is only one twenty-fourth of the size of Russia. Her population is not one-half that of Russia, and only one-tenth of that of China.

(2) The climate of Great Britain is not so highly favourable to multifariousness of product, to the development of differently minded people," as that of Russia. She enjoys little of the genial influence of the sun.

(3) Great Britain is pretty well provided for under this head; but we certainly cannot claim for her such plenteousness of productions as "Saline" claims for Russia. There cannot be a surplus neither, since they are *not* "exported in large quantities to all parts of the world."

(4) The government, not being despotic, is not unical. We cannot, therefore, claim for Great Britain *this* "element of national greatness!"

(5) The capacity for "concentrative action" is very low indeed. "The jealousies of departments, the divisions of state officials, the abhorrent red-tapist routine of divided rule," are here in full operation. Unfortunate country!

(6) In this respect Great Britain is very badly off. "War, instead of cheapening the prime necessaries," acts reversely.

(7) "Education is certainly not in a flourishing condition in" Great Britain. Like Russia, we certainly have a few universities; we can even boast of a few "European names in literature;" but then, what are they when compared with "Puskin, Karasmin, Merslakoff, Bulgarin, Greech, Jookowski, Kreloff, &c.?"

(8) Freedom is the only essential "element of greatness" that Great Britain can lay claim to unchallenged.

* The figures refer to the corresponding sections in "Saline's" Article, pp. 67—69.

"We have, then, as we think, proven that" Great Britain "possesses nearly" two of the eight "elements of which, unitedly, constitute national greatness." What think you, John Bull, of "Saline's" deductions? Will you freely acknowledge that Russia is the greater by many—fractions? We fear that "the *robustiousness* of the general constitution," you are supposed to possess, will be endangered by the paroxysms of laughter into which you are likely to fall, on perusing this estimate of "thine own dear land."

It would be useless to devote much more space to the consideration of "Saline's" article; we have shown that his method of reasoning is absurd, that he has misunderstood the meaning of the term great, as applied to Russia; and as we have destroyed the base upon which he has raised his superstructure, the whole must, as a necessary consequence, fall to the ground. There are one or two points, however, in the second division of his article, which it might be as well to notice.

II. (2) (*a*) Rome had neither an educated nor a free populace when *she* was the world-empire." (*b*) "The Roman Catholic Church, when in her greatest height of power, lorded it over not a free and educated, but a serfish and ignorant mass of people!" True! but what can "Saline" deduce in favour of his views from this? (*a*) Is it not one of the evidences B. S. has drawn from history in support of his side of the question? If Rome had had a free or an educated populace, we should never have seen her—to use the graphic words of B. S.—"selling nations into slavery, dragging captives at the wheels of her chariots of victory, and rearing hordes of gladiators for the ferocious spectacles of the amphitheatre;" for military greatness is incompatible with liberty. Russia's greatness, being military only, is then, even by "Saline's" own showing, not in spite of serfdom—but, rather *because* of it. The arguments made use of by "Saline" bring forcibly to mind the introduction of the Congreve rockets in the Peninsular war. Great things were expected of them, when they were directed against the enemy—but, contrary to expectation, they turned round, and carried devastation into the ranks of those who sent them forth on their errand of destruction. Thus it is with "Saline's" unfortunate arguments, they turn revengeful on himself. (*b*) What does this prove? That the power possessed by the Roman Catholic Church was directly owing to the serfdom and ignorance of the mass of the people; that free and educated men would never have submitted to the tyranny of the Papal see. In other words, the Roman Catholic Church was great *because* of serfdom, and not *in spite of* it. No other construction can be put upon her greatness; its truth is exemplified in the condition of sundry nations at the present time; for we find that those Catholic countries, which are the lowest in the scale

of civilization, submit with the greatest resignation to the tyrannical exercise of Papal authority.

It is easy to perceive that "Saline" has not given the matter due consideration. He has entered upon the discussion with a prejudiced mind—he holds certain opinions, which preclude a fair view of the question. He believes that "every argument employed to show the coincidence of greatness and serfdom, is an argument for its adoption here, its perpetuation elsewhere. Nay, every thought which asserts the possibility of their conjunction, causatively, tends to weaken the love of freedom in ourselves, and to make us ready for the enslaver's foot!" This is the height of absurdity! B. S. shows the "coincidence of greatness and serfdom," but he does not advocate "its adoption here." Does he not declare that "serfdom is an impossibility in this country?" Has not "Saline" himself shown the "coincidence of greatness and serfdom" in *two cases?* We have no desire to see England great in the same manner as Russia is; therefore, though we declare serfdom has contributed to Russia's greatness, we are not paving the way for its "adoption here, its perpetuation elsewhere."

Russia is the only powerful barbaric nation of the present day; her policy is that of the Huns and the Goths. To advance in the greatness of civilization is not her aim, her tendencies are entirely of an aggressive description; the extension of her territory is now—as it has ever been—the great endeavour of her existence. The institution of serfdom is the great basis upon which this peculiarity rests. Russia's military strength—the brute force with which her desires are enforced—is owing entirely to serfdom. The despotic powers of the Czars would never be tolerated in any free country; and this despotism tends greatly to the efficiency of her military strength. The Czar is supreme; and this undivided authority is indispensable for successful military operations, depending on rapidity of execution. In a free country it is different; there are so many departments to consult, so many opinions to modify, that rapid and secret military expeditions never succeed. The experience of the last war corroborates this; all our operations were anticipated, and received accordingly. Again, in a free country, the "raw material" for composing an army is difficult to collect—bounties must be given, and inducements held out to tempt the necessary number of men to don the military uniform. No country of the present day, with the exception of Russia, could raise such armies as those which overwhelmed the power of Rome. In Russia no bounties and temptations are required. Far more simple and far more effectual means are adopted. The serf has no will of his own—it matters not whether he has scruples of conscience against the practice of war in general, or family ties restraining his martial ardour, all such paltry things as his individual feelings

are of no account—the country requires his services, and go he must. It is this facility for raising armies which constitutes Russia's military greatness; and it is the unlimited power possessed by one man to direct, uncontrolled and unrestrained, these armies, that gives to the Russian nation such political importance in the rank of nations. The whole subject has been so well set forth by B. S., that any further remarks would seem superfluous; we will therefore conclude, by saying with him, "that the greatness of Russia—*such as it is*—is a barbarian strength, founded upon the system of serfdom.'

TALIESIN.

AFFIRMATIVE ARTICLE.—IV.

FIVE years ago we could scarcely have debated this question. For, through the policy of its rulers, and its lack of any authors of note, the institutions and resources of Russia were surrounded with secrecy and mystery. The late war, however, awoke universal curiosity respecting that vast empire, and scores of books appeared to satisfy it. We read of the degraded condition of the serf, and the utter negation of his political rights; of the subjection of class to class, and the principle of passive obedience which pervades all ranks; and that, in short, the half of Europe was little less barbaric than all Asia.

Interest and curiosity respecting Russia have not yet died out; hence the appropriateness and use of the present discussion. With no small pleasure must the opening article have been read by all. Indeed, it makes one hesitate to come after B. S. His essay has nearly exhausted the subject, and is itself so eloquent, that any following paper, if it be free from iteration of his arguments, must yet suffer from comparison with his style. He has shown, that greatness is not incompatible with serfdom, and that a free nation is not necessarily great. (This "Saline" allows, p. 69.) He has shown, that its people not being great, Russia's is not the greatness of moral influence. He has also shown that her greatness does not result from her wealth, or from her commerce. "Saline," indeed, talks of the "granary of Europe," and of Russian productions "exported in large quantities." But, in truth, considering the extent of the country, Russian exportation, and commerce generally, is almost nothing. (See also p. 27.) Russia's greatness is not intellectual. Her myriads have added nothing to the world's mental advancement. They have scarcely produced one book worthy of translation. The writers instanced by "Saline," had probably never been heard of before by most of the readers of the *British Controversialist*. Our scientific annals boast no Russian names of mark; nor has she any native works of art. And, by-the-by, it is a remarkable fact, that most of the great men of Russian history have been foreigners. Her best financiers have been Jews; her best generals, Germans; her best sailors, Fins.

Nor is her greatness the result of a well-ordered society, duly balanced and compacted, like that of England. The perfection of society consists in the existence of various orders; but all these orders bound together by closest ties, running into one another, so that the boundaries are scarcely perceived. The orders of the aristocracy, in which centre the characteristics of the rulers and the ruled, connect these two together. In Russia, however, between the three classes are great gulfs fixed. The nobles are without influence on the Emperor, or sympathy with the serfs. Of that aristocracy, Haxthausen (a Russian *apologist*) says, "Its real or moral influence on the motives and character of its serfs is very insignificant. In relation to the Czar, it exercises as a body no influence but what the Government desires and imposes upon it." In short, as the same author confesses, "there is absolutely no such thing as any corporate feeling among the Russians."

We are then forced to conclude, with B. S., that Russia's greatness is solely *political*, the greatness of *military strength*. This military power is the result of serfdom, as he has shown. It is not the power of lofty patriotism and holy zeal, such as under Cromwell worked such wonders. It is not that power of chivalrous daring, love of honour, and contempt of death, which swept away all foes before the knights of Charlemagne. It is not even the power of that scientific, calculating, cool valour of the old German mercenaries, and soldiers of fortune. But it is the power of immense numbers, who are cheaply supported, whose lives are comparatively valueless, who yield the most unquestioning obedience, and are impelled and sustained by religious fanaticism. This is the Russian power, and it is the result of serfdom. For only serfs can be had in such myriads; there being more than forty millions of serfs in Russia. Only serfs can be so cheaply supported. A freeman would scorn your black bread, and your pay of just *thirty shillings per annum*. A freeman would not be thrashed "at the mere pleasure of the officers; when a mere lieutenant can cause 150 blows to be inflicted, and a colonel may go to 500." (Haxthausen, p. 364.) A freeman must have large bounty, ere he will enter a service where he must remain twenty-five years, wherein one-third of the recruits die in the first four years; a service which often carries him into a totally different climate, and forces him sometimes to a thousand miles' march over those unsheltered, those fearful Russian *steppes*.

And that utter, unquestioning obedience, and mad fanaticism, can only be found among serfs, degraded and ignorant. From youth, Russian slaves are taught that the Czar is God's vicar on earth; and they have so well learnt the lesson, that he is worshipped; the rectitude of his conduct is never for a moment doubted; nor do they ever dream of rebelling against the cruelest tyrant, though he be an Ivan the Fourth. Indeed, all spirit

is crushed out of the serf. At home, his master had absolute power over his person, and any property he might earn. His brother or son might be drafted into the army: his wife and daughter might be debauched, and there was no redress; for the very presentment of a memorial of complaint is deemed a statutable offence. The serf cannot help being spiritless and degraded. He is also steeped in ignorance. There are fewer students in Russia than priests and friars. And as for religion, it is such as free men would not tolerate; it is servile and superstitious, enforcing passive obedience, and holding out for such obedience sublimest rewards, and exciting to religious frenzy. Such are the influences which form the Russian soldier, and upon Russian soldiers depends Russia's greatness. An examination of "Saline's" arguments is almost superfluous, and our remarks shall be brief. It is strange that among the elements of national greatness, he has omitted *military power*. Whether the omission were intentional or not, it was certainly very wise. For "Saline" would have had to confess that its military power is Russia's chiefest source of strength, and that it results from serfdom,—a confession which would have gone far to upset his argument. Hence the wisdom of the omission.

With regard to the other elements of greatness, we might predicate them concerning China, with nearly as much truth. Yet China can scarcely be called great. Enormous *extent* Russia has; but this sometimes damages her chief power, the military. During those fearful marches thousands drop down dead. For the roads, in spite of "Saline," are *not good* (see Haxthausen and Shirley Brooks). As for navigable rivers and canals, just take Russia's size into account, and she will appear lamentably deficient. Railroads are yet to be. Judge her *populousness* by the same standard, and it will be found that she has *nine men to the square mile*. We have almost a thousand times as many in England. So judged, its *fertility* becomes but slight, as also its *exportation*. Let us state in passing, that Russia is almost barren of coal; and we know the importance of that mineral. Of *education* we have already spoken. As for *unity of government*, autocracy, let "Saline" remember, that it is only when the population is *serfish*, that such government is desirable or stable. As men advance in knowledge and freedom, an unical government becomes less suitable. Acute old Selden says truly, as men grow wise, they must and will govern themselves.

Let no one credit "Saline's" statement, that our arguments go to justify slavery. They do not. It is the enormous number of her serfs which makes Russia great. Were her population only equal to ours, she could not be great. And again; were the millions of Russia free and educated, did their powers have full play in every direction, she would be infinitely greater, she would be a match for Europe, if not the mistress of the world.

THERELKELD.

Philosophy.

IS CRIME INSANITY?

AFFIRMATIVE ARTICLE.—III.

THE topic under consideration is one not merely interesting as a speculation, but is also of great practical importance. The treatment which criminals ought to receive clearly depends upon the answer returned by society to the present question. There can be no doubt that the criminal population, in consequence of their number, the offences they commit, the failure of punishment, and the vast expenditure entailed by its infliction, is a serious *incubus* on the industrious and well inclined. It is admitted, we think, on all hands, that the means which have long been in general use have failed, either to reclaim the offender, or to deter him from farther crime. Every one is aware that criminals are very seldom brought back to the right path. Mr. Wakefield declares truly that a London thief is hardly ever led to change his ways, and the same remark applies to criminals in general. It is notorious that, when transported, criminals have become more depraved, nor has their character been improved by their being set free, and allowed to engage in trade, while even their offspring have tended to corrupt the colonies to which they were sent. Have we exhausted all that can be done? We think not. We have proceeded very much in accordance with a wrong set of principles; and men are ever more ready to persist in carrying these into a variety of details, however expensive or unsuccessful, than calmly to decide upon, and execute any true theory on the subject. Our responsibility does not cease with the setting in operation a number of means which may as naturally tend to foster as to diminish crime. The theory of Bentham regarding legislation is, that man's natural rights are sacrificed as a condition of his social state,—that human laws have no natural basis, and that the criminal is, therefore, entirely at the mercy of an offended community. But it does not appear that society is so purely artificial as this theory implies. It is a necessity of man's nature. It is intended to develop his powers and affections. This it contributes to accomplish by seeing, so far as possible, that the control of his higher over his lower nature is so established, as to secure his own happiness, which again is bound up with that of society itself. Hence no original right is wrested from him, or exchanged by him for something better than itself. This principle is acknowledged by lawyers in general; but it is added, that there are certain things,

indifferent to natural right—these, however, refer to a class of laws resolvable, sometimes into what is right, but oftener into what is adverse to natural legality. The party committing a crime, then, should be restrained by society, for its own protection; yet he should be subject to a reformatory process, and not simply to punishment, as most in accordance with the spirit of our religion, and with the safety of society itself, as well as with our duty in reference to the unfortunate position in which the generality of criminals are placed, both from their defective intellectual organization, and the outward conditions by which they are influenced. It appears unjustifiable to execute vengeance on the offender, which is practically the case at present. It is doing a wrong to the criminal, in retaliation of the wrong committed by him; and need we be surprised that crime is thus only multiplied? It may be said, indeed, that this course is pursued that it may deter others from crime. But if the punitive element is proper in any case, it ought to be exactly adjusted to the culpability of the offender; and he ought not to be punished for the sake of alarming those members of society who are easily seduced into crime. If the notion of punishment, for the sake of example, be the correct theory of criminal treatment, then the more of vengeance the better; and fortunate and happy society should be when a criminal is caught and visited with severity. We grant that severity is, in certain cases, justifiable; but only in the sense in which extreme measures are sometimes necessary regarding serious diseases, and not simply in a retributive, revengeful spirit. Under the present system the criminal is tempted to farther crime, as a return for the punishment inflicted; and it is vain to expect that any moral instrumentality can have effect if practised in subordination to the punitive element in prison discipline. The latter neutralizes the good that would flow from the former, if it were the predominating idea. At one time, the condition of prisons was deplorable. Even petty thefts were punished by death. Crime steadily increased, and a reformation in the criminal code, in consequence, took place. It was found that in proportion to the diminution of mere punishment, the amount of crime became less. But as it is, there is a sufficiency of retribution exercised towards the offender to prevent any alteration in the state of crime. A few years ago, society seemed disposed to become more severe; and while we grant that the industrious have ground to complain of the vast expenditure entailed upon them by the criminal population, it is unreasonable to expect that the question can be lightly dealt with. The man who maltreats his wife, people say should be visited with corporal punishment, and juvenile offenders are liable to chastisement. But it is vain to expect any good from this; witness the miserable results of military ...ng; a complicated system will not do. There must be one

principle kept steadily in view; not that of mere punishment, but one which, while it restrains the criminal, and protects society, seeks to influence him by throwing aside temptation, and by pressing constantly upon him those truths which, whether belonging professedly to the Gospel, or not, are of God. The criminal is our enemy, hence we must be protected from him; but he is also our brother, and hence we must seek to bring him, in proportion to his capacity, to Him who is the invisible but potent friend of every man. We would treat the criminal as a moral patient. Both the inadequacy of the present system, and the success which has attended a reformatory process, where steadily used, as, for example, in the case of institutions for juvenile offenders, point to the course we desiderate. It is the noblest instrumentality only that can here accomplish any good; and this must be exercised by devoted souls alone, who will adopt every proper means to stimulate the intellect, and to penetrate the heart. The lowest can only be reached by the highest minds. If, then, criminals should be treated as morally and mentally diseased, if this be the system likely to be most beneficial, it seems to follow that the truth of the affirmative of the question under discussion is rendered highly probable.

It appears to us that mankind, in civilized society, are divisible into three classes: first, those in whom the intellectual, and in particular the moral faculties, strikingly predominate; secondly, those whose minds are not so strong as the portion referred to, but who may occasionally be led into crime; and thirdly, those who, weak-minded in general, have been born and brought up under such an excess of animalism, as to render them almost incapable of resisting temptation. We may remark, in regard to the second class, that while it is improper to punish for the mere sake of example, yet that the mode of treatment we recommend may, in many cases, be calculated to deter them from crime, in reference to the restraint it necessarily imposes; and of course, while the present system is ruinous to the casual offender, a moral instrumentality is calculated to reform him. As to the third class again, society proceeds in the adjustment of punishment, on what we think the entirely erroneous idea, that in present circumstances the capability of doing right exists in them equally with the members of the highest class, and hence that when they commit crime they may be influenced by a salutary fear. In consequence, however, of the condition in which they are placed, arising from the immoral atmosphere in which they live, as well as the qualities they have inherited from a similar class in a past generation, equally neglected by society, they are in general impervious, except for evil, to the present system of prison discipline. From them the great portion of the criminal population is derived. They are the people well

known to the police. The question of their reformation is one not easily solved; but, under a plan which aims directly at this, the community would be protected from them, and there is a probability that in the course of years many of them might be reclaimed. It may be asked how this theory affects the question of human responsibility? Our space, however, forbids any detail on this point. Christianity bids us not disregard the conditions which surround man, but to do as much good as we can by attending to the work which is obviously before us. The more highly cultured and favoured are reminded by it that they are indeed their brothers' keepers, and a sphere is hereby opened to us for the exercise of the highest attributes of our nature.

There are two remarks we now consider it proper to make. The first refers to the details of prison discipline. Under the system generally in use, an offender is committed for a petty crime to prison for a short time. He comes out hardened, and the next time is much more severely punished, and speedily becomes incorrigible. We would not, however, pass over a first offence, or visit it with a light imprisonment. The crime is an indication of a diseased mind, that may require the treatment of years; and we may mention, that every scheme has failed in which the punitive element predominates, and this we think as necessarily as the old way of conducting lunatic asylums. The plan adopted by Mr. Livingston, a few years since in America, and which proceeds on the opposite idea, has been eminently successful in restoring criminals. But secondly, by the proposed mode of treatment executions for murder would no longer be allowed, and juries would be saved the many questions that arise regarding the insanity of the accused. The criminal would be confined for life. We believe that insanity, either temporary or permanent, is the cause of nearly all murders, and juries are driven to decide on matters beyond their comprehension. We would erect the presumption that murders originate in insanity. A vast amount of evidence has been accumulated in support of this view. It has been shown by a minute examination of the past life of a murderer, that in many cases his mind has been diseased. He may have been so either as evinced by a feeble intellect, and the possession of uncontrollable passions, or as displayed in one or two particulars alone. We know that lunatics consist of both classes. Where a party, however, is presumed to have been aware that what he was doing was a crime, although ample evidence of insanity, both prior to, and after the act, is produced, he is held responsible. But many cases are certified where individuals have been evidently irresistibly impelled to commit murder, without any motive, and against every antecedent, deploring the act immediately after it was done, and delivering themselves up to justice. Mothers have even been known to get themselves put under restraint to

prevent them from murdering their children, to which they were tempted. *Vide* Simpson on "National Education," Appendix. The distinction, then, made by lawyers does not seem sound, and it is natural that we should extend the idea of insanity to criminals in general.

The views we have suggested derive ample confirmation from phrenology. It, however, merely indicates what may be gathered by observation of character. We press only the general fact, which is scarcely now disputed, that the brain is the organ of the mind. We find many people possessed of a very low intellectual and moral development, in comparison with others. The native African, for instance, makes no progress of himself towards civilization. The aboriginal American defies every effort of the sort. Christian missionaries find that a variety of training is nearly essential, before true religion can have an abiding influence. God has given this treasure to the races or classes of minds best fitted to receive it, and whose responsibility it is not only to disseminate it in itself, but to employ as auxiliaries every means which intelligence can suggest. There are also radical differences in the organs of persons belonging to the higher races. It may be predicated with great certainty, from an examination of the organs, what sort of tendencies an individual's mind exhibits. The heads of criminals belonging to the third class, previously referred to, indicate generally a low development. It has been acknowledged by governors of prisons, and others, not acquainted with phrenology, that a uniform peculiarity is observable in the heads of criminals, corresponding to the nature of their offences. Do not the most of us know of persons belonging to respectable families, whom the means we ordinarily use fail to reclaim? who are led on, without any motive, and fearless of those consequences which a healthy mind readily recognises, to the commission of crime; say, for example, theft; persons in whose souls we observe a good mind obscured, but not entirely lost, and which might perhaps, were the means used, be purified into virtue, ennobled into humility, expanded into holiness, and brightened into charity. Do we not regard them as more unfortunate than criminal? Do we not see that they are morally insane, and that nothing can save them, except their removal from the temptations which healthy minds can easily withstand, and the gradual but earnest pressure of influences which are the antithesis of all that is evil? The great class of criminals are of this order. Authorities on the subject pronounce their case hopeless. It is indeed forlorn at present, but would not be so were we, while restraining them from crime, to treat them as diseased in mind, and seek to develop the elements of good latent within them. We have pity for those we know who go to ruin through an irresistible tendency to crime; we would gladly, if society would provide

for it, see them for years under reformatory treatment; but no distinction is possible between them and casual criminals in general, and it is equally our obligation and interest, to do the same for them as for others who stray from the right. T. U.

NEGATIVE ARTICLE.—III.

We are much surprised, indeed, that such a question as this should have been propounded to the readers of the *British Controversialist*. Doubtless the editors had good reason, however, for regarding it as a disputed or a disputable point; and from the papers which have already appeared upon the subject, they seem to have been right in their judgment; for there has been a considerable play of logic in this "game of speculation," and I have no doubt it will lead at last to a clearer marking out of the two qualities in the minds of those who think. Our own views on the question, although we do not undertake to express them in any other than a common-sense form, are very decided.

We answer no; for were it generally thought so, it would have an effect of no small importance to society, as then even the veriest scoundrel that ever existed could, and would, excuse himself from punishment on plea of "mental aberration," and would be exempted from the decisions of justice on that account.

Indeed, there is too much reason to fear that a tendency to hold the opinion that crime is insanity often works most injuriously upon society; for there is a growing frequency of appeals from the legal punishments of crime on the plea of insanity. This proves that it is held that insanity frees from responsibility, and hence that criminals, if insane, may commit any devastations on society they take a fancy to do with impunity. Such a state of things would never do. We must hold that crime is distinct from insanity, or we cannot justly punish the criminal, and of course cannot protect society. If this is not done, what use is there for law, government, or civil institutions? None.

From whatever sources crime can and is to be traced, it cannot be but in very rare cases ascribed to a lack of intellect, or want of conception on the part of the criminal. Crime is always the fruit of excited feelings proceeding from a wrong motive; but there are cases where it has been committed in the coolest moments, and comparatively speaking, without any forethought. This is of the most excusable kind; for the mind is naturally more ready to forgive a momentary impulse on the part of a fellow-man, than a deed which has been the result of long premeditation. Excited feeling is the concentration of our feelings, of whatever kind they may be, upon one object, and at one time. Now insanity is often the opposite of this; it is the lack of ability to think steadily upon any object, while perhaps the whole mind is irrecoverably bewildered, and hence a just

conception of what is right, from a lack of power of fixing the attention, is never formed. But the forms which insanity take are manifold. A man may have a splendid talent for music or painting, and yet have the greatest difficulty in acquiring a smattering of the sciences. Now this is either because he is possessed of a natural bias for certain studies above others, or that by constant attention to some he has neglected the improvement of others. The differences then between crime and insanity are these. Crime in any form is the production of excited feelings to a greater or less extent, whether effected by the sudden concentration of thought and idea, or by the long and delicate "making up" of the mind. Insanity is the fruit of mental weakness; being an inefficiency of determining that which is right or wrong, prudent or imprudent, to a greater or less extent; the association and inclination of doing right or wrong being uncontrollable, from the total or partial want of the play of the other faculties acting as a counterbalance. Hence it appears that insanity may be productive of crime, but that crime is never directly the cause of insanity, although it may help in producing it. That with respect to effect they are similar, there is little doubt; but the species, causes, and nature of the two are as opposite as well can be. Let us see how the two agree when logically treated. We argue that crime may be caused by mental incapacity, but that this is very seldom the cause; and seeing that mental weakness is not strictly speaking excited feeling, it must follow that crime properly considered is not insanity.

I agree with your correspondent "Philomathos" as to his definitions of the various kinds of insanity, and the standard by which the *mens sana* is judged by the multitude, &c., and wait to hear more on the subject. SEMIRAMIS.

TRUTH AND FALSEHOOD.—Truth is thought which has assumed its appropriate garments, either of words or actions; while falsehood is thought, which, disguised in words or actions not its own, comes before the blind old world, as Jacob came before the patriarch Isaac, clothed in the goodly raiment of his brother Esau. And the world, like the patriarch, is often deceived; for though the voice is Jacob's voice, yet the hands are the hands of Esau, and the false takes away the birthright and the blessing from the true. Hence it is that the world so often lifts up its voice and weeps.—*Longfellow.*

STYLE.—With many readers, brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasureable gold mines under ground.—*Longfellow.*

Social Economy.

ARE BENEFIT BUILDING SOCIETIES, FREEHOLD LAND SOCIETIES, AND SIMILAR ASSOCIATIONS, BENEFICIAL INVESTMENTS FOR WORKING MEN'S SAVINGS?

NEGATIVE ARTICLE.—II.

FREEHOLD Land and Building Societies were originally instituted for political purposes. The principal object in view was, by their aid, to extend the franchise. The right of voting for the representation of the county was the tempting bait held out to induce working men to speculate in these institutions. It may be as desirable for them to have a share in the management of the country, as it must be pleasant and gratifying. No doubt, in thus extending the franchise, freehold land and building societies have been useful; they have also done much good by giving a habit of saving to numbers of our operative classes. But these considerations should not decide our judgments in their favour, for they have no real connexion with the subject in dispute. They have nothing to do with these institutions as *investments*. The habit of saving is often produced on the Continent by the desire of obtaining a few chances in the lotteries, which are there in full operation; but it does not follow that the investment is a good or even a *laudable* one. Neither can the laying out of money, for the ostensible purpose of obtaining a vote, be considered a desirable investment; indeed, the market value of a vote, if it has any, is now exceedingly uncertain. We must, to arrive at a correct conclusion, consider these societies simply as investments, irrespective of any adventitious or supplementary circumstances, political, or social.

Apart from the political purpose for which they were instituted, and on which they base their principal attractions, they have an ostensible one, viz., that of giving to every man "his own house, on his own plot of ground," or of making every man his own landlord. Those who have invested in them, unfortunately, have very seldom realized the bright prospect thus temptingly held out. They are very much in the position of the French peasantry, for whom Henri Quatre expressed the wish, that the day might come when each one would be able to have a fowl in the pot for his Sunday dinner. The fowls loom in the distance, and so do the house and plot of ground; but with this difference, the one is but "thin air," the other a substantial reality—a reality, situated in some out-of-the-way country place —entirely inaccessible to its fortunate (?) owner. Out of the

numerous societies which exist in London, how many have enabled their members to realize the felicity of living in their own houses, on their own plots of ground? Indeed, all freehold land and building societies seem to have acted on the principle of purchasing land in some quiet, secluded spot, instead of in or near the seats of industry, large towns. The result is, that the saving, industrious workman, the owner of a comparatively healthy and comfortable house, in a situation abounding with light and air, is compelled to live in a single room, in some dark, ill-ventilated den, breathing an atmosphere charged with disease, and in constant intercourse with sickness, vice, and misery, for which he actually pays more rent than he obtains for his own house in the country; which desirable possession is a perpetual source of trouble and anxiety, held as it is sometimes by a tenant that will not pay, sometimes by a tenant who cannot; sometimes by a tenant who considers that if he does pay, he has a perfect right to do what he likes with that for which he pays; and at other times by no tenant at all in human shape, though overrun by an innumerable four-footed tenantry, constantly engaged in destroying the drains and foundations. If we consider, in addition to his trouble and anxiety, the days' wages lost in journeying backwards and forwards, from his room in the town to his house in the country, and the railway and travelling expenses incurred thereby, we must certainly conclude that his house and land are anything but desirable acquisitions, and are far from being beneficial investments. "Nonsense," says B. W. P., "we may safely logically assume the principle, that if the ownership of property be of advantage at all—to which human ideas and propensities are certainly favourable—then it is of advantage to the working man, as well as to the retired man of business, or the squire." We may as "safely, logically assume the principle, that if" speculating in the funds, or dabbling in railway schemes, be advantageous at all, then they must be "of advantage to the working man, as well as to the retired man of business, or the squire!" The squire has facilities for entering into these speculations under favourable circumstances, which the poor man has not. He is enabled to wait years for the expected remuneration, which the other is not. So, in respect to the possession of house and land property, the squire and the working man are very differently situated. The one has facilities for collecting his rents which the other has not; the one has chiefly to do with men of position, from whom rents are comparatively easily obtained; the other is certain to have for tenants men in the humbler spheres of life, from whom the obtaining of rent at any time is a difficult operation, The one is not affected by a sudden panic or dearth in the money market; the other is most probably, on the contrary, at such a time, thrown out of employment, his tenants

suffer like himself, and the very time he is most in need of his rents, is the one in which he finds the greatest difficulty in getting them.

We consider that *safeness* is a great essential in any, but especially in a working man's investment; of two investments equally remunerative, that which is the safest must certainly be the most desirable. We cannot, therefore, in this debate, exclude all reference to this great desideratum. B. W. P. may limit the question to societies "based on honest intentions, and worked out on right principles;" but this is not quite consistent with the terms of the given question. Suppose we were asked, "Are mining shares beneficial investments for working men's savings?" According to B. W. P., the answer would be in the affirmative; for—give particular attention to the logic, gentle reader—"if asked whether *governments* were advantageous or *detrimental* to mankind, we should, of course, be allowed to speak of *good* government alone; and we adopt the same principle in speaking of the advantages of"—*mining shares!* There is no doubt that *good* mining shares pay well; but the majority are very fluctuating in their returns. In fact, to purchase such shares is a great speculation; it approaches nearly, if not quite, to gambling. The working man, who might be tempted to risk his savings therein, would, in all probability, lose them; because those which are the most puffed, and the most likely to attract his attention, are generally the most dangerous. B. W. P., at the close of his article, makes rather an unfortunate allusion, viz., "It is possible that a British Bank perfidy may now and then be enacted, even among freehold land societies. Such an event could not be regarded as a failing peculiar to them." The investment of money in joint stock banks, when the management is honest, is one of the safest and most remunerative; but when otherwise, there is no class of security more dangerous, or more pernicious in its ulterior consequences. We have no doubt that most of these banks are properly managed, and in a prosperous condition; shares in them also prove for the most part first-rate speculations. But they can only be considered as speculations, and very bold ones too. The Sadleir tragedy, and its attendant disclosures—that the accounts of some of these institutions are habitually cooked, so as to show false balances, and thereby gratify shareholders with satisfactory dividends, paid out of fallacious profits, amply prove this. For the working man, then, shares in joint stock banks are undesirable investments; they are not *safe*. He not only runs the risk of losing all the money invested, but also of incurring a fearful amount of responsibility; he is liable, to the last shilling of his property, for any frauds which any Sadleir, or other rogue "deep dyed in villainy," may perpetrate. It is no use to say that a "British Bank perfidy" cannot "be regarded as a failing

peculiar" to joint stock banks. Such perfidies have happened, and are only too likely to happen again; and the consequences of such a *possibility* should be well understood—the risk is too great for working men to run. Freehold land and building societies are free from the most dangerous consequences attendant on the investment of money in joint stock banks; but still there is a certain amount of risk; and if the great risk in the one case is sufficient to render the form of investment a bad one for the working man, the minor risk in the other must have some weight in deciding our opinion. It is no use to say that "the differences between the organization and laws of the various societies are numerous, and even essential, and in some have, doubtless, been fatal to success; in other words detrimental, in a general sense, to the working man; while in others the opposite results have certainly been attained," and then to declare, "we do not apprehend that we have to consider the former in our debate!" The mass of our operative classes *cannot* discriminate between the good and bad tendencies "of the organization and laws of the various societies," their choice is for the most part the result of chance. Is it *reasonable* to suppose that their choice invariably turns out a good one? It is a lottery, in which the prizes very often turn out like certain apples which grow on the borders of the Dead Sea, pleasant to look at, but worthless to possess. The risk is too great for the working man to run; he may invest his savings in a good society, or he may invest them in one of these institutions which have been "detrimental to the working man." How is he to know the good from the bad? Unriddle me this riddle, I pray you!

B. W. P. informs us, that the habit of saving "has been promoted even more powerfully by the view of becoming the owner of property, than by the mere vague idea of saving for an undetermined future good." There is a considerable amount of truth in this. It results from a principle of vanity, which now seems to operate more than it ever did, which leads men to assume a station for which they are unsuited by nature, education, or wealth. In fact, this is the era of shams; men are more anxious to *appear* than to *be*. It is not "what shall I think of myself, if I do so and so?" but "what will others think? what will the world say?" The desire to possess a house, and a freehold plot, owes its origin, in many cases, to the importance these possessions are supposed to give.

The very fact of being a "man of property" enables the happy individual to gratify his vanity to a far greater extent than he could by simply having a few pounds laid out in some quiet way. How very flattering to one's self-esteem must it be, to be able to take a friend from room to room through every quarter of one's house, and after duly pointing out the advantages it possesses over every other house of a like size in the neighbourhood, to

wind up with, "Yes, my own freehold, sir. The result of my own industry and strength of purpose, which enabled me to resist the temptations of gin and tobacco!" Ah, what a glorious theme now opens for the display of temperance, eloquence, and self-praise! How many supposed house and land owners amongst the working classes and the classes immediately above them are real and *bonâ fide* ones? A man feels that it is necessary for his self-importance to become a man of property. What does he do? He expends, perhaps, £1,000 in building a few houses, and then mortgages them for £700. He becomes thus, by the outlay of £300, the *nominal* owner of several "desirable residences," and is immediately recognized as a "man of some standing" in society, though before he was probably looked down upon as a "man of straw." A working man, perhaps, in a season of unexampled prosperity, becomes deeply sensible of the immense advantage it would be to him to become "his own landlord." He thereupon joins a building society, builds a house after his own architectural notions, and in accordance with his own views of comfort. Very similar is he to the man who was "his own lawyer." His house, built in the approved "hole-in-the-wall style," costs him full twenty per cent. more than it ought to have done. In a few years' time, trade suddenly comes to a standstill. He is thrown out of employment, and is compelled eventually to sell, what he no doubt considers a superior residence, at an enormous sacrifice, the chances being that it will fetch little over the amount for which it was mortgaged. How much better would it have been to have had the money so invested, that it could have been withdrawn, little by little, as it was required, than to be obliged thus to dispose of all he possesses suddenly, and at the worst possible time for realizing its full value.

We have thus given our reasons for thinking that land and building societies ought not to be considered as beneficial investments for the savings of the working classes, and in so doing have examined all that has been said in their favour by B. W. P. Let us not, however, be misunderstood. We say nothing against these institutions, except as *investments*. If a working man be willing to run a little risk, and be satisfied with a moderately remunerative investment, for the sake of obtaining the right of voting for parliamentary representatives, then we say, by all means invest your money in a freehold land or building society; you cannot do better, if you are lucky enough to meet with one "based on honest intentions, and worked on right principles." But to the majority of the working classes, to those who wish to obtain the highest possible remuneration for their money compatible with perfect *safety*, to those who wish to provide against a rainy day, or the uncertainty of the labour market, and those who wish to provide a *certain* income, free from the *trouble* and

anxiety that invariably accompany house property,—for their wives in the event of their own decease, we say, have nothing to do with freehold land and building societies, for two reasons:—1st, they are not perfectly *safe;* 2nd, the *character* of the investment is not adapted to the wants of the working classes. The working man is a migratory character; it is often necessary for him to remove from one place to another in search of employment, and the ability to transport himself from one place to another constitutes part of his capital. Whatever tends to make him a fixture is a great drawback. A house of his own acts in this manner: it prevents him, when thrown out of employment, from taking advantage of any sudden demand for his kind of labour in any other town; and should he, after waiting unsuccessfully month after month, and mortgaging his house to meet his current expenses, be compelled to remove to a distance, he must sell his house at a loss,—as we all know that a compulsory sale of this kind is always disadvantageous, the property does not realize its present value, much less the amount actually expended upon it.

We acknowledge that freehold land and building societies have done much good, and are destined to do so still. With two exceptions only, we know of no other mode of investment equally good, within the reach of the working classes. Indeed, it would seem that however we might individually desire to implant saving and industrious habits amongst our working population as a body, we act in direct contradiction to this impulse. The aim of our legislation seems to have been, not to give facilities to the working man for the investment of his savings, but rather to throw as many obstacles as possible in his way; in fact, compelling him, so to speak, to be contented with one-half of that return in the shape of interest for his small sum, that the rich man can obtain for his abundance. If we look around at the various investments open to the working classes, what do we see? Insecurity, and small returns! The savings banks offer few inducements to save; the interest they pay is small, and the security they give *not* of the very best kind. The favourite form of investment with the working classes, and that which is in every respect the worst possible, is that of benefit societies. They are nearly all based on false principles, and instead of producing habits of saving, they do the reverse. They do even worse than this; they familiarize their members with crime in various odious phases. They are, with very few exceptions, got up by publicans, and the funds intended to meet the necessities of old age are nearly all squandered in show and folly. Freehold land and building societies come next: their defects we have pointed out; and, defective as they are in some respects, could we not point out some more desirable form of investment, we should have to conclude that they were beneficial

ones. As the working classes must invest *somewhere*, the best form of investment within their reach—if not quite all that we could wish—must be the most beneficial for them. In our opinion, the investment suitable for the working man must possess these characteristics:—(1) the money invested must be perfectly *safe*; (2) the return in the shape of interest must be *easy to obtain*; (3) this latter item must be entirely independent of the supervision of the investor; that is, unaffected by his place of residence, and a portion of the money must be attainable to meet any sudden emergency, without selling the whole investment at a loss. These requisites are obtainable in two ways. The money may be invested in the funds, to return about three and a quarter, or three and a half per cent. yearly interest. This form of investment is safest, and attended with least possible trouble. When necessary, it can be sold in amounts as low as five pounds; herein lies its great advantage. The exact sum can always be obtained without being compelled to sell the remaining amount invested at the same time. With house property the case is different. Suppose we have £100 to invest, we purchase some cottages for £400, which we mortgage for £300. Trade becomes bad—we are thrown out of employment—we live on credit as long as we can; and then, though we have a prospect of immediate work, and only require £20 or £30 to pay off our debts, we are compelled to sell the cottages; most probably have to do so at a loss of £30 or £40, what with expenses of one kind and another, and the scarcity of money on account of the badness of the times. Now, had the £100 been invested in the funds, we could have obtained £10, £20, or £30, just as we required the money. In the former case, our £100 would be all but swallowed up before we obtained employment; in the second, we should probably have some £60 or £70 left.

The next, and more remunerative form of investment, is that of *guaranteed* railway shares. A safer or better-paying security cannot be found than that which the guaranteed shares of the great railway companies afford. They give to investors all the advantages of the funds; their safety may be considered as absolute; they fluctuate in price but little, scarcely so much as the former; and those shares which are "stock," may be bought or sold in fractional parts. These shares may be purchased to pay from four to four and a half per cent.

In conclusion, we would advise working men to pause and to think well, before they invest in freehold land and building societies. Within their reach is a form of investment affording perfect security, easily disposable, without loss, either as a whole, or in fractional parts, and paying four and a half per cent. in the shape of interest. Let them consider well the step they take, before they neglect this, for the attractive, but often fallacious, promises of the freehold land and building societies.

TALIESIN.

The Essence of the Press.

A. North British Review.*
B. Foreign Evangelical Review.
C. Edinburgh University Essays.
D. Blackwood's Edinburgh Magazine.
E. Fraser's Magazine.
F. Eclectic Review.
G. Bentley's Miscellany.
H. Tait's Edinburgh Magazine.
I. The Athenæum.
J. The Literary Gazette.
K. The Critic.
L. The Literarium.

THERE is much to embarrass the critic and to interest the reader in the literature of the month. With the fear of editorial curtailments to limit us, and the desire to impart pleasure, and lay up profit for our studious readers, how shall we proceed? Is there any *safe* midway we can take? Our task is doubly difficult, for a double tyranny completely overrules us. We *shall* be brief.

I. RELIGION has a very small share of notice devoted to it. A not very commendable, because prejudiced and cliqueish, paper on "Millenarianism" appears in F. Its animus may be judged from its using the terms, "fallacious," "flimsy," "plausible," "fictions," &c., to characterize the opinions held by the writer's opponents. In B., a very able, instructive abstract of Dove's "Logic of Christian Faith" seems to us to deserve study, and this may be aided by a perusal of the following *vidimus* of the paper *and* the book, viz.:—

A theologic argument must be either (1) the demonstration of a theorem, or (2) the solution of a problem: if doubted, the first; if believed, the second. An argument may be either (1) subjective, (2) objective, or (3) a combination of both. The author's argument is stated thus from these *postulates*, viz.—(1) man's empirical experience of nature, (2) the intuitive and necessary form of his thought, (3) the moral law of conscience, to find in what *manner* the character of God, as made known by direct revelation and inspiration, coincides with *all the three* elements of a natural theology. The objections taken to natural theology are two-fold; viz., (*a*) Scepticism, *i. e.*, a knowledge of God is impossible, because all human knowledge is *subjective*. The reasoning is fallacious, inasmuch as it is *only* when the intellect is *operating* that thought is subjective; when reflecting, his ideas become the *object* of thought, and are placed *beyond* the region of the subjective. (*b*) Pantheism, *i. e.*, the assumption that matter and all else is only a manifestation of an immortal energy or primordial force which is improperly styled God. Two views of the universe are possible, viz., (1) a sum of changes resulting from absolutely fatalistic law, (2) a sum of changes the conjoint result of predetermined law and personal volition. Moral law is an educt of one *will* addressed to *another*

* We have tried to simplify the references at the suggestion of several contributors, and hope, by-and-by, to find the *best* plan.

will. Man feels himself existing under *law:* hence the universe cannot *to him* be pantheistic. The law-*giving* is diverse from the law-*receiving* will. Pantheism may explain the material, but not the mental and moral relations of man to God. *Consciousness* belies pantheism. The modes of constructing a natural theology are threefold; viz.—(*a*) *A priori*, or the logical necessity of believing in God. It has three bases—existence, substance, causation. Each of these must either be necessary or contingent. If all were contingent, we could never have the idea of necessity. If there is contingency, therefore, there must be necessity; and if *these* can be found manifested contingently, they must result from something *not* contingent, *i. e.*, necessary. *Space* and *time*, the conditions of material being, are measurable; *nothing* is *not* measurable, neither is *it* existence, substance, or causation; therefore, a *something* necessary and unmeasurable, either by space or time, must be believed in, *i. e.*, accepted as *true*. Personality in man proves personality in this *something*, *i. e.*, God. (*b*) *A posteriori*, or the inference of the MAJOR CAUSE from the *minor effects* of the universe. Change is *caused*, caused change is effect. The character of an effect shows the character of the cause, so far as the cause manifests itself therein; the greatness of a cause is not measurable by its effects, *how much* greater is not given in them. It must, however, in *quality* and *quantity* account for all the changes it produces. Mind and matter both change; justice, &c., move the one, power, &c., the other: there results thence a *just will*, *i. e.*, God. (*c*) Composite, or the combined result of *all* the principles and processes of thought on this topic. There are five sources from which man derives knowledge—1, intuition; 2, metaphysic; 3, physical observation; 4, pschycical observation; 5, revelation. The requisites of a theological argument are—a fact, a principle, a method. These are respectively given by intuition, metaphysic, and observation; and hence the proof is *composite*. The coincidence of the teachings of these with the doctrines of revelation proves at once the logicality of the argument, and the inspiration of Scripture, and from all these combined, not only the *being*, but the fatherhood of God, are held as substantiated, and the "logic of the Christian faith" has been evolved.

Other articles worthy of note in the same serial are, the "Matter of Preaching" and the "Creation and the Fall."

II. HISTORY has two fine papers in G., "Sir Edmonbury Godfrey," and the "Entire Correspondence of Horace Walpole." In E., Kemble's "State Papers" give glimpses of life in the courts of our Hanoverian sovereigns, and adds somewhat to our knowledge of Leibnitz; and in B., Ranelli's "Italian History," a clear and excellent view of the golden age of Italy's recent revolutions may be gained. "Arctic Adventure" is splendidly handled in D., and in A.; the "Indian Archipelago" in F. is a good geographico-historical paper, and contains notices of Penang, Malacca, Singapore, Borneo, &c. The "Sound Dues" has considerable interest just now, and F. has presented a fairish abstract of this history, though the opinions advanced, viz., that they are a public evil and a flagrant nuisance, are disputable.

III. BIOGRAPHY is superlatively rich. G. has treated "Ronsard" excellently, and "William Dowton has his portrait cleverly sketched in it too. H. has a superior notice of "Frederick

Schiller." "Boswell's Letters" in E. takes us somewhat Carlylesely into the company of England's greatest biographer and stupidest gentleman. "Sydney Smith as a Minister of Religion" is puritanically and spitefully entreated in B., while a first-rate glowing biography of "Theodore Agrippa D'Aubigne, Warrior, Statesman, and Historian," a reforming hero of the sixteenth century, appears in the same magazine. "Richard Hooker" has a most admirable critico-biographic notice in A., which we wish we could abstract; but we prefer at present to turn to B. again, to learn about "Itinerating Libraries and their Founder."

Samuel Brown, youngest son of Rev. John Brown, of Haddington, born 30th April, 1779. His father died in his seventh year, and he was apprenticed to his uncle, John Croumbie, general dealer, in his eleventh year. He was almost entirely self-taught, married at twenty-eight, lay for five months with inflammation in the chest, and during that illness formed the idea of itinerating libraries, which, however, he did not execute till 1817. He became thereafter a man of mark in his native town, of which he was elected provost in 1833. He was seized with influenza while visiting the prisoners in the county jail; a relapse of chest-disease ensued, and on 13th July, 1839, "*rested*," after a nobly-spent life, leaving a historic name for Christian worth and zealous dutifulness.

On turning to A., we find a finely-conceived notice of the son and biographer of him of whom we have just been reading, viz.:—

Dr. Samuel Brown, fourth son and namesake of the founder of itinerating libraries, born at Haddington, 23rd February, 1817, was a shrewd, inquiring boy, passed creditably through his school classes, and entered the Edinburgh University in 1832, became the founder of the *o. ε. μ.* Society there, and became the friend of Edward Forbes and John Goodsir. He went to St. Petersburg in 1837, was there seized with fever, and returned ill himself to witness the death of his father and "one beloved," 1839. Chemistry thereafter became his passion. He delivered a course of lectures on the "Philosophy of the Sciences" in 1840-41, criticised the "Atomic Theory" in 1843, in the autumn of which year he became a candidate for the professorship of chemistry in the Scottish capital. Unfortunately, he based his claims to that seat on his "Experiments on Chemical Isomerism," and failed. He became a contributor to periodical literature, published two "Lay Sermons on the Theory of Christianity," and the "Tragedy of Galileo," 1850. He was married in 1849, shortly after which event his long, sad, and wasting illness commenced, and his subsequent life became a grief-ful monotony of pain, which was ended 20th September, 1856. One brave, thoughtful spirit less was in the world, but heaven, it is believed, had gained a saint. His "Remains," it is hoped, will be published soon.

"Sir William Hamilton" receives a passable tribute from his favourite pupil, T. S. Baynes, in C.,* and the same work con-

* A respected contributor having promised to furnish us with a biography and criticism of this distinguished philosopher, we delete this abstract for brevity's sake.—EDS. *B. C.*

tains a wondrously perverse, unprincipled defence of the errors of men of genius, entitled, "*Infanti Perduti*." The immorality of the essay is as striking as the talent and the style, both of which are remarkable.

IV. SOCIAL and POLITICAL ECONOMY and LAW has some attention given to it in A., on the "Employment of Women," but the writer entirely mistakes the nature of the difficulty. Men cannot give up their employments that women may get them without worse ruin than ever. How can labour be so increased as to supply all, or population be reduced to the requisite conditions in which all may be able to live? These, we apprehend, are the questions; and who shall answer them? The "Trade in Opium," and "United States Politics," also in A., deserve serious reading. The "Bank Charter and the Currency Laws" in H. is clever, though dull, and "Public Affairs" are spiritedly criticised in E.

V. PHILOSOPHY has only one able attempt,—if we except the paper on Sir W. Hamilton, already referred to,—viz., Professor Blackie's paper on "Plato" in C. This essay is only an *exoteric* treatise. It views Plato merely from the outside, but has not penetrated into the spirit and significance of that divinest of all merely human thinkers. Our guide is learned, affable, discursive, jocular, malicious, exuberant, and vain, but he has not the profound thoughtfulness and patient studiousness which fit him to expound the magnificent theories of the Athenic dialogist. He admires but does not feel, he describes but does not explain, the grand conceptions with which the broad-browed speculatist enriched all human thought. Able as this essay is, no one will *know* more of Plato after he has read it, though he may *love* him more. The only other paper under this head, besides that of which an abstract is given under RELIGION, is in F., on the "Treatment of the Insane." It is not by any means able, yet those who interest themselves in the discussion going on in these pages will not regard it as lying beyond their notice, when they read these two sentences only:—

"Crime and insanity were formerly treated with equal barbarity. . . . Disorders of reason are, indeed, so generally connected with disorders of the will, that crime and insanity are continually verging towards each other; and it is exceedingly difficult to convince ignorant persons that the common perversities of the deranged are not more under self-control than they are."—*Page* 249.

VI. EDUCATION.—The only papers on this topic are addressed by L. to educators. There is considerable ability displayed in it, and many of the papers are useful as well as interesting.

VII. SCIENCE has two fine articles, viz., "Rooks," and "A Chapter on Flowerless Plants," in E.; a fairish *historiette* "On the Progress of Britain in the Mechanical Arts," and a good paper on "Chemical Final Causes," as well as a considerably one-sided notice of "Homœopathy," in C. And that, we think, is all!

VIII. General Literature commands us to speak with special praise of "Early English Life in the Drama," a fine exposition of the historic influences of life on the utterances of the stage; and "Scottish Ballads," which would have been exquisite, but for the appearances of wounded vanity, which occasionally outburst in the course of the criticism,—both in C.; and of "Æsthetics among the Alps," and "Barry Cornwall," in D. In the "Gladiator of Ravenna," E. gives an abstract of Halm's new play, and dismisses the claims of Laube and Bacherl. The extracts are excellent, and the translation good. "Mrs. Browning's Poems" are judiciously criticised in A., and the final decision given is, that "no one who reads it ['Aurora Leigh'] with true poetic sympathy, can withhold his tribute of admiration from a work possessing so many of the highest excellencies." Two other papers alone deserve notice, viz., "Modern Style" in A., and "Literary Style" in E. They contain many just remarks and excellent criticisms, but they unfortunately err in not laying down the theory by which they judge.* An excellent paper on "Shakespeare's Times" appears in J., and on "Shakespeare's Contemporaries" in K.

Our rapid survey is now finished. We admire the grand display of talent which this month exhibits. There is a strength and a depth in the literature we have reviewed worthy of all praise. Could we have extended our notices, many exquisite excerpts might have been made. Such as we could, however, we have given. Accept of our aims, and think of our difficulties, and if offence works within you, it will change to pity. N. L.

* Similar opinions have already been expressed in this issue, and are hence omitted here.—Eds. *B. C.*

Faith.—

Good love, however ill-placed,
Is better for a man's soul in the end
Than if he loved ill, what deserves love well.
A pagan kissing, for a step of Pan,
The wild goat's foot-print on the loamy down,
Exceeds our modern thinker, who turns back
The strata—granite, limestone, coal and clay,
Concluding cold with, Here's law! where's God?

E. B. Browning.

Mathematics.—There is something divine in the science of numbers. Like God, it holds the sea in the hollow of its hand. It measures the earth; it weighs the stars; it illumines the universe; it is law, it is order, it is beauty. And yet we imagine —that is, most of us—that its highest end and culminating point is book-keeping by double entry.—*Longfellow.*

The Reviewer.

ELEMENTS OF THE ECONOMY OF NATURE. By J. G. MACVICAR, D.D. Second Edition. London: Chapman and Hall.

IN 1853, while collecting those works which we intended placing permanently in our library of philosophical literature, it was our fortune to notice a new work, entitled, "An Inquiry into Human Nature," whose lucid style, clear yet deep thought, earnest religious spirit, and intense philosophic devotion, charmed, gratified, and enraptured us. We welcomed it to our souls, and instantly communicated to our Senior Logic Class—then being conducted through the columns of this serial—an intimation of its value. We learned from some references in that work, that some speculations on metaphysical topics had been previously presented by the author to the world. On inquiry, we found that these consisted, among others, of a youthful treatise on "The Economy of Nature," 1830; "The Beautiful, the Picturesque, and the Sublime," 1837; and "The Catholic Spirit of True Religion," 1840. Shortly after this date, we believe, the author received from the Crown a chaplaincy in the island of Ceylon, where he was brought into intimate contact with the chiefs of the metaphysico-religious sects of the East, and was enabled to compare the mystic soundings of the soul, which they had made, with those decisions of the common-sense philosophy which bear predominance in this practically-minded age and country.

Before this, however, if we have not been misinformed, he had been a student of the flora and the insect tribes of Scotland; had practised the arts of the laboratory, occupied the pulpit, and acted as lecturer on natural history in Scotland's oldest university. He had visited the chief cities of modern Europe, mingled in their learned circles, and acquainted himself with their treasures in art or knowledge, and paid a brief visit to the New World.

All the conditions of original thinking were in his grasp. The most advanced opinions of Europe, brought into contact and comparison with the stereotyped opinions of ages, leisure, and opportunity—nay, one might almost say a necessity—for the exercise of reflection and speculation, and a severance for a time from the turmoils of civic and religious life, then thoroughly agitating Scotland. It is scarcely to be wondered at that on his return to Britain, with the results of ten years' silent meditation, he should have placed before his readers some opinions for the

reception of which they were not altogether prepared. This was very much the case on the publication of his work on human nature, and yet the prediction of the "Westminster Review" regarding the author cannot be gainsayed, viz., "In the metaphysical field we encounter a new name, which the world will hereafter recognize."

Shortly after its publication, Dr. Macvicar accepted the incumbency of Moffat, in Dumfriesshire, and there—personal circumstances, of importance only to ourselves, having brought us into contact—we have been privileged to listen to his clear expositions of divine truth, his magnificent monologies on philosophic topics, and his prelections on science; and have been led to the belief that the author is an ardent, deep-thinking, original, forceful utterer of views which reconcile in holy wedlock religion and science.

Over the whole field of thought he has gone as a conqueror, and though we first hailed him prince in metaphysics, we are now compelled to admit that he appears to us to have equally lofty claims in the domains of theoretic physics. The work now before us for review contains his opinions on the molecular forms and structures of the material elements of which the universe consists; the laws which govern their form, composition, and decomposition; and the formulæ in which they make themselves manifest in the light of the author's theory. We do not ourselves profess to be able to judge of the weight attachable to his theories in the light of chemical and other experimentations; but the hypothesis itself, the analogies which modern chemistry exhibits to his results, and the opinion of more than one laboratory-worker, that all discovery seems tending to a corroboration of the writer's views, taken combinedly, seem to justify us in giving in these columns a longer notice than is usually consistent either with our space or the special purposes of this serial.

The process by which the author arrives at his conclusions is distinguished by the extent to which he invokes the aid of the deductive method. He postulates the existence of GOD, and his essential attributes, as the most certain of all truths next to the existence of *self*. From these, by the help of the principle of causal continuity, *i. e.*, that every effect is a manifestation of its cause, he makes the transition from the creator to the creation; and having inferred what we are *logically* to expect, he consults the history of philosophy, to find what the observation of the thinking men of all ages and nations has given, as that which really exists nearest, as it were, to the beginning of nature,—to Him who is the cause of causes, the Fountain-Head of being. He decides that an universal ether or medium of light filling the universe has been the catholic belief of all reflective nations and ages, with the exception of a short period in modern times, now gone by.

Put thus in possession of ethereal elements or particles of light, atoms inconceivably minute but real, and all similar to each other, after a curious speculation as to the possible nature of the psychical principles of the lower animals and the soul of man, he proceeds to answer the query which Sir Isaac Newton has appended to his "Optics," expressed in these words:—"Are not gross bodies and light convertible into one another? and may not bodies receive much of their activity from the particles of light which enter into their composition? . . . The changing of light into bodies, and of bodies into light, is very conformable to the course of nature, which seems delighted with transformations." He answers in the affirmative, by showing that if according to *a single law* we construct any molecules out of such atoms or forces as the ethereal elements are supposed to be, these molecules will represent those of nature in atomic weight and physical and chemical properties generally. The law of molecular synthesis referred to, and the only one which he postulates, is the law of symmetry, *i. e.*, a constant tending towards the development of the spherical shell or cell, as the form in which the amount of symmetry or similarity in the positions of the component particles is a maximum, both with regard to one another and one position for all, *i. e.*, the centre. Thus this system claims to stand upon *one fact*, viz., the existence of the ether, or medium of light, and *one law*, viz., the law of symmetry, manifesting itself in a threefold manner, to secure—1, permanency; 2, unity; 3, harmony. Let us try to show how he proceeds with his molecular synthesis, and consequently with the *genesis* of the molecules of bodies out of ethereal elements or atoms as his material. The properties of these elements, since they are wholly impalpable to the senses, he infers from reason; then, indulging in a curious speculation as to the cause of the sphericity which he, in common with all physicists, assigns to them, he decides that the genesis of every molecule, of every process and product of nature, depends directly, and from moment to moment, upon the presence and power of the Creator.

On grouping together the ethereal elements according to the law of symmetry, the first combination which he arrives at as possessing statical perfection and individuality, is a group of five ethereal atoms or particles of light, three to constitute an equator, and two to constitute its poles. It is a form which—whether viewed in reference to tangent planes on the faces, each composed of three, or lines of force extending between every two constituent elements—is a triangular double pyramid. Does this represent anything in nature? In extreme lightness, permanency, and perfection, as an aeriform body, and extremely high refractive power, it agrees with and represents hydrogen gas; and when it is compared, not with itself and the medium of light only, but other bodies, *e. g.*, oxygen, carbon, &c., the

other well known properties of hydrogen come out and are represented by it.

In the progress of this synthesis (always under one and the same law), after hydrogen a molecular structure, representing in atomic weight and other properties a particle of common vapour, shows itself, which, under conditions of existence which he indicates, must transform itself into hydrogen and oxygen. It is very curious to observe how completely contrasted in every morphological feature this structure, the representative of oxygen, is, when compared with that found to represent hydrogen. In a similar way he proceeds, reaching successively ammonia, nitrogen, phosphorus, silicon, carbon, potassium, sodium, calcium, sulphur, zinc, copper, iron, &c. To the organic department, however, the greatest interest and curiosity attaches, and there the greatest importance will lie, should the theory ever command reception from men of science.

The work is copiously illustrated by diagrams of the forms of the molecules under discussion, the want of which we feel in our remarks. We regret that, despite all the advantages this volume possesses, from having these diagrams in almost every page, it is somewhat obscure, because of an excessive brevity, which compels one not merely to read but to study every paragraph, if it is to be understood. This is a fault. But the author appears to have composed it in despair of its being attended to for long years to come, and chiefly to record and preserve the results of his long continued labours.

This book is, we confess, not one for ordinary readers, but we feel certain there are some among *our* readers so full of reverence for truth, of devotion to science, and of ambition to work out a solution of the mysteries of nature, who would not hesitate, if, after perusal, they were satisfied of the correctness of the theory set forth, to dedicate themselves to the task of verification, and to gird themselves to the toil of aiding this great thinker in his attempt "to justify the ways of God to man." *Qui e nuce nucleum esse vult frangat nucem.* We cannot but regret that professional engagements of any kind should necessitate the relinquishment of speculations so profound and gorgeous; for we feel that one of the holiest occupations of a modern life lies before him who shall fully compass the indoctrination of the scientific intellect of our day with the love and adoration of "God in Christ reconciling the world unto himself." N.

SORROWS.—

Heaven but tries our virtues by affliction,
And oft the cloud which wraps the present hour
Serves but to brighten all our future day.
Dr. Samuel Johnson.

The Inquirer.

Questions Requiring Answers.

135. Will any of the readers or correspondents of the *British Controversialist* answer the three following queries; viz.,—(1) Any arithmetic at present in existence with tables of calculation for the easy converting of Scotch into imperial land measure, the best they would recommend, and its cost? (2) The best arithmetic for a person to study, so as to arrive quickly at a thorough knowledge of decimal and vulgar fractions? The simplest one, with very full explanations, preferred. Its cost. And also (3) What geography they would recommend as the best for a person to study who is in the civil service, and wishes to acquire quickly a perfect knowledge of it, to be useful to him in his present avocation?—Dubious.

136. (1) Is not calcination much to be preferred to burial? if not, why? (2) Are there any works which treat on this subject?—cost?—Philo.

137. Are there any fees required from the candidates for the examinations of the Society of Arts?—J. R.

138. What are the best works on the following subjects, and what is the best manner for a beginner to take them:—English history and literature, logic and composition, political philosophy? Also, the best French dictionary, and price.—W. McK.

139. Will you state by whom Cousin's "Scotch Philosophy" is published, and price, and whether there is anything published in the form of a history of modern metaphysics? and you will oblige.—Tabula Rasa.

140. A subscriber for five years asks any of our correspondents to inform him of the best works to study, and the course to adopt, in order to become a public lecturer on the most interesting subjects of the day.—Aspirant Edmund.

Answers to Questions.

115. It is difficult to say which is the *best* algebra. Lund's edition of Wood's is a very good one, and contains all that is generally required. But if A. L. M. wants to be first-rate, he must read all he can get at.—T. T. B.

115. Cambridge men almost unanimously consider Wood's "Algebra" the best and most complete. I do.—Threlkeld.

116. It would take too much space to give all the information Q. E. D. requires concerning the English Independent Colleges. On application, the secretary of either will gladly supply him with a prospectus; or he may consult the "Congregational Year Book." New College is the best. You would have to pass through an entrance examination; then pass through a two years' literary course; then a three years' theological one.—Threlkeld.

117. Yes. I can instance an institute where politics have driven away the greater part of the respectable and regular members, who are the strength of such societies. If you want an institute to prosper, take a neutral course.—T. T. B.

118. Whately's "Logic," or the "Art of Reasoning" in the *Controversialist*, would suit "Nescio" best, and would give him a clear insight into the subject.—T. T. B.

120. It is very doubtful whether "Jacques" could enter Cambridge University (as a sizar) at the age of thirty-six. I should advise him to write to Queen's College, and they would tell, yes or no. If he could, he must, to gain admission, either undergo

an examination before the tutor and some of the officers, or else send in a testimonial, signed by an M.A. of the university, stating age, qualifications, &c., and transmitting with it the usual caution money (£10 for a sizar, £15 for a pensioner). The expense would be from £200 to £250.—T. T. B.

120. "Jacques" had better write to Rev. W. M. Campion, tutor of Queen's College, for information, and that *without delay*, for the names should be entered as soon after commencement of Easter term (April 22) as possible. He is wise in choosing Queen's, for at a large college his chance of entrance would be small. I cannot give very sure information respecting that college, only knowing one M.A. in it (intending myself to enter Trinity); hence I cannot tell the amount of a sizar's emolument there; but I dare say "Jacques" could manage the course of three years and a third for £150. This is exclusive of his home expenses. Married men are certainly admitted. The rooms I occupy were once let to a married man, and he had to study in the room I now write in, his wife and two children being with him; and yet he came out *third wrangler*. Married men have various indulgences. There are numerous emoluments for poor and deserving students at Queen's College.—THRELKELD.

122. A careful examination of every writer, grammar and dictionary in hand, will soon enable B. T. M. to write correctly. You should learn grammar (and that published by Groombridge for the Irish Society at 5d. is the best you can have); Johnson's "Dictionary," 1s., published by Berger, will suit you as a manual. The Irish Society's "Arithmetic," price 5d., and Cassell's "Arithmetic, with Answers," will give you an insight into the art of calculation.—T. T. B.

126. The best plan of reading any author is to read slowly, reviewing one chapter or division before going on with another. To get a connected view of the whole, write a skeleton in your own language, and as short as possible. Making extracts is a tedious business. If you intend to keep the author by you, merely put down a reference to the subject of the extract you may wish to preserve in an *Index Rerum*. If you do not intend to keep the author by you, put down the extract in a book kept for the purpose.—T. T. B.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Excerpts from the Inaugural Address of Sir E. Bulwer Lytton, Lord Rector of the University of Glasgow.—On Thursday afternoon, 15th January, at two o'clock, Sir Edward Bulwer Lytton, Bart., was formally installed as Lord Rector of the University of Glasgow. The ceremony took place in the Common Hall, the body of which was densely crowded by the students, gentlemen from the city, and strangers drawn together to witness the interesting proceedings. The following excerpts seem to be worthy of a wider audience than that assembled in the *Alma Mater* of the Scottish cottonopolis, and a more enduring record than the pages of a daily newspaper; viz.:—

ON THE UTILITY OF CLASSICAL STUDIES.—The learning of Greece and Rome—those still dead languages of that still dead world, which seems to the ignorant so indefinitely remote, and which to scholars and statesmen is always so intimately near. It has

indeed been asked in our day, "But what avail to spend so much time in the acquisition of languages which are only of use to professional scholars? It might be very well in the dark ages, when no other literature existed. But now, in modern tongues, there is a living literature. Why not confine ourselves to the language we may have to talk, and to the books by which modern ideas are conveyed?" This sounds plausible enough; but before you allow the argument to weigh with you one jot, ask any man not a professional scholar, but who has in youth acquired a fair acquaintance with the classic languages, and who has since attained to eminence in active life at the bar, in the pulpit, in the senate, in the public offices, in medicine, in short, any calling which requires a high degree of education—ask him if he has found the classics of any use—ask him if he would have changed the ideas he gathered from Greek and Latin for the ideas which any living literature except his own could have bestowed; and I will venture to predict that such man, if he pause to analyze his own mind, will answer, that to Greek and Latin his obligations are so great, that he cannot even tell what he might have been, or how far he might have succeeded, if you struck from his mind the early habits of accuracy which the study of these dead languages imperatively necessitates; or if he were compelled to exchange for French, Italian, or even German literature, those large and luminous ideas which flash across him at the loosest reference to the City of the Violet Crown, or to the Conscript Fathers and the Roman Capitol. Ask next some man, also eminent in life, but who has been deprived of a classical education, if he has ever felt a disadvantage at that loss; and I am no less confident that he will tell you the loss has been a subject of regret in every stage of his career—that on many occasions it has intimidated his judgment, oppressed him with a sense of infirmity, obstructed the recognition by others of his talents and acquirements, and made him, perhaps, contented with some secondary grade, when, but for that loss, he would have justly arrogated the foremost. Till you have asked these questions, and found that I deceive you as to the answers you obtain, take for granted that the uses of the dead languages, not only to scholars, but to men of the world, are incontestible. And why? Why? One obvious reason is in their very difficulty, and the continuous and symmetrical exercise of the faculties which the contest with that difficulty requires—the discipline, the powers which, whatever be our calling, we most need in after life. First, by that minute accuracy which is necessary to master the root of the languages and the order of their construction, and the habit of accuracy thus mechanically contracted gives to after pursuits a truthful closeness in detail, and a facility of generalization. Secondly, in the development of a sound sense and healthful judgment, through the formation of a correct and chastened taste, accustomed early to distinguish between simplicity and vulgarity, elevation and bombast; a taste formed, not according to the mannerism of a modern tongue, which shifts with each generation, but according to models fixed and perpetual, and received as such in every civilized community. There is, too, this notable advantage in the ancient tongues over an exclusive or preponderant attention to the modern. Study as we will the Greek and Latin, we do not make ourselves less purely national in our own ideas or our own modes of expressing them. But if in youth, which is the season of imitation, we were to cultivate exclusively, say the French or the German, ten to one but we should half denationalise ourselves—we should Frenchify or Germanise our minds and our style; and I think

you must have observed occasionally in Great Britain, but perhaps more frequently in America, that writers who, not having accomplished themselves in classic literature, apply with passionate devotion to a foreign modern language,—say the German, do really so corrupt and adulterate sober English, that it seems as if they sought to torture their own language into the agonized confession that it was a thievish impostor that had run away with another. And, whether we would or no, I will now show you why those ancient languages must, in preference to all modern tongues, remain the groundwork of a liberal and comprehensive education. I have said that youth is the season of imitation. We place before youth not only books to read, but authors who are to serve as models of ideal excellence, and whom you commend to its special love and admiration. Where could we agree as to such models in any modern language? Take, for instance, the French. It is clear that models of a language must be sought in the greatest masters of its style and diction. Who are the two greatest such masters in French? Unquestionably still, in their several ways, Rousseau and Voltaire. But what prudent teacher would commend Rousseau and Voltaire as models to be studied night and day by imaginative, imitative youth? Pass to Italy. However we admire the sublimity of Dante, his austere and gothic beauties cannot furnish the models for general study, while the other Italian masters, such as Ariosto and Boccaccio, who might furnish hints for more flowery and easy grace of style, are scarcely those whom the people of these kingdoms would like to see the elementary moralists in a manly and healthful education. Turn to Germany, and Goethe meets us colossal at the threshold. But would Goethe's warmest admirer commend to his own young sons that calm artist, who so profoundly depicts our infirmities and frailties, but who rejects from his canvass the rude outlines of fortitude and heroism? Would he commend to his sons, as their early study and model, that greatest of the Germans, whose mind has been compared to a cupola lighted from below, with the same confidence with which he would dismiss them to their Homer, to learn there, "in the large language of the early gods,"—learn to love in Hector the defender of his country, and admire in Achilles the foot that cannot yield, and the life that hates a lie as the gates of hell? Again, in the ancient language, both the popular mythology and the philosophical freethinking are so wholly remote from us, that we have no fear of their injuring the Christian tenets we profess. I apprehend that no student would be tempted to raise an altar to Jupiter, nor be seduced by Lucretius into a belief in the doctrine of atoms. But in the great body of modern continental languages, when we escape from the writers who openly or covertly sap Christianity to the writers who most warmly oppose infidelity, the inseparable distinctions between the Roman Catholic religion and all denominations of our Protestant faith obstruct us the moment we come to decide upon models for minute study and passionate attachment. If, for instance, I were compelled to turn to France for models of eloquence, I should say that the two greatest masters of eloquence in that language—those who afforded the most classic study for the arrangement and method of discourse—were the two Roman Catholic preachers, Bourdaloue and Bossuet; yet would these two ornaments of the Papacy be models as harmless to the creed of Protestant pupils as our old heathen friends Demosthenes and Cicero? For these reasons, and for many more, though modern languages must always be a most valuable accessory to a polite education, they can never be-

come exclusively its groundwork; and unless we did for hardy youths at a college what is done, I suppose, for young ladies at boarding schools—mince up the literature of whole nations in sapless extracts; or unless we confined ourselves rigidly to the literature of our own (and even there we could scarcely agree upon the authors to be received universally as models), we must, perforce, come back to the languages of Greece and Rome. And is that a subject of regret? What literature so peculiarly adapted as that which those languages contain, for citizens and freemen, in an age when so much more was learned from conversation than from books, the life of study and the life of action were so close to each other, that the roar of the Agora shook the Platean trees in the gardens of the Academe?

LITERARY NOTICES.

Philosophical literature has been enriched by several recent discoveries—some autograph MSS. of KANT, two of Plato's dialogues, annotated by LEIBNITZ; a life and portrait of DESCARTES, by himself, besides a number of letters sent by him to Hobbes and Arnold. We hope Mr. VEITCH, the translator of Descartes' works, will keep his eye on these materials.

Several of the philologist, HEYNE's, unprinted letters have been found; they contain interesting revelations of German literary life in the preceding century.

The first two vols. of the "Life and Times of Frederick the Great," by THOMAS CARLYLE, for which the world has been waiting impatiently, are reported "in the press."

M. EMILE SAISSET chose for the opening discourse of his lectures on the History of Philosophy, in the Faculty of Letters, Paris, the "Philosophy of Leibnitz"; and the Rev. H. L. MANSELL delivered four lectures on the "Phenomena of Self-Consciousness," in the hall of Magdalen College," Oxford, during March.

M. FRANCOIS VICTOR HUGO has translated Shakespeare's Sonnets into French in a creditable manner. Of these sonnets an early English edition—date, 1609—has been discovered in Oldenburg, in Germany, by Prof. TYCHO MOMMSEN.

THOMAS CARLYLE succeeds the late Earl of Ellesmere as Stanhope trustee for the formation of a gallery of portraits of persons illustrious in British History.

COLONEL MURE'S "History of the Language and Literature of Ancient Greece," vol. v.,—the Attic Historians—is announced as "nearly ready."

R. G. LATHAM, M.D., is editing an issue, in monthly parts, of Johnson's "Dictionary," in quarto, for Messrs. Longman and Co.

FISCHER'S excellent work on "Bacon," is to be translated by Mr. John Oxenford, whose name is a guarantee for care.

A group-monument of three figures—Gutemberg, Faust, and Schöffer,—the work of Herr Von Launitz, has just been erected in Ross Markt, Frankfort-on-Maine. Tardy honour!

R. W. Emerson, the Boston Philosopher, is reported as engaged on two important works, viz., the "Conduct of Life," and a "History of Intellect;" the former is expected in the autumn, the latter is to be the *magnum opus* of its author.

The Rev. H. Alford has been appointed Dean of Canterbury.

Mr. LAWRENCE OLIPHANT, author of "Minnesota," is laying siege to the electors of Stirling, and Mr. JAMES HANNAY, author of "Singleton Fontenoy," to those of Dumfries, for the attainment of parliamentary honours.

Dr. D. STRAUSS, author of "Leben Jesu," is writing a life of the poet, knight, and reformer, Ulrich Von Hutten. Is he also to be cast into the limbo of myth?

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

No. IV.—DANTE—NATIONALISM.

"Weep not for the dead, but weep ye sore for him who goeth forth from his place and returns no more."—*Jeremiah.*

TIME is not a unity only, but a continuity. No part of it can be cut off or sectionalized—it is a whole. The Past interpenetrates and pervades the Present, which again contains the secret of the Future. A link of mutual responsibility joins in one the whole human race; a perfect chain of causation unites all change. History is not only a tell-tale, but a prophet; it has a twofold life—in memory and in hope. The Past is not *dead*—it is immortal. History contains the elements of evolution, as well as of revolution. The pith and marrow of its interest lies in its record of the tireless labour of those from whom the Present takes its form. Great men are the essences of their epochs—men who give as well as receive impulses—men who are not responsive only to the influences which surround them, but who, by touching the mainsprings of events, work their being into other ages. They are not mysterious, incomprehensible exotics among men; they are at once the incarnated results of all that has preceded them, and the centres of newer manifestations. Strange, wayward, fateful, many-coloured, and motley as their several lives may seem, there is that within them which effloresces through the centuries, and seeks unrestingly for some development—a super-vitality, if we may so speak, which, defying even death, oozes forth, with subtle vigour, to diffuse in after ages life, improvement, and hope. Such a man was Dante, the mighty Florentine, Italy's master-mind, the first-born singer of the modern world. The chief thought which fermented in his mind is one which even now leavens almost the whole of Italian thought. Amid all the miseries, struggles, martyrdoms, and dismemberments of his native land, the sublime aspirations of "the banished Ghibelline" with glorious incorruptibility have floated, ever-living seeds, in the thought-atmosphere of Italy, descending ever and anon into some quickening soul, which takes the seed but to give back the plant, and have at length ripened into the magnificent idea of "nationality"—the nationality of that land to which even yet Europe denies a name, an organization, and a

life. The time will yet come when "the prophecy of Dante" will be fulfilled, and his idea of the unity of Italy shall be evolved into a fact. When the moral character of her people has been improved, her misfortunes and degradations—needful and purifying educational processes—shall cease, and in *la bella Italia*, the destiny of which her noblest poet dreamed, shall dawn and redden, until day-bright in its glory. To the life of this epoch man, in so many ways a type of his country's fate, let us devote, as seems but fitting, a portion of such thought and sympathy as is his due. Not that the true life of such a one lies hid in the mere facts of time and space which we can colligate about him, but because of the human interest we take in knowing the environments of such a man, and estimating their effects upon the inner thoughts which constitute and are his veritable life.

It is not, indeed, our purpose in these sketches to present elaborately and "long drawn out" details regarding the *minutiæ* of history. We strive to gaze rather upon *the* thought which, like the centre-light in a room, imparts its radiance to the whole. This thought must indeed be localized and circumstanced, for all life is conditioned; but *to us* thought seems matter of greater moment than its conditions. Therefore, in so far only as the outward forms of being affect the immortal love, the strenuous indignation, the lofty patriotism, the misery-shadowed poetry, the severe destiny, and the sublime hopes, which Dante represents to us, shall we gather up historic facts, and, like the drapery of a statue, wrap them round him.

DURANTE or DANTE ALIGHIERI, the son of Aldighiero Alighieri, was born at Florence, May, A.D. 1265. His family was noble. His great grandfather, Cacciaguida Elisei, a Florentine knight, who had married a Ferrarese lady named Alighieri, followed Conrad III., King of Italy, and Emperor of Germany, in the second crusade, was knighted in the Holy Land, and died in battle, in Syria, 1147.* Dante's father died while he was yet a child, and of his mother we know nothing, except that she took the greatest care of his upbringing and his education. By her he was placed under the tutelage of Brunetto Latini, by whom he was initiated into all the branches of classical learning, politics, and philosophy. It has been asserted that he perfected his studies at the universities, of which Padua, Bologna, Paris, and Oxford have been specially mentioned; but of this we are not aware that there is any positive evidence. It is certain, however, that he was widely read and deeply learned, and that he was an adept in music, horsemanship, falconry, and drawing, besides being—a rare accomplishment in those days—remarkable for the delicacy and beauty of his penmanship. He was

* See "Il Paradiso," c. 15—17.

therefore fitted on all points—birth, education, accomplishments, and habits—to take his place among either the men of the world, the scholars, or the soldiers of his time; and Beatricé speaks truth of him when, in the "Il Purgatorio," she says,—

> "This man was such, that he
> Might in himself have wondrously displayed
> All noble virtues in supreme degree."—C. 30.

It is quite evident that in his youth he moved in genteel circles, and was respected as a man of birth, honour, and accomplishments. He was the companion of Guido Cavalcanti, a learned, inquisitive, and thinking youth, somewhat skilled in verse-making; his family was on terms of neighbourly intimacy with that of Folco Portinari; we have a right to presume, from his sonnets, that he was the friend of Cino da Pistoia, the most famous doctor and teacher of civil law in his day, and a much esteemed poet; as well as an acquaintance, at least, of his "ladie love," Ricciarda dei Selvaggi; and he was admitted to the parties given by the noblest families in Florence. From these premises we infer that there was no barrier in the state, condition, prospect, appearance, or character of Dante, to prevent his aspiring to the blessedness of marriage with any lady in Florence.

It was at a festival in "the merry month of May," that month which is "the mother of love," that Dante, in his ninth year, first *observantly* made the acquaintance of Beatricé Portinari. On his active boyish mind she made a wondrous impression; but it is ante-dating passion altogether to call this outburst of admiration for the beautiful, this instinctive apperception of the poet's creed—"all that is good is beautiful and fair,"—by the name of Love. Let us rather say that this admiration, growing in intenseness as the lady blossomed into womanhood and showed—

> "A perfect body and a mind as fair,"*

transformed itself, about his eighteenth year, into that strangest and strongest passion of man's nature, which gave birth to the first sonnet of the "Vita Nuova." She appears to have received his advances with maiden reserve and tender delicacy; but this to an ardent, haughty, and somewhat melancholy mind, like his, whose whole being seemed to concentre in this passion, so thoroughly did it entrance him, could not but look like coldness, and be the cause of "bitter sweet" complaints. The extreme sensitiveness of his nature made him quiver at the slightest tinge of change in her. There can be little doubt but that Beatricé saw in his full black eyes the evidences of such intense feeling as no other Florentine could show;

* See Canzone xxiv. for a full description of Beatricé.

but whether e ever ventured to address her in such terms, as could just *y* her in considering herself pledged, is doubtful. He himself has not withdrawn the veil of curious mystery that hangs around his early and long-during love. That she married another than he, we know. That she *jilted* him, we cannot believe. On no possible hypothesis involving *her* unfaithfulness can we account for the haughty Dante retaining his full, free, glowing fervour to the last. Morbid and imbecile sentimentality did not lie in Dante's line; and had she been *willingly* false, nothing could have rescued his after conduct from contempt. Why should the "worst construction" be placed on all the obscure portions of a human life? *Must* we convict Beatricé of "devil-damned" coquettishness, Dante of moping and stupid romanticism, or Folco Portinari of miserliness, meanness, and domestic tyranny, to knit into historic unity known facts? We think not. This rather let us suppose, that, though burning with a fervent fever of soul, Dante, with tremulous doubt of his own worthiness to claim the fearful happiness of calling her his own, pent up within the throbbing prison of his heart that anxious question which might have secured for *him* the utterances of hope, for *us* some happier history, perhaps, but not that poem at which the world yet marvels. At last her father sickens, and with a parent's natural zeal presses upon her, that he may die happy in knowing that in the day of Italy's troubles she will enjoy a husband's protection, the suit of Simon de' Bardi, a gentleman of fortune and position, who had sought her hand. With true self-sacrificing, daughterly love she may have consented, and casting from her grief-fraught soul the memory of Dante in this crisis of her fate, may have uttered an unrecallable promise by the bed of death on which, in 1289, her father, Folco Portinari, lay. Among those who paid the visits of condolence, customary on such a bereaval, there was one who showed, by downcast eyes, an inward grief, as he heard her speak amidst her tears, and saw the cureless woe which her pale countenance expressed; his sincere avowal of an exquisite sorrow for her loss may have wrenched from her the thrice woful secret, and then he may have felt—

> "The whole of love at once, and uttered it,
> Then bade 'adieu!' for ever."

This, at any rate, we do know, that in that same year we find him marching, with his fellow citizens, in arms against the inhabitants of Arezzo, a town thirty-four miles south-east of Florence, from which the Ghibellines had expelled the Guelphs; and in the battle of Campandilo there fought, we have the testimony of Leonardo Aretino that he was a leader. At the close of the same year, too, Beatricé was married; but some secret unascertained yet soul-corroding grief must surely have found a lodg-

ment in the recently vivacious heart of her on whom Dante had showered his young life's love; for in a few months after, June 9th, 1290, "the messengers of peace" came and carried her "beyond the gates of life." At the request of her brother, Dante wrote a lament for her. This, however it might gratify her brother, could not solace his sorrow; he became, as Boccaccio says, "a savage thing to the eye;" he was, by his own confession, "grief-stung to madness." The anniversary of that sad day which had made his life "solitary" with the solitariness of bereavement he kept as a day of sacred reflection, and on one of these days,—

"Calendered only in his aching heart,"

the resolve to celebrate his Beatricé, as no woman had ever yet been, seized on his thoughts, and the seed which ripened into the "Divina Commedia" was sown. In him the true mission of woman and of love was fulfilled; it purified, ennobled, and sanctified his life; it shed unwonted energy into his aspiring soul; it transformed desire into worship; and when Death came, he glorified the real into the ideal, and, as it were, infused a double being into Dante. Hereafter there was given to him a grander sense of duty, a holier significance was imparted to life, and a nobler and more exalted fervour animated every act and thought. These heaven-sent agonies were not without their use in enabling him more worthily to wage the perennial fight between the soul and sense to which mankind is, in this earth-existence, called. Let us lower the earth upon her, and say our *requiescat* as we depart from her tomb to rejoin the work-world once more.

In the year 1290, so woe-black to Dante, he again sought in the hot activities of war a refuge from corrosive sorrow; he joined the Florentines in their attack upon Pisa, where he gathered that incident of the hunger-death of Count Ugolino and his sons, which is so appallingly described in "L'Inferno," and has been so grimly, yet grandly, depicted by Sir Joshua Reynolds. At this time the towers of the Porte Pisano were destroyed, and the Castle of Caprona was taken. Returned from this useless attempt by physical exertion "to raze from the memory a rooted sorrow," Dante threw himself into the excitement of political life, and, though a Ghibelline himself, wedded, 1291, a lady of the opposite faction, Gemma Donati; perhaps this was, as Leigh Hunt pleasingly suggests, the lady to whom, in thankfulness for her pity, he addressed sonnets 18—21 of the "Vita Nuova." We all know that "pity is akin to love," and the truthfulness to nature of Othello's "round, unvarnished tale"—

"She loved me for the dangers I had passed,
And I loved her that she did pity them,"

has never been gainsaid. And why may not the elder bard

have been a case in point of what the younger says? Be this as it may, we know that, regarding some "pitying spirit," there did arise in Dante's mind a contest between inclination and reason; that he did marry, and that he had a numerous family; that he was, with, perhaps, two slight and brief derelictions, faithful to his marital duties; that he loved his children; and that, with becoming delicacy, he has in the "Divina Commedia" described only the purely psychological development of his early love, and has abstained from mentioning, what, indeed, would have destroyed the artistic unity of the whole, either his or Beatrice's marriage. We are prone to accept that interpretation, as justifiable as any other, which accords with a noble though troubled life, even although it discountenance the prurient fancies of those who support the thesis that the wedded life of genius is and must be always unhappy. Of two suppositions, equally probable in themselves, we incline to that which most honours the wife, and least dishonours the husband; which makes love possible, but duty true and real. It is a sad evidence of the depravity of the heart, how much more ready we are to deem that "romantic" which gleams in the lurid brilliancy of vice, than shines with the sober lustre of virtue. We believe that Dante loved—not, indeed, with the impulsive earnestness of his earlier passion, but calmly, coldly, and honestly—the Lady Gemma, and that she was the "new and gentle spirit of love" to whom he pays court thus:—

> "Lady, the gentle thought which speaks of you
> Comes frequently to bear me company,
> And then so sweetly reasons upon love,
> It makes the heart consent to all it says."
>
> "*Vita Nuova*," sonnet xxi.

We have mentioned, in our preceding paragraphs, the names of two parties which, in Dante's age, divided Italy, and we shall now make our transition from his private to his public life, by proceeding to explain the nature of the differences which then so often divided a house against itself. In 1215, a young man of the family of Buondelmonte, though betrothed to an Uberti, married a Donati. The faithless lover was stabbed in the street by the relatives of the lady. The frantic mode of seeking justice by appeals to arms was then in vogue, and the citizens took part in the quarrel. The Uberti were adherents of the party who favoured the temporal sovereignty of the emperors of Germany, rather than that of the Popes. The secularists were called Ghibellines; the ecclesiasts, Guelphs. The private feud just mentioned merging itself into the elder and wider quarrel awoke these parties to active hostilities, and a series of distressing civil contests, in which "twenty republics made savage war upon each other within the bosom of the Peninsula;" continued to bear witness to the intensity of the hatred and jealousy of the

Guelphs and Ghibellines, of which Florence became, in consequence, the head quarters. In this strife of the factions we have seen that Dante engaged. Not, however, as a partisan, as this marriage of his and many of his subsequent acts prove, did he adopt the insignia and the shibboleths of Ghibellinism. His genius was too lofty to warp itself up in the littlenesses of sectional thought, and he pursued his honest convictions wherever they led—no matter to which party, for the time being, they attached him. He acted upon the idea expressed in those words, so often desecrated,—"measures, not men,"—and rose superior to the fractional egotisms of time-serving partisanship. It could not but be gratifying to him, therefore, to find that under the leadership of Giano della Bella some enactment likely to restrain the violence of faction was likely to be introduced, and he must have been delighted at the appointment, in 1293, of a new officer, called *Il gonfaloniere di giustizia*, the standard-bearer of justice. No office was more needful. Hitherto the citizens of Florence had been divided into three classes—1, Grandi—feudal nobles; 2, Popolani Grassi—wealthy citizens; 3, Piccioli—"the lower orders." The two latter classes found that in the contests of the factions they chiefly suffered, and hence they claimed a new "constitution." This was gained, in 1282, by a law which classed the citizens according to their occupations. The members of the higher occupations elected six *priori*, or councillors, who were renewable every two months. They were the executive of the republic. No one could hold this honour unless he was an enrolled member of one of the "*arti maggiori*," or "higher trades;" and Dante, when he decided on pursuing politics, inscribed his name on the register of the apothecaries. Even this safeguard failed in keeping peace in Florence, and hence the new reform movement consummated in 1293. Soon after the appointment of the administrator of justice, an unprincipled coalition of the nobles expelled the reforming party, and secured to themselves the right to destroy their neighbours' quiet and prosperity. The Donati and the Cherchi took different parts in this issue of events, and frequent affrays between their partisans disturbed the streets. The Pope, of course, favoured the Donati. About the same time, a family enmity arose in Pistoia between two branches of the Cancellieri, called respectively Bianchi and Neri. Florence was asked to arbitrate. It ruled that the chiefs of the faction should be expelled from Pistoia. This opinion being adopted, the exiles came to Florence. There they naturally allied themselves to those who most befriended them. The Neri attached themselves to the Donati, the Bianchi to the Cherchi, and thus it happened that the factions of Florence received their designations from the Pistoians whom they patronized. The state was embarrassed by this complication of quarrel within quarrel, and some man, whose sterling qualities were indisput-

able by either party, was wanted to calm the storm of anarchy, and be a pilot in the hour of need. Dante was chosen. Like a strong-souled, honest man, he set himself to do the duty of the hour. This he did, not by the flickering and unsteady lamp of the expedient, but by the ever-beaming light of justice. He could not stoop to be the tool of party; he saw the merits and demerits of faction, and decided accordingly. Hence, in June, 1300, he proposed a law, by which the leaders of both parties were, for a time, exiled beyond the territories of the republic, in the hope that by separation their hate might be appeased, and that in their absence the people might enjoy prosperity. This law, calculated to intensify the rage of his enemies, and to turn even his own friends against him, he had the daring hardihood and the patriotism to pass. In every age the magnanimous man has been made the prey of meaner, though more politic, spirits; and it was now as it has ever been, the slimy crawlers into place and power are too masterful in their guile for the simple honesty of the true patriot. The banished Neri, by their agents, whispered into the ear of Pope Boniface VIII., a worldly-minded diplomatist, that the Bianchi had gone over to the Ghibellines, and were preparing, if they attained predominance in Florence, to join themselves to the Colonna, his personal foes. The Pope decided on supporting them, and sent Charles of Valois, brother of Philip IV. of France, under the title of "Peacemaker," to Florence. Dante was commissioned to protest against this denationalization at the court of Rome, and to endeavour to get justice and fair play; thus placing himself, in the interests of righteousness, in seeming opposition to his family party. During his absence, Charles the Peacemaker, aided by 1,200 soldiers, entered the city, admitted the Neri to their former state and stations, called in an armed peasantry, caused Nerian *Priori* to be appointed, and otherwise exhibited the favour he pretended not to feel. Horrible instances of pillage, slaughter, and torture occurred; murders were frequent, extortion abounded, and all the licence of brutality was exercised. Dante's house was attacked and plundered; he hastened from Rome, met the fugitive Bianchi at Arezzo, and for the present threw in his lot with them. This soon became known; as a traitor to his party he deserved no mercy. There are no enemies like old friends. In January, 1302, a sentence was passed, condemning him to exile for two years, at the end of which period, on payment of a fine of 8,000 florins, he might return; but failing that, his property was declared "forfeit to the state." Such a sentence did not daunt him; he would not kneel, and fawn, and pray, and cry "*peccavi*" to any men in Christendom, when he was conscious of the rectitude of his own soul. But the recusant must be brought to terms, or humbled; so he, along with others, on the evidence of "public scandal," was found

guilty of malversation of the public trust money, of usury and peculation, and sentenced to perpetual exile; or, if it should so happen that his longings should take him back to Florence, he was to be burnt to death. Then began for Dante the Inferno of Exile, differenced only by one immense item from the spirits of Malebolge; for "these have not *the hope of death.*" Death had already taken to *his* treasure-house the divine Beatrice; Charles Martel, his friend; Forese Donati, his well-beloved kinsman; and Guido Cavalcanti, his soul's brother, in this the year of his exile, had also departed. "What sorrow is like unto my sorrow?" he might well exclaim. Bereft at once of wife, children, friends, good name, and property,—all that man values, except a proud sense of his own innocence, and the consciousness of powers yet undeveloped, at whose utterances even the hardiest shall wince and writhe. Too truly, O Dante, is thy life one of the most tragical which our world hath witnessed! Yet there is strength in thee to endure it all; let us together thank God for that. The slow, bitter, lingering, self-consuming, sorrow-haloed death in life to which thou art doomed worketh in thee a newer and a nobler soul; and though now thou art cast into L'Inferno, thou shalt yet pass upward to Il Paradiso, and be blest. Yes! the decree is uttered; it is decided that you must—

> "Bid 'adieu' to everything
> Most dearly loved—this is the first shaft
> Shot from the bow of exile. Thou shalt learn
> How salt the savour is of others' bread,
> Shalt feel how weary to the homeless 'tis
> To mount or to descend a stranger's stairs;
> But what to thee shall be most bitter gall,
> Thou in those straits shalt be contacted with
> Most dastard, vile, and worthless company."
>
> "*Il Paradiso*," c. xvii.

Harsh reward this, too often given for patriot honesty! In the inner life, however, there is some recompense even for those who stand unyieldingly, although successlessly, before the threatening storms of circumstance, and with the unfurled banner of principle strive to gather into one the nobler children of a land, to aim at or maintain a nation's freedom. There is more true pleasure in nursing, if only in one's thoughts, a high ideal, than in the very whirlwind of local passions to be driven from our moorings with regard to the Eternal. Yea, verily! Hence, even of thee, O Dante, in this thine hour of dark trial, we may hear Hope saying,—

> "To suffer woes darker than death or night,
> To love and bear, till hope creates
> From its own wreck the thing it contemplates—
> *This is thy glory!*"

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE ARTICLE.—V.

It is necessary that J. E. P.'s article should be answered, and this we shall endeavour to do as briefly as possible. In his opening remarks he reflects upon our present version because made by men who were mostly connected with the Church of England, and with the universities. Strictly speaking, our version was made by the best scholars, whether churchmen or not, that could be found in the country, and the translation committee had the power of calling any learned man to assist them in any difficulty. We must also remember that the universities were then open to the Nonconformists. That the rules laid down by the king could not give any doctrinal bias to the translation, as J. E. P. seems to conclude it would, is certain, from the fact that none of the rules speak of doctrine. So far from the king's interference being "highly injudicious, if not criminal," it was just the contrary; better means could not have been devised to secure a good translation, and the rules prove that the king wished to have the version improved where it was defective, but that he would not have any alteration made simply from a love of innovation.

Let us now examine the changes proposed by J. E. P.

In Gen. iii. 20, he says "Eve" should be called "life;" that is, that the meaning of her name should be given instead of the name itself. If we do so with one name, we must do so with all, and our version would then read, Red-earth and Life, Father of a multitude, Laughter, and Healer, for Adam and Eve, Abraham, Isaac, and Jacob. Is it not better to give the name in the text and the meaning in the margin, as our translators have done?

In Gen. vi. 4, for "giants" J. E. P. would read "fallen." Dr. Lee and Kitto's "Bible Cyclopædia," the latest authorities, translate נְפִלִים (as in our version) "giants." Dr. Lee is, perhaps, the greatest Oriental scholar of the nineteenth century.

In Gen. xxii., for "God did tempt Abraham," J. E. P. would read, "the Elohim he tried this Abraham." This translation is faulty; there is no pronoun in the Hebrew before "Abraham," or before "tried." Our version gives the strength of the original, and while we pray, "Lead us not into temptation,"

thus recalling the original meaning of "tempting," there is no need to change "tempted" for "tried."

Numb. xxiv. 4, "falling *into a trance*." J. E. P. complains that the words in italics are not in the original. This is true; but is not the phrase elliptical? The words supplied to fill up the ellipsis are justified by the parallel passages. J. E. P. suggests that reverential or religious prostration is intended. Had such been the case, a derivative of נָפַל (bowed down) would have most probably been used, as in Gen. xviii. 1; 23; xxvii. 29; xxxvii. 10; 1 Sam. xxiv. 8; and in many other passages.

Ruth iv. 4, 5. Our translation is better than the one proposed, because it requires fewer words to be supplied, and because it gives the true sense of the Hebrew, which the emendation does not. The new version also translates קָנָה by "redeem" (the meaning of גָּאַל), and also by "acquire," which is its true meaning.

2 Sam. vii.—we pass over, as we have not A. Clarke's "Commentary" at hand.

2 Sam. xiv. 26. J. E. P. would read "thirty" instead of "two hundred" shekels. This emendation is proposed by Dr. Clarke, but it is unsupported by any authority. There is great difference of opinion as to Hebrew weights and measures, and therefore we cannot say whether two hundred or thirty shekels is likely to be correct.

Job vi. 14. Our version is better than either of those proposed. It is a correct translation of the Hebrew, and is agreeable to the context. Job, in affliction, is reproached by his friends, and therefore he says, "To him that is afflicted pity should be shewed for his friend," because God may also lay affliction upon you; "but he forsaketh the fear of the Almighty" thus visiting him. As Matthew Henry says, "They have no fear of the rod of God upon themselves, who have no compassion for those that feel the smart of it." Good, in order to support his translation, has altered the Hebrew text, although he has only the authority of twenty-three MSS. out of six hundred examined by Kennicott.

Psa. vii. 11. Our version is a correct translation of the Hebrew text, and therefore would not be bettered by a revision.

Psa. lxviii. 19. Our translation is correct. The verb עָמַס is not intransitive, but transitive, and is so used Gen. xliv. 13, "*They laded* every man his *ass*." The original is elliptical, but it appears from the context that *benefits*, *mercies*, or some such word is to be supplied. The Psalmist, reviewing God's dealings with his people, is lost in wonder at his great goodness, and hence bursts out into the praises contained in this verse.

Prov. xvi. 1. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." This sentiment is in accordance with Phil. ii. 13. The question is, Whether ו in the Hebrew is to be translated as a disjunctive or as a connective? If it is to be taken as a disjunctive, our version is wrong; if it is to be taken as a connective, our version is right.

Isa. vii. 14—16. Our translation is as good as the one proposed. What, then, is to be gained by adopting it?

Isa. lvii. 2. Dr. A. Clarke, in his translation, changes the plural into the singular, which he has no right to do. He also fills up the ellipsis in the Hebrew, by inserting "the perfect man." Our version is better, being an exact translation of the Hebrew. Though the formation of the sentence is obscure, the sense is clear.

Isa. lxiv. 4. Lowth, Boothroyd, and Henderson, as well as Dr. A. Clarke, all give translations of this verse, but they *all differ*. Till there can be some agreement, our version, which is very near the original, had better be left as it is.

Jer. xxiii. 16. Holden, Dr. P. Smith, and others, defend our version, and reject Dr. Blayney's. I have carefully examined the Hebrew, and must agree with them.

Jer. xxxiii. 16. Here our version is faulty. The *old* translation, "he who shall call her is the Lord our Righteousness," is the correct rendering. Many *such errors* would, it is to be feared, creep into the revision, if it be made.

Matt. xvii. 5, "A bright cloud overshadowed them." This is an exact translation of the Greek. The sense of the passage is clearly that a bright cloud came over them.

Matt. xxiii. 24, "Strain *at* a gnat." This is a typographical blunder. "Strain *out*" is found both in Tyndale and Coverdale.

Matt. xxvii. 9. Mede and Kidder have shown that it is very probable that Jeremiah *was* the writer of the words here cited. However, they are ascribed to him in most MSS., so that could not make *any alteration* here.

John xii. 27. Our version is correct. Our Lord says, "Now is my soul troubled; and what shall I say? Father, save me from this hour." Here we see his human nature shrinking from his dreadful agonies; but, the cause and end of his sufferings rising up before him, he checks the natural emotions of fear, saying, "For this cause came I to this hour." And then he utters the beautiful prayer recorded in the next verse. Any alteration would destroy the beauty and natural pathos of this passage.

Rom. ix. 3. If it be obscure, our version of this verse is quite correct.

Heb. vi. 6, "If they shall fall away." This is a good translation, the *time* of the falling away being left undefined, as it is

put in the aorist. As the text stands, it is a strong argument against *final* perseverance.

Heb. ix. 16, 17. Wake, Rose, Bloomfield, and Kuinoel, after reviewing the arguments *for* and *against* the rendering proposed by Clarke, Macknight, and others, decide against it, and prefer our version. Διαθήκη means (1) a testament, or (2) a covenant. In this passage there seems to be a play upon its double meaning. Similar instances may be seen in the use of κατάπαυσις chap. iii. 4, and of εὐλογια, 1 Pet. iii. 9.

Our word "hell" is derived from the Saxon, and signifies that which is unseen. It answers to the Greek "Hades,"—ἅιδης=ἀϊδης (as it is written by Homer and Hesiod). The LXX. use ἀδης for שְׁאוֹל="Sheol," the primary meaning of which is uncertain. Hell, Hades, and Sheol, all mean (1) the abode of departed spirits, (2) the abode of lost spirits; they are, therefore, good translations the one for the other.

We have thus reviewed the twenty-seven emendations proposed by J. E. P. We have vindicated our own version in twenty instances; in two more we have shown our version to be better than the one proposed; two we have left undecided; one we spoke of previously; and two we acknowledge to be wrong. One of these, Jer. xxxiii. 16, crept into the present version at the revision, the *old* translation having been correct; the second (Acts xii. 4), where το πασχα is translated "Easter," a matter of little moment.

J. E. P. has therefore failed to show the necessity of a revision, as regards the alterations he has proposed.

The division of the chapters is of no consequence to one who studies his Bible. To the altering and transposing the order of the Hebrew and Greek text we would never consent, for, when altered and arranged, scholars would still frequently disagree, and therefore the order is best left as it is. That "the diffusion of truth necessarily expels error," we deny. Nor have we at hand "the materials whereby an almost immaculate edition of the Scriptures may be produced." The character of the scholars at the present day, and their loose, soul-destroying, rationalistic, and tractarian principles, their inability and unfitness for the task, together with the splendid version that we have, render it unnecessary and unwise to have any revision. T. T. B.

AFFIRMATIVE ARTICLE.—V.

Any object which has occupied much of our attention and thought, if not in itself positively disagreeable, becomes dear to us. Especially is this the case, if it is intimately associated with our interests in time, or our hopes for eternity. Its very *form*, then, seems almost necessary to us. If this object is a book, with which we have taken sweet counsel, or whence we have drawn deep draughts of wisdom and instruction, we become

attached to its very words and syllables, and any change in them seems almost a desecration. Every student has his own particular copies of his favourite authors, his Shakespeare, his Milton, or his Bacon. But, considered merely as a book, the Bible surpasses all others in the variety and grandeur of its contents, comprising the sublimest poetry and the profoundest reasoning. The mere literary man must have a deep interest in such a book as this, but the Christian feels towards it a more solemn attachment. It is to him the Book of books—the Word of God. It has been his stay in adversity, and his guide in perplexity. It is the rule of his present life, and the foundation of his future hopes. It furnishes him with examples to follow, and points out errors to be avoided. It gives him the only account he has of the creation of the world, the reason of his own existence, and of the being and attributes of his God. It is, in short, at once his primer and as yet imperfectly studied cyclopædia of all divine knowledge. It is not, then, to be wondered at if the particular form in which he has long known and studied it becomes almost as dear to him as its contents. It is on this account, we believe, that so many deprecate a new translation, or even revision, of the Bible. They consider the authorized as sacred as the original text. Indeed, some have such a superstitious reverence for their own version, that we are told that any change in it is such an alteration of the Word of God as that against which there is so fearful a warning in Rev. xxii. 18, 19.*

Yet in proportion to the reverence and love which one bears to the Word of God should we desire to have it as pure as possible, and that any translation of it should as closely represent the meaning of the inspired writers as the different idioms of language will allow. The same spirit which prompts the laborious investigation and collation of half-defaced MSS. and ancient versions, should lead the truly earnest student to desire an accurate and faithful English version. But do we possess this? Is our authorized version a correct representation in English of the sacred text as received by scholars at the present time? We believe that in the main it is; but as we value truth above all things, we would not have a single passage in a version professing to be a correct translation of the Holy Bible, which is not completely authorized by the original text. But who can deny that there are not many passages in the authorized version which entirely misrepresent the sense and spirit of the original? How many passages are there, too, which have passed into adages and familiar proverbs, and are constantly brought forward as possessing a sacred authority, whereas, in a correct version, they would present quite a different meaning! We may mention, as instances, Deut. xxxiii. 25, "As thy days, so

* See R. D. R.'s paper, page 12.

shall thy strength be," which should be rendered, "As thy life, so thy rest," or "death;" and Job v. 7, "Man is born to trouble, as the sparks fly upwards," where the Hebrew phrase, "sons of the lightning," has been shown rather to mean certain birds noted for their rapid flight, than *sparks*, which do not invariably take an upward course. Again, we recently heard a sermon from the text, Psa. liii. 1, "The fool hath said in his heart, There is no God," on the folly of atheism, whereas the proper rendering, "The reprobate or wicked man hath said," &c., would have shown it to be a more suitable motto for a sermon on the practical atheism of sin. We also recently heard a discourse on Rev. x. 6, "That there should be time no longer," whence the preacher argued that the heavenly state would be eternal, though modern commentators render the passage, "That there should be no longer delay," viz., that the delay which had taken place between the sounding of the sixth and seventh angels should now terminate.

The following further considerations will, we think, be sufficient to show the desirableness of a *revision* of our English version—for it is a revision, and not a new translation, which is *here* the subject of debate. As the authorized version was itself the product of repeated revisions of former translations, so should a new version be founded on the one at present in use. The following are the chief faults to be corrected:—

1. The unnecessary use of many indelicate expressions, such as "bowels" for "compassion," and others too indecent in their modern meaning to bear mention, which might be easily replaced by more suitable phrases. Obsolete words, also, should give way to more modern ones, as "lewd" for "ignorant," "idle;" "carriage" for "baggage," "charger" for "dish," "ghost" for "spirit," "his" for "its," &c.

2. The arbitrary use of different words and phrases for the same original, as in two successive verses, "governor of the feast," and "ruler of the feast," "family," "lineage," and "kindred," &c.; and on the other hand, the use of the same word to express different words in the originals, an important instance of which is the use of "hell" for "hades," or the unseen world, the grave, and the place of the future punishment of the wicked. Thus also "repentance" is used for two different words, signifying (1) change of disposition, and (2) mere change of plans.

3. The frequent, unnecessary, and erroneous use of phrases in italics to complete the sense, which are also calculated to mislead the ignorant. Thus, in Prov. xxx. 15, the word "saying" has been improperly introduced, "The horseleach has two daughters, Give, Give."* In many instances ellipses are to be supplied,

* Horne's "Introduction," vol. ii.

which, we would suggest, should rather be distinguished by brackets than by italics; *e. g.*, Psa. xc. 15, "Return, O Lord, how long [wilt thou forsake us]?" Ephes. x. 14, "Wherefore *he* saith," *margin*, "*it* saith," should be, "Wherefore [the Scripture] saith."

4. The inadequate distinction which is made by difference of type in rendering the different Hebrew names of God, especially Jehovah (or Yahveh*) and Adonai.

5. The punctuation is frequently incorrect. In John vii. 21, 22, a different position of the period is evidently required by the sense. The passage should be read thus:—"I have done one work, and ye all marvel on account of it. Moses gave unto you circumcision," &c.

6. The headings of chapters and marginal notes of the authorized version are often erroneous, and contain incorrect references. The headings should be either entirely omitted, or a title should be given to the chapter, merely expressing its contents, while the marginal notes should refer solely to untranslateable idioms or proper names. The divisions of the chapter frequently interfere with the sense, and are of very unequal length. The poetical portions also should be arranged according to the Hebrew parallelisms.

7. A theological bias is displayed in many instances, and theological terms are used which form points of contention between different religious denominations. A well-known case of the former is Acts ii. 47, and the words, "elect," "predestinated," and "damnation," are examples of the latter.

8. The authorized version does not fairly represent the original texts, as ascertained and generally received among scholars. The numerous revisions and emendations which have arisen from the researches into the MSS. of the originals during the last two centuries, though in many cases they do not materially affect our English version, should certainly be taken into account in its revision. To show this, we will merely mention that Tischendorf, in his "Greek Testament," omits at least forty entire verses which are found in the authorized version. The correction of numbers, which has been made in more recent editions of the Hebrew text, should also be attended to.

9. Finally, mistranslations, errors, and misprints, are exceedingly numerous. Instances of the latter are Matt. xxii. 24, and Heb. x. 23. The discoveries of modern science should be brought into use in reading the names of plants and animals which are often incorrect in the authorized version. Particular attention should also be paid to the tenses and moods of verbs, and the rendering of idiomatic phrases. A single instance of mistranslation may be given. Acts xxvi. 28, where ἐν ὀλιγῳ is

* See "Bibliotheca Sacra," Jan., 1857.

rendered "almost," instead of "in a little [time]," &c. It may be remarked, that mistranslations do not only of themselves mislead, but often furnish a wrong connection with other passages, which circumstance is illustrated by many of the marginal references of the authorized version.

To show that it is possible to revise the authorized version without materially altering its spirit or phraseology, we may refer to the "Bible with many (20,000) Emendations," published by Longman and Co. We may also point to the translations in the "Life and Epistles of St. Paul," by Conybeare and Howson, which, though differing more widely from the authorized version, retain much of its Saxon sinew and energy, while they add greatly to its elegance and perspicuity, and are far truer to the original.

But let us now consider some of the objections which are urged against a revision of the Bible. We are told that much of the glory of the authorized version lies in its antiquity. It is like a venerable building, which has withstood the tempests and changes of centuries, and still rears its head, not, perhaps, so convenient a structure as most modern ones, but a noble monument of the past, and not by any means to be remodelled or improved. We can enter fully into this feeling; but the Bible is something more than a mere literary monument of antiquity, and even as, while carefully preserving our ancient edifices, we build more commodious ones for present use, we would not destroy our time-honoured version, though we would fain put into the hands of the people one which they would more fully understand and appreciate. Wyckliffe's version is as old again as the present one; but who would think of using it on that account? Those who so much love the antiquity of our authorized version should, to be consistent, have their Bibles printed in black letter.

Again, we are told that this *innovation* would destroy all biblical stability; that there would then be no end to revisions and emendations, but an end to all permanence and respect for it. Such a result would certainly be deplorable; but is not the authorized version itself the product of repeated revisions, and did the dreaded instability follow these? Rather, so long as the Bible remains in its present state will there be a constant incentive to and motive for "private interpretations" and partial translations.

It is urged, further, that the Bible in its present form has been a mighty instrument in the salvation of souls, and the instruction and comfort of Christians, and that its capacity for these ends would not be increased by a revision. But let it be considered, on the other hand, how many errors have been produced and perpetuated by its incorrect renderings, and how many points of attack these have furnished to infidels and

cavillers. Let us value truth above all things, and wherever error is found, let a war of extermination be waged against it.

But while we consider a revision both expedient and necessary, we fully admit the difficulties attending its execution. There would be great danger of its retaining a theological bias. Parliament should use its authority to assemble English scholars of the highest standing, without respect to denomination. Due time should be allowed, and due care taken in its execution, and its mechanical production should be as perfect as possible.

Thus, we believe, might be produced a version which would serve equally for prince or peasant, for the scholar or the ignoramus, which would lose none of its present efficacy in awakening the soul of man, and leading him to the Fountain of life and salvation, or in comforting the weak and the afflicted, but which should be more truly than ever a revelation from God, and that blessed word which "liveth and abideth for ever." May the time not be distant when such a revision shall be duly authorized and placed in our hands!

Philadelphia, U. S. S. R. A.

FAITH.—Faith strengthens us, enlightens us for all endeavours and endurances. With faith we can do all, and dare all, and life itself has a thousand times been joyfully given away.—*Carlyle.*

THE PASSAGE OF TIME.—

Time in advance behind him hides his wings,
And seems to creep decrepid with his age.
Behold him when passed by. What then is seen
But his proud pinions, swifter than the winds?

Young.

LOGIC AND RHETORIC.—First use your logic, then your rhetoric. Rhetoric without logic is like a tree with leaves and blossoms, but no root.—*John Selden.*

THE LAW OF LIFE.—

It takes a soul
To move a body; it takes a high-souled man
To move the masses, even to a cleaner stye;
It takes the *ideal* to blow a hair's breadth off
The dust of the *actual*. Ah! your Fouriers failed
Because not poets enough to understand
That life develops from within.—*Eliz. B. Browning.*

EARTH-LIFE.—Didst thou ever see a lark in a cage? Such is the soul in the body; this world is like her little turf of grass; and the heaven over our heads, like her looking-glass, only gives us a miserable knowledge of the small compass of our prison.—*Thomas Middleton.*

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

NEGATIVE ARTICLE.—III.

How fearfully the processes of logic may be contravened, even by acute minds, when they have "a foregone conclusion" to establish! I could not express my opinion of your correspondents, B. S., "Taliesin," and "Threlkeld," without the use of a large number of superlatives, all of which would be in their favour; yet I cannot but think that in this debate some feeling must have overpowered their usually clear judgment. It is far from my intention to say what feelings may have thus tended to bias them in their decision upon this topic. I have only to exhibit the fallacies into which they have fallen, not to impugn their motives. To this I proceed.

"*Because*" is unquestionably an illative conjunction, which indicates that the conclusion of a syllogism—the premises of which are now about to be given—has been stated. The word clearly signifies "*in consequence of*," and implies causation. In the words of Archbishop Whately, "*because* is used to introduce either the physical cause or the logical proof." "Russia is great *because of* serfdom" can only be converted, if its logical significance is to be retained, into the equivalent, Serfdom is *the cause of* Russia's greatness. Now, what is causation? I shall not be accused of manufacturing a definition to suit my own purposes, if I answer in the terms employed by J. S. Mill, viz., "To certain facts certain facts always do, and, as we believe, will continue to, succeed. The invariable antecedent is termed the *cause;* the invariable consequent, the *effect.*"* I may also strengthen my position by referring to the learned work of Mr. Karslake, who uses these words:—"The *cause* of a thing is that antecedent (or aggregate of antecedents) which is seen to have an intimate connection with the effect, viewed—if it be not itself a self-determining agent—in reference to a self-acting power, whose agency it exhibits."† If this, then, is the signification of causation, how can Russia be great because of serfdom—if serfdom is not essential to its greatness—if, as is remarked in "Threlkeld's" able paper, she would be infinitely greater if her millions were free?

* "System of Logic," vol. i., p. 339.

† "Aids to the Study of Logic," vol. ii., p. 43.

We have sought for other causes of greatness than *that* man and nation-debasing thing. We have endeavoured to prove that to *these* causes Russia owed her greatness—such greatness as she has. We have shown that if serfdom is the cause of greatness anywhere, it *may* be the cause of greatness elsewhere, even *here*, we have protested against the unhallowed idea, and we assert that the free alone are great, or capable of greatness. What would any one think of a man who asserted that such and such a person was strong *because of* cancer? and is not the "peculiar institution," whether in Russia, America, or under any disguise at home, the cancer of a state? Greatness and serfdom cannot co-exist except as antagonists. No state can be great, in any comprehensible sense of the term, except *in spite of* serfdom; and every day that this, the direst disease of states, exists, is a day lost on the march towards genuine power. Let every honest man then pray, strive, and labour for the suppression—let us rather say, the extinction—of the bondaged curse, wherever it may make itself known or felt.

So much for the *formal* contents of the argument; let us now advert to the *material* points therein.

"Taliesin" (page 159) is merry at the *names* we quoted as illustrative of the fact that Russia possesses some claims to literary greatness. It is an excellent instance of the fallacy *ad ignoratiam*. *He* does not know, *therefore*—what? Russia has no European names in literature! Reverse the picture. Let us fancy Kossuth, in noble patriotic ardour studying the literature of his native land, especially that literature which arose as the protest of the soul of Hungary against the attempt of Austria to extirpate the vernacular of her people, delighting in the music-gifted thoughts which Kazinczy, Berzenski, Döbrentei, Viraz Vilkovies, Kisfaludy, and Vörösmarty, to mention no others, had embalmed in cotemporary verse; let us think of that illustrious man, while as yet Shakespeare had not peopled with marvel his dungeon, casting his thoughts on Britain, at that time tuneful with the voices of Coleridge, Wordsworth, Shelley, Byron, and Campbell. Could he then have formed any adequate idea of the joy perennially enshrined in British poetry? Has not "Taliesin" been forgetting that genius, beyond the precincts of *his* vision, had been weaving her glories around other names than he had knowledge of? If so, we cannot accept the ironic *therefore* which he founds on *his* or *our* ignorance.

It is scarcely essential to this debate to follow *seriatim* the confessedly able and sarcastic remarks of your much valued contributor. We may simply refer to the wonderful and all-sufficing admission made under (8) page 159, viz., "freedom is the only essential element of greatness that Great Britain can lay claim to unchallenged." Britain is great because of freedom; Russia is great because of serfdom! Henceforth, O philosophy! never

repeat thy maxim, "Like causes produce like effects;" let it henceforth be said, contrary causes produce the same effects; and let the theory of cause be altogether re-constructed. "Threlkeld" *seems* to insinuate that we have, for sophistic purposes, omitted to mention, among the "elements of greatness," *military power*. The "elements" were expressed in very general terms, yet this item is, we apprehend, clearly deducible from (4) and (5), and even when articulately expressed, will not be found of much avail. If Russia is great *in consequence of* her military power, a power which she possesses *in consequence of* serfdom, where are her mighty victories by land or sea? Moscow was a gigantic accident. Upon the chess-board of Europe Russia has never won a well-played game. Mars has received no laurels from her hand. She has never conducted a single-handed war, and never fights if diplomacy can compass her ends. Her arm is nerveless —aye, paralysed—when her serf-hordes require to pass beyond the bounds of the imperial ukase, and on no European power has she ever impressed the memory of her heroism in the maintenance of her warlike policy. Sebastopol was a resistance of industrial energy, not of warlike hardihood—a contest of resources, not of valour. It proved conclusively that it is *not* great in the highest attributes of *military power*—the skilful arrangements of troops, the rude valour of passion, and the cool audacity of practical fighting. If you think with us, kind readers, that Russia is great in spite of serfdom, you will think so because freedom is the only lasting cause of true greatness—"the cheap defence of nations," and the world's only hope, now or in future. SALINE.

HUMAN LIFE.—What force and fire is in *each*, he expends;—one, grinding in the mill of industry; one, hunter-like, climbing the giddy Alpine heights of science; one, madly dashed in pieces on the rocks of strife, in war with his fellow: and then the Heaven-sent is recalled; his earthly vesture falls away, and soon, even to sense, becomes a vanished shadow.—*Carlyle.*

CAUTIOUSNESS.—

Temper your heart,
And lose not, by too sudden rashness, that
Which, be but patient, will be offered to you.
Discretion is the victor of the war,
Valour the pupil.—*Massinger.*

BIOGRAPHY.—A true delineation of the smallest man, and his scenes of pilgrimage through life, is capable of interesting the greatest man. All men are, to an unspeakable extent, brothers; each man's life a strange emblem of every man's; and human portraits, faithfully drawn, are, of all pictures, the welcomest on human walls.—*Carlyle.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?

AFFIRMATIVE ARTICLE.—II.

Dr. Samuel Johnson once wrote a book or pamphlet, which we have not read, entitled, "Taxation no Tyranny." We know not whether he proved his proposition; but if he did, we do not think it would be unadvisable for the Chancellors of the Exchequer of England to order its re-publication, and to present every taxpayer with a copy, along with the receipt for the year's levy. No impression seems to be more prevalent than that the greatest possible tyranny which can be perpetrated in England is the laying on of any *perceptible* or *felt* tax. As the press has now deprived the manager of the treasury of the conditions of secresy, it is not easy to invent any pecuniary burden, which can be laid on the people without their knowledge and consent. Necessity has therefore, *to a certain degree*, made our chancellors honest, and they have shown a disposition to perform, for the benefit of the nation, the character of the "Plain Dealer." Still, however, it has been impossible for the short-sighted people to discriminate between the hand of the tax-gatherer and that of the thief or the sturdy beggar. The dullard public has no special objection to the exercise of that art which the wise call "conveyancing," provided it be dexterously performed—provided that the money be abstracted from their breach integuments by some invisible legerdemain. This pocket-saving instinct wise ones justify, upon the proverbial principle, that "what one does not know, does him no harm;" or, as it is more grandiloquently expressed by England's idolized and many-meaninged moralist, Shakespeare,—

> "He that is robbed, not wanting what is stolen,
> Let him not know it, and he's not robbed at all."

It is from considerations such as these that the public have given their voices so unanimously for *indirect* taxation; and the constructors of the budget have been obliged to nose and slink about among the vices of the people, to find out some mode of enriching the State from such items as its consumers shall be ashamed to create an uproar about, or to impose trivial or annoying taxes upon such articles as are in common use, but on which the placing of burdens necessitates a large body of officials, who shall see that the honest trader is not defrauded by the dis-

honest, and that the tax is paid by all. This vigilance must be paid for, and makes the product of the trivial and vexatious burdens even less than it would be. This is not right. We ought to encourage by every means a straightforward, honest, and comprehensible scheme of taxation, and lend our money cheerfully to its successful accomplishment. This can only be done by our deciding upon some equitable principle of taxation—some principle easily understood, readily available, and capable of universal application. Towards the settlement of this question, in the minds of our readers at least, the present debate will contribute. We shall be very brief in laying down the principles which ought to decide us, if we are honestly seeking to find the truth, and not merely desirous of saving our own purse, in accepting the affirmative of the present question.

1. The distinctions so frequently and justly made between capital and labour in works on political economy are not tenable in the present debate. So far as the person to be taxed is concerned, the difference is perfectly illusory. When death meets the capitalist, he as effectually stops the reaping of the income from capital as of that from labour. The possession of capital is even more uncertain and fluctuating than that of life, and the fickleness of fortune is proverbial. Property is continually changing hands, and riches often take unto themselves wings and fly away. Labour is capital, and the possession of capital most usually involves labour, and the distinction for taxable purposes is thus shown to be void.

2. Taxation is a price paid for a certain commodity—safety of life and property. Every man's property and life are *to him* equally valuable. So much, then, of either as he has need of having protected he should pay for, and that at its usual market value. When a man wishes to purchase tobacco, tea, sugar, cotton, &c., he does not expect that the seller is to inquire whether he is poor or wealthy, and regulate his charges by his answer. A fair price you expect to be charged, but that price is alike to each, whether rich or poor, the only difference being in the quantity taken. The rich man uses more government, just as he uses more wine, furniture, &c., and pays for it just as he pays for them—at the ordinary market value.

3. The capitalization of labour is not a fair mode of deciding, because that can only be accomplished by *averages*, and this, though very well for general commercial purposes, where the strong pay for the weak, as in life assurance, is very far from just in its essence; for there are great differences in the averages of labour; *e. g.*, between the collier and the clerk, the cab-driver and the government official, the glassblower and the farm-servant.

4. Taxation ought to be in precise proportion to the revenue of which each enjoys the usufruct, under the protection of the

State. However little it may be, the laws guarantee it as far as possible, and that guarantee should be paid for. As is the sum which the State protects, so is the tax that should be paid. This is the real and true abstract principle of taxation. It may be modified by other considerations; but these have reference to policy, and not to right, and it is that which *ought* to be that we are now discussing.

We hold, then, that as a principle of right, taxation ought to be co-extensive in its area with protection, and therefore that taxation ought to press equally upon capital and labour, *provided* that capital and labour are equally protected. Whether this is so or not, is not the subject of the present discussion. If it were, we would say "No," because labour is not represented; but were labour represented as it ought to be, there can be no doubt that, as a just abstract principle, the affirmative of this question is the right one. Labour asks no charity from capital; it asks fair play. Let that be given, and it will pay penny for penny with its antagonist cheerfully. P. Q. L. R.

NEGATIVE ARTICLE.—III.

We were astonished to see the affirmative of this question so vauntingly set forth by "Philalethes." A clever brain will occasionally succeed in making "the worse appear the better reason," but the undertaking is a difficult one when the readers of the *Controversialist* are concerned. "Philalethes" has summoned logic (?), arithmetic, and ridicule to his assistance; but they have proved, as we shall attempt to show, but sorry friends —the airy superstructure he has raised will not bear the test of examination.

We will offer no objection to the opening portion of "Philalethes'" article. We admit the question "resolves itself into this, Ought taxation to press equally upon income derived from capital and labour respectively?" We pass by the exaggerations in which he has indulged without much comment, and proceed to the more important of his arguments. "To tax every individual at an equal rate upon his income, is to adopt a sound principle of political economy." This depends very much upon what we understand by political economy. If political economy has only to do with the wealth of the State, the deduction is perfectly correct, for the principle of taxing "every individual at an equal rate upon his income," relieving the rich man as it does, must necessarily act in increasing the wealth-producing tendencies of realized property. Yes! the principle is a sound one, if by political economy we are to understand the dogmas promulgated by those who have succeeded in sweeping away the whole of our small farmers, and who are constantly lessening and circumscribing the prosperity and happiness of the labourer, that a few may enjoy great plenty and realize boundless wealth.

We leave the debateable and restricted ground of political economy, and found our arguments on the wider and more humanizing field of justice. We hold the opinion that what is unjust cannot be politically right. "To tax every individual at an equal rate upon his income," however it may agree with "Philalethes'" principles of political economy, is most unjust. For it matters not whether our incomes be worth three or thirty years' purchase—whether they be for perpetuity, and as durable as nature itself, or dependent on life or health, and liable to be totally lost with either—they are all treated as if equally valuable. A professional man is in receipt of £1,000 per annum; sickness lays low his faculties, and his income ceases to exist. Can any sophistry so blind our sense of justice as to cause us to acknowledge that he ought to have paid, whilst in receipt of his earnings, an equal amount of taxation with the landowner, who, living in ease and luxury, enjoys the present without having any dark vision of lost faculties and failing resources to dim the brightness of the future. An income has a marketable value, according to the number of years for which it is probable. The value of £150 certain for three years is £416; for thirty, £2,593; and if in perpetuity, £3,750. By the present iniquitous law the capital of £416 and the capital of £3,750 are both taxed alike. And this is sound political economy! One man invests about £416 in the funds, and pays about 3s. 4d. income tax; another invests the like amount for an uncertain remuneration, terminable in a few years, and has to pay £4 7s. 6d.! Is this equitable taxation? The following, perhaps, shows the injustice in even a clearer light:—

A, with £150 a year, worth	£416,	pays	£1 1s. 0d.	per cent.
B, „ £150 „	£2,593,	„	3s. 4d.	„
C, „ £150 „	£3,750,	„	2s. 4d.	„

These figures prove that the principle so earnestly advocated by "Philalethes" is most ingeniously contrived to glance lightly from the shoulders of the wealthy to fall more heavily on those of plodding industry. Is this "a sound principle of political economy?" If so, away with such a science! It is a gilded sham and a delusion, the embodiment of injustice and fraud. But is political economy the real culprit? We think not. Like every other science, it has its quacks and empirics. Such injustice has no connection with genuine political economy.

"Philalethes" brings forward four individuals, A, B, C, D, with incomes derived from different sources, and varying from £100 to £10,000, who are to be taxed at an equal rate. And "this would be perfectly fair and just"! And why? Because "they all four pay the same tax upon every article of consumption liable to excise or customs duties." Logic, with a vengeance! Even the greatest admirers of indirect taxation acknowledge the injustice of causing the poor man to pay the same amount as the

rich; hence the constant endeavours made to reduce the taxes on the necessaries of life. If the poor man indulges in luxuries, it is only fair that he should pay equally with the rich man, *i.e.*, in proportion to the enjoyment he receives. We are in favour of a mixed system of taxation, and consider that indirect taxes should not be levied on the necessaries of life, but only on the luxuries, *e.g.*, spirits, tobacco, &c., articles which are not necessary to man's existence, health, or happiness. We would sweep away the innumerable petty taxes—vexatious in operation and difficult of collection—which now abound, and supply their places with an income tax regulated on just principles. This we would manage in the following manner. All incomes, whether derived from labour or capital, should be capitalized according to their marketable value, and upon the ordinary interest of this capitalized value for the time being should be levied the tax, whether that be 2½, 5, or even more per cent., as the case may be. We believe the establishment of such a system of taxation would tend greatly to heighten the tone of public morality; that in the place of the present war of cunning between the tax-payer and the tax-collector, we should have a public opinion, condemning the deceptions at present so rife as nothing less than a fraud on the nation at large.

All comparison between direct and indirect taxation must be unfair, for the one is based on the principle of taxing in proportion to the wealth of the tax-payer, the other in proportion to the quantity of taxable articles he consumes. Now, to disregard the source of a man's income, whether it be for perpetuity or for a limited space of time, is to make the tax in reality unequal, throwing the greatest burden on the one least able to bear it. With indirect taxation it is different; those who purchase an article of luxury do so regardless of the tax, and we see no injustice in the fact that the poor man has to pay as much for the tobacco he smokes as the rich man; it is a luxury quite unnecessary to his healthy existence.

"Philalethes" professes to see how the principle of a variable rate of taxation would work (see page 73). Let us see how the principle advocated by "Philalethes" would work. Take his widow A, and another, B, having likewise a small family, but with nothing to depend on save her own exertions. Let us suppose that, by unwearied perseverance and health-destroying industry, she manages to make £100 a year. Is it not a mockery of justice to assert that it would be perfectly fair for her, who thus ruins her health to maintain her family, and whose life is one continued round of labour, to pay an equal per centage on her income with the comparatively easy-going widow A, with no anxiety for the future, and whose life may be divided between repining for the station in society she has lost, and reading the latest sentimental trash issued from the circulating library.

Sickness cannot affect her income; it remains during her life, and continues with her children after her death. Besides, A can attend herself to the wants of her family; whilst B, being constantly employed in getting a livelihood, is obliged to pay other people to look after hers, so that her nominal income of £100 is in all probability reduced to the extent of £20. Her available income is, then, to A's as 8 is to 10, and yet she has to pay an equal amount of taxation!

Capital is self-producing, and can, without injury, pay toll of its fruits as they come to maturity. Labour is uncertain and varying; sometimes it is in a state of activity, sometimes in a state of inaction, sometimes accumulating, and sometimes suffering losses, and therefore should be free from the crushing weight of a heavy taxation. Our principle, though ridiculed by "Philalethes," tends greatly to alleviate the pressure of taxation on such as the retired barrister brought forward by him (page 74). Let us suppose the uniform rate of taxation on "Philalethes'" plan to be $3\frac{1}{4}$ per cent. Now suppose, at thirty years of age, the barrister commences to make £5,000 per annum, and continues to do so for thirty years, during which time he will have been paying an annual tax of £187 10s. Let us suppose, also, that he has managed to save sufficient to retire, at the expiration of the thirty years, on £2,500 a year; he will then have to pay an annual tax of £93 15s., which will leave him a clear income of £2,406 5s.. According to our plan, for the thirty years he would only pay a tax of £125, and would thus save annually £52 10s., which, invested in an annuity, would on retiring bring him in £327 per annum; add this to the income of £2,500 which he would have, as in the last example, and the result is £2,827, on which he would have to pay £141 7s., leaving him a clear income of £2,685 13s. According to our principle, then, the barrister would have a clear income, after paying the tax thereon, of £2,625 13s., whilst according to "Philalethes" he would only have £2,406 5s. Let him disprove our figures if he can. We have taken but a very poor case to show the advantages of our system. Had we made the barrister retire after a greater number of years than thirty, the advantage of our system would be still more strikingly exemplified. Let us not be understood to advocate the relation between labour and capital laid down by "Philalethes," which is 1 to 2. We adopted his figures to prove the fallacy of his assertions from his own illustrations. Had we taken what we consider to be the relative taxable value of incomes derived from labour and capital, which is as 1 to 8, the result would have been more striking still.

But independently of the injustice of compelling the man whose income is derived from labour to pay an equal tax with him whose income is derived from capital, irrespective of their real value, there is another forcible reason why taxation should

not press equally upon capital and labour. What benefit does the labourer receive from the State? The protection of his life only. The income derived from his labours does not depend on the State, and should his country suffer from foreign war, he would probably experience little hardship. Who, then, would be the sufferers? The large capitalists, landed proprietors, and fundholders only. The present enormous amount of taxation, which bears so heavily on labour to the relief of capital, is levied for the preservation of the property of 40,000 landed proprietors, and a few hundred thousand capitalists and fundholders. These men derive all the benefit from the security of the British Government, and in justice they should pay the greater portion of the taxes levied for supporting the same. These fortunate individuals have in their own hands nearly the whole of the legislative power, and naturally shift as much of the burden on to other men's shoulders as they can succeed in getting them to bear. But the voice of the people must be heard and their power felt before long; they are gradually but surely enlarging the circle of their influence, and the present iniquitous system of taxation must fall before their indignation, and be replaced by a more justly framed system of taxation, and a more economic and efficient administration of the public revenue.

There is no real difficulty in the way of "fully and fairly" carrying out our principle. Under our system, all incomes, whether derived from labour, from labour and capital combined, from leasehold estates, from annuities, or from any other source, would be taxed fairly in proportion to their value. This value is easily obtained; in fact, the difficulties, which are represented as being so great as to prevent our system from being practically carried out, are mere bugbears, made use of to prevent the subject from receiving too much public attention, by rulers and legislators who have no desire to remove any of the crushing weight of taxation from the shoulders of labour to their own backs. We cannot close our eyes to the fact that the principle is acted upon and carried out by every insurance office in the kingdom. Tables have been prepared for the use of these offices, giving the value, calculated to a fraction, of property held on lease for years or for lives; of annuities, whether perpetual or terminable, &c. Any further tables necessary could be easily prepared, for it is a task of no great difficulty to arrive at the marketable value of incomes derived from any required source.

We are sorry that the usually clever and logical "Philalethes" should have become the champion of a cause which is so indefensible as to allow him no scope for the display of his powers; for we feel confident that "the case" he has submitted to the readers of the *Controversialist* will not receive their approval—their verdict must be that taxation ought not to press equally upon capital and labour.

TALIESIN.

Philosophy.

IS CRIME INSANITY?

AFFIRMATIVE ARTICLE.—IV.

"Between the labials *b* and *m* there is not so wide a difference that the words (*bad* and *mad*) are not often interchanged."—*Blackwood*, Feb., 1857.

FEW social questions are of greater importance than the one prefixed to this paper. As a diversity of opinion exists upon it, some advantage may result from its discussion. Allow us, then, simply and without preface, to state the subject. By some, the criminal is asserted knowingly and intentionally to commit crime; by others, it is contended that the culprit is afflicted with some mental or moral excess or deficiency, amounting either to a partial or a total insanity. To the latter view we incline, as being the most reasonable, the most humane, and the most likely to be productive of beneficial legislative results. Contrasted with the real absorbing human interest involved in this question, that of the most enchanting and romantic work of fiction must appear, to a properly constituted mind, poor and common-place. The fate of our criminal population depends, doubtless, upon the just settlement of this question. Fortunately for us, this class, though numerous, forms but a fraction of the people, because it must be said that the majority, even of our humbler classes, are at once industrious, intelligent, and virtuous: but, from a variety of causes, the subjects of our criminal law have been found incapable of a just self-government, and are compelled, in consequence, to suffer much in their mistaken and perilous career—a circumstance that should excite our deepest sympathy, and prompt us to exert our energies for the amelioration of their lot.

The happiness of the State is not in any way endangered by the fullest admission of the truth of the proposition that "Crime is Insanity," whilst its recognition would beneficially affect the administration of punishment, by softening its rigour and divesting it of unneeded harshness. Many barbarous punishments, employed in other ages, have given place to the milder and more efficacious system which now very generally prevails. Indeed, it may be said that punishment is not now inflicted because of its apparent congruity with crime, but because it will lead to the ultimate improvement of the criminal, and prevent future mischief. To such as have been observing the course of modern criminal legislation, it will be needless to say that amelioration has been the guiding thought, improvement the constant aim.

And it has been so, because there is a growing belief that crime is insanity.

In showing that crime is insanity, we lay it down as a truth or first principle, not possible to be overturned, That the desire of happiness is universal—is a primary law of human nature. Its obtainment forms with all the chief end of life. It is the good ever to be sought—the grand incitement to every action. It is, in the sphere of moral effort, as omnipotent as is gravitation in the physical world. It is the mighty centre to which all human actions converge. It is at perpetual variance with crime, and can never be brought to associate with aught but virtue. It, in short, comprises all those pleasurable emotions that result from a career filled with noble actions, such as would truly enable us "to make the best of both worlds." It follows, then, that the man who continues to act for years, as the criminal often does, in opposition to the first law of his nature, cannot, either in reason or courtesy, be called *sane;* none but a madman would seek pain as the result of every action, wretchedness as the sum of life, and to assert that he would choose the misery-producing career of crime, with the full knowledge and actual foresight of all the consequences, is a supposition so incredible as to be placed beyond the reach of belief. But to proceed :—

Here permit us to place within the limits of a definition what we mean by crime. We mean, then, by crime every action that is directly or indirectly opposed to human happiness, whether it be declared crime by legal enactment or by the moral law of Scripture and the soul; in fine, it expresses to us in one word the evil or pain-producing qualities of actions.

Before proceeding further, we shall here very slightly qualify our position, by stating the question in the manner in which we are disposed to uphold it. That all crime, according to the view which we have taken of it, is insanity, we would not undertake to affirm, but that the majority of crimes are the result of partial or complete insanity, we emphatically maintain. This affirmation does not, as P. H. supposes, supersede either the justice or the necessity of punishment, when by punishment we mean such restraining influences as will prevent the repetition of actions which we cannot applaud. Actions, in their general character, either augment the happiness or increase the wretchedness of society, and we therefore punish the agent as *willing* the particular injury which he may have produced, in order that he may afterwards *will* to perform such actions only as shall embrace his own well-being and promote the general good.

Regarding insanity we may simply remark that it is the disarrangement of the reasoning powers, and may be temporary or permanent; the result of original imperfection, of disease, or of defective mental training, or all of these causes conjoined. There are, of course, less aberrations of mind, every one of which is a

step towards insanity. That all moral distinction is obliterated in the fury of passion is well known; in this temporary mind-storm every operation requiring thought is impeded, so that a question in morals has then no greater chance of being properly solved than a problem in geometry. An effect like this, so adverse to happiness, may well cause us to view with alarm the slightest approach of passion.

The man cannot be called anything else than insane who habitually chooses the wrong means of attaining happiness. One of this character reasons from inadequate data; acts, it may be with promptitude, upon a single idea, probably the wrong one; sees only the imaginary advantages to be gained; forms his project accordingly; plans for its accomplishment without for a moment perceiving the certain detection, the remorse, and the punishment to be awarded by offended justice. He can never be considered as exercising that sound logic that has for its aim and object to trace the true relations of things, the perception and expression of which constitutes truth, and without which perception neither sane nor right action is possible. To draw the line between certain degrees of this mental condition and insanity is often extremely difficult; in all cases, however, the mind is variously affected by erroneous impressions. The millionnaire who fancies himself penniless, or the pauper who in imagination mounts the steps of a throne, are not the only insane. There are others. The pilferer who clears our pockets, the burglar who attacks our houses in the night, as well as the imperial thief who steals by conquest the territory of his neighbour sovereign, are all insane, and wretchedly mistaken in supposing that permanent happiness could result from such unrighteous means of attaining the opulence of private life or the purse of a nation.

P. H. tells us that responsibility implies punishment. This we readily grant; but it does not imply either the sanity or insanity of the agent. What the action originates in, whether in freedom or necessity, sanity or insanity, the right to punish and the object of punishment is precisely the same, viz., to secure the happiness and well-being of the community. In this is founded society's right to punish, and not, as erroneously stated, upon the doctrine of responsibility. It is founded in the right which society has to maintain the happiness of all its members.

It is surely quite possible to take a different view of an important question, and state that view, without overturning the established meaning of words, or putting language in masquerade. In that respect, there is not the slightest danger to be apprehended to the English language from the candid, able, and lucid manner in which "Philomathos" has put his affirmative article. The words "rectitude" and "merit" are neither impaired nor altered in their original signification by that writer; the value of these words is determined by the sane, not the

insane. P. H. can scarcely credit the opposition with aught but the dexterities of the sophist, and he consequently asks, in a kind of wonderment, If crime is insanity, what is sin? This we esteem a simple question, though asked in a pretentious way. Sin is a word including all violations of law—judicial, moral, or spiritual; in short, everything that is opposed to human happiness, here or hereafter. From this it will be seen that sin includes crime in its more gigantic circle of misdeeds. Does P. H. suppose that sin can only be committed by a sound mind in a sound body? Must they be rogues and not fools to complete the measure of their iniquity? Are not sinners—the dead in trespasses and sins—guilty of the greatest insanity in perilling their whole soul for the insignificant gain of petty theft, or the wealth of larger crime? Certainly they are, for by these they interfere with the happiness of the community, which the law institutions of the country have been appointed to protect and secure by the restraints of punishment.

We perfectly agree in thinking that whenever any one knows that an action is right, he as immediately knows that he ought to do it; not because he has a moral sense, an unreasoning feeling, of right, but because he or some one else has found, by comparison or a process of reasoning, that a given mode of action will best secure those pleasurable feelings or sensations which make life agreeable, and it is simply because the criminal, through his special insanity, fails to know this that he renders himself amenable to the laws of his country. Yet this insanity does not debar him from a full measure of justice; the judges are there, to try for the behoof of all, and to determine culpability by the power which the culprit possesses of harming society; the award is the sure guardianship of a jailor, or the milder care of the medical practitioner, according to the special insanity of the offender.

We are told, again, that the fatal balance is in the criminal's own hand—that he may give the counterpoise to virtue or to vice as he chooses. To this we demur; for to suppose him to choose vice, with the certain knowledge before him that it would make him unhappy, is against the first law of his nature, as already stated, and would be a clear and incontestable proof of insanity, without the necessity of appealing to a court of law.

How does P. H. arrive at the conclusion, that by proving the insanity of the criminal you obliterate the distinction between right and wrong, between holiness and sin? Are the qualities expressed by these words to be confused by the insane? Certainly not. To the sane, by whom they are employed, these words still express the same ideas with the same precision as they would prior to the settlement of this question in the affirmative. In their practice, our law courts distinguish between crime and insanity, that is, between the degree of insanity which

we call crime, and that incapacity to appreciate moral distinctions which we designate insanity. Even this extreme degree of mental derangement does not preclude punishment, but merely determines, as it ought, the peculiar kind of restraint to be employed for the reclamation of the offender; the position, therefore, taken up by the writers on the negative side is not strengthened by making the criminal an object, not of preventive justice, but of medical care: for medical care in the case supposed is, without doubt, the best preventive justice, seeing that it prevents the repetition of the injurious action, and thus, while satisfying justice, meets completely the true end of punishment.

A little reflection will render still more apparent the absurdity of linking sanity with crime. What man, in a sane mood of mind, would think of making himself happy by a partial or total repeal of the moral laws of the world? No one. Yet does not our criminal population actually seem, by their actions, to seek the accomplishment of this outrageous enormity? and that, too, at singular pain and hazard to themselves. Still, we are not astonished at these mental and moral vagaries, for we do not find our offenders against the law distinguished for loftiness of intellect or an active consciousness. Just the reverse. They form usually the very antithesis of the moral and cultivated portion of the race. As a general rule, they are notoriously deficient in all the elements of sanity—a large and vigorous organization, a powerful and well-trained mind, a generous refinement and polish of manners—all these are in great part wanting. Is it, then, to be wondered at that they should fail to obey the moral and statutory laws of political and social life?

We may be referred to the recent examples of Robson, the scrip speculator, the forger, and the dramatic writer; to the dexterous peculation and social opulence of Redpath; to the scientific or medical attainments of Palmer; or to the statesmanship of Sadleir, to prove that crime is not insanity. But these instances, and others more pertinent, if they could be found, besides being exceptional, do not affect the question at issue. Do not the suicide of Sadleir—the moral obtuseness of Palmer—the mental alienation of Redpath—and the moral and physical pollution of Robson, disprove the sanity of the whole, at least in one particular? and this is all that is needed to establish the affirmative position, that crime is insanity. While on this topic, let us draw attention to the fame and fate of Castlereagh, of Romilly, and of the late lamented Hugh Miller, to illustrate the fact that striking abilities may be displayed by the insane; and also to show that we cannot, from the apparent present sanity of the agent, affirm that he really is so; this must be determined by the character of the action, irrespectively of the past character of the agent. In this uncertainty, it would be judicious to pause before we take up hastily the repulsive thought that crime is

deliberate and intentional. This mistaken supposition has mingled cruelty with punishment, and steeled the bosom of society against the erring. A vindictive punishment, founded on the belief of the intelligence of the criminal, may gratify an unworthy feeling of retaliation, but can never better society, or be successful in restoring those pariahs to the bosom of civilized life, clothed in their right mind. We feel confident, then, that on an honest review of the entire subject of debate, our readers will concur in taking this more charitable as well as more philosophical view, and pronounce, with us, that Crime is Insanity. ZANONI.

IMPERFECTIONS OF SCIENCE.—How many things there are for which we have names, but of which we have no precise conception. For instance, we can describe what memory, thought, or sympathy is, but cannot conceive them. A mathematician defines a point as that which has position, but neither length nor breadth. Can we conceive aught that is without dimensions? The late Dr. Dalton was celebrated for his *atomic theory*; but no philosopher has ever had experience of an atom; that is, an elementary particle, indivisible and homogeneous. Matter appears almost infinitely diffusive—a whiff of tobacco smoke, or a grain of musk is a familiar instance. And as to homogeneity, that seems unattainable. All bodies with which we are acquainted are compounds; that is, do not exist in a simple state, uncombined with at least gravity, heat, or electricity. Motion is a perplexing phenomenon; we cannot conceive how it should be uniform and perpetual, unless interfered with by an external cause. Neither can we conceive the limits to velocity. Light is supposed to travel from the sun to the earth almost instantaneously, but there may be other fluids still more rapid in flight. Man is proud of his knowledge, but he is only a chronicler of laws and external appearances. He knows nothing of the essences of things, and in respect both to mind and matter, the mysteries of nature remain inscrutable.

HABITS.—

Habits are soon assumed, but when we strive
To strip them off, 'tis being flayed alive.—*Cowper.*

DRESS.—Exceed not in the humour of rags and bravery, for these will soon wear out of fashion; but money in thy purse will ever be in fashion; and no man is esteemed for gay garments but by women and fools.—*Raleigh.*

QUARRELS.—

Beware
Of entrance to a quarrel; but, being in,
Bear it, that the opposer may beware of thee.
Shakespeare.

Social Economy.

ARE BENEFIT BUILDING SOCIETIES, FREEHOLD LAND SOCIETIES, AND SIMILAR ASSOCIATIONS, BENEFICIAL INVESTMENTS FOR WORKING MEN'S SAVINGS?

AFFIRMATIVE ARTICLE.—II.

THE principle of association, which in its perfection is a characteristic mainly of modern times, has been one of the chiefest aids to progress. Without lessening the power and usefulness of the individual, it has greatly increased that of the many, as our religious, scientific, and commercial associations sufficiently prove. And foremost among associations which benefit working men are freehold land and building societies. It is not easy to sum up their advantages, but the following are among the chief:—

1. They are eminently *safe* investments;
2. And eminently remunerative ones.
3. Their safety is not jeopardized by sudden death, for all prudent speculators accept the proffered aid of the insurance company.
4. They satisfy the laudable desire to have a share in the representation of the country.
5. And the equally commendable ambition to be possessed of property.
6. They give a definite aim to the working man's efforts, and draw his attention from political subjects; just as, in Paris, "men who formerly were always ready to stand up behind a barricade, are now devoting their whole energies to their working associations," &c.*

Let us now consider the objections of "Scotus" and "Taliesin" under these headings, premising only that the latter allows that, "with two exceptions only," he knows "of *no other mode of investment equally good* within the reach of the working classes," a declaration tantamount to an admission that they are at least beneficial (which is all we have to prove), though not, perhaps, in the highest degree. To notice the other modes of investment instanced by our good friend "Taliesin" comes not within our province.

* "Report of the Select Committee of the House of Commons on the Savings of the Middle and Working Classes," No. 508.

1. Under this head "Scotus" remarks on *risks*. Can he point out any speculation offering worthy remuneration which has not risks? The workman must choose the one which has least risk, and he finds it in a land or building society. For, of course, B. W. P., and with perfect justice, only speaks of societies honestly and rightly managed. We treat of the use of a thing, not of the abuse; and, in this case, properly managed societies are the *rule*, not, as "Taliesin" would have us suppose, the *exception*. Think you, if it were otherwise, the working men of England would support some 3,000 of such societies? Are they, as a race, either dupes or fools? And are not the humbler classes of Belgium intelligent and prudent? Yet they invest their money in land, "as the savings' bank of the country." And if working men did consider themselves wronged by these societies, should we not hear of it? for in these days every petty grievance is speedily made public through the press.

2. "Taliesin" draws a fancy picture of the working man's misery as a landlord; but he surely sees that his remarks apply to all rich proprietors, yet we do not consider them as a very hard used race; and they certainly increase. "Working men's wages are often precarious and irregular," we are told. Doubtless, and yet their gains are far more sure and regular than those of many classes—merchants, and the like. Labour is in constant demand, which few commodities are. True enough, many are often out of employment, but they are, to the number employed, as the drop in the ocean. And in cases of sickness, many societies give an indulgence. "But the working man is a migratory character." Yes, but his property is of the most lucrative kind. He has only to let his house, and we all know that rent is far more valuable than any usual interest.

3. "Taliesin" has hinted an objection to this (page 177), but has given no reason. We refer our readers to the *British Controversialist*, 1854, p. 272.

4. "Taliesin" agrees in our estimation of this point.

5. Our respected opponent here takes a very jaundiced view of his fellow creatures, and declares that the working man desires property to satisfy his vanity, and give an opportunity for boasting. Rather, say we, from an honest ambition (which is the heaven-sent principle of action) to satisfy a natural craving, the desire of possession; from a blameless pride in the work of his own hands; from a desire to secure a stable support for those he loves. On this point, in order to snub B. W. P., "Taliesin" indulges in very strange logic. He first admits, for the sake of argument, that speculation is "advantageous to *all*," and then tries to prove that it is *not* advantageous to the workman.

6. No objection will be urged to this. In conclusion, we express our conviction that these societies are the very things working men want. As they satisfy natural desires, they spur

men to thrift and present self-denial. They enable the humbler classes to be the architects of their own better fortunes, which the majority like far better than dependence on philanthropic schemes and eleemosynary aid, having faith in the truth, that God helps those that help themselves. THRELKELD.

OUTLINE OF AN ESSAY ON HAPPINESS.—Happiness may be defined as either—

1. Having many wants, and the means of satisfying them.
2. The constant pursuit of an object, and success in it.
3. Health, wisdom, and competence.
4. Not regretting the past, enjoying the present, and hoping cheerfully of the future.
5. Loving much, hating little, and being charitable; or,
6. Retrospection of a well-spent life.

It consists in believing—

1st. That man is neither an angel nor a demon.
2nd. That he is subject to change, and cannot help it.
3rd. That he means well.
4th. That knaves are a minority.
5th. That the best have the best.
6th. That confidence begets it.
7th. That sin is sorrow.
8th. That too much ought not to be expected, contingent evils not feared, and present bliss fully enjoyed.
9th. That we cannot all be rich, nor wise, nor in high station.
10th. That joy and grief are the lot of every one.

From this we may learn that happiness is nearly equal; with a few rare exceptions, men enjoy or suffer in a general average of capacity and pleasure.—*N. L.*

KNOWLEDGE.—

Knowledge is the nectar that keeps sweet
A perfect soul, even in this grave of sin.—*Ben Jonson.*

EXCELSIOR.—

Pitch thy behaviour low, thy projects high,
So shalt thou humble and magnanimous be;
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree.
George Herbert.

MATERIALISM.—Materialism never arises from *knowledge;* it is, on the other hand, a certification of *deficiency* on the part of the mind cherishing it.—*J. P. Nichol.*.

GOOD RESOLUTION FOR WRITERS.—

Taffeta phrases, silken terms precise,
Three-piled hyperboles, spruce affectation,
Figures pedantical;—these summer flies,
I do forswear them.—*Shakespeare.*

The Essence of the Press.

A. British Quarterly Review.
B. Edinburgh Review.
C. Westminster Review.
D. Eclectic Review.
E. British and Foreign Evan. Review.
F. Blackwood's Edinburgh Magazine.
G. Fraser's Magazine.
H. Bentley's Miscellany.
I. Tait's Edinburgh Magazine.
J. The Athenæum.
K. The Literary Gazette.
L. The Critic.

We cannot, as honest critics, say we have read *all* the matter which those 1,800 pages have presented to us. An accident delayed the receipt of the parcel containing them in the quiet little salubrious nook in which we are at present nestling, till within two days of that in which the printer could wait no longer for MS. What could we do? We *read* as much as human eye could,—at present ours are none of the best,—and tasted the quality of the remainder. Deponent averreth the truth.

Everything is super-excellent—has a sort of summeriness about it—in this month's literature. There is a glow of fervidness in it which we love and must notice.

I. Religion has had special attention paid to it. "Bunsen's God in History" in A. is learned, clever, and excessively severe. "Dr. John Tauler—Middle Age Mysticism," also in A., is a golden fruit, but scarcely so *ripe* as the result of some "Hours with the Mystics" we have seen. In B., the "Festal Letters of Athanasius" gives an interesting account of an important discovery of some historical importance regarding ecclesiastical history, A.D. 326—370, from Constantine to Jovian. C. outlines the "Present State of Theology in Germany." This paper merits attention.

It defines *three* past epochs of development—1, Greek or Gnostical; 2, Latin or Scholastic; 3, Vernacular or Reformational. We are *now* in a fourth, viz., the Doctrinal, which is speculative and critical. This movement is asserted to be "in a direct line from the Reformation," and "its historical consequent." Existing German theology is classifiable into three schools—1, Historico-critical; 2, Orthodox; 3, Mediative or reconciliatory; represented respectively by F. Ch. Baur, Sillmann, and Rotha; and Hengstenberg, whose doctrines are stated and discussed. The palm is, of course granted to the first form.

We have read some abler and more generous papers on "Egyptology" than that in D.; ill-natured dogmatism did not always accompany the claim to learning advanced by its writers. We like it better when, in "Liturgies and Free Prayers," it mediates between contending parties, and proposes a compromise. In E.

the same subject is handled with more indefiniteness and caution. There are in E. also able papers on "Horne's Introduction to the Scriptures," and Miller's "Testimony of the Rocks." The former of these we do not abstract, because of the Bible discussion going on in this serial; the latter we leave untouched to an abler hand. The conclusions arrived at in the paper on the "Neglect of Infant Baptism" in E. are invalid, from at least two circumstances—1st, communicants are admitted *now* at an earlier age than formerly; 2nd, marriage is delayed longer than formerly by the better classes; there ought not, therefore, to be an equal average of children baptized *now* as half a century ago. H. has had a curious religio-literary medley, entitled, "Thanatos Athanatos," which is worth perusal, and is as near an approximation to the serious, we suppose, as its readers would permit.

II. HISTORY.—B. has an exceedingly able paper on "Alexander the Great," in which Grote and Thirlwall are contrasted, in which the estimate of the latter is held to be most accurate. No abstract can be made of this learned criticism; it must be read as a whole. In the papers, the "New Government for the Principalities" in A., "Roumania" in B., and the "Danubian Principalities" in C., the "Eastern question" is discussed. The "Dilettanti Society" is an interesting piece of literary history to which B. treats us. "Gunpowder, and its Effects on Civilization" is sketchy, smart, and semi-historic, but scarcely so grave as C. should be. "Literature and Society" is a paper of the same *kind*, but fully sustains C.'s character for learning and solidity. "Siam" is discussed in A., G., and I., in the order of merit. "Kane's Arctic Adventures" are appreciatingly described by A. Alas, that *he* on whom the praise is bestowed should have been already laid in the tomb! In "Some Talk about Food," G. informs us what and how our ancestors eat and drank; it also supplies us with a notice of the "Ancient History of Sunbury." H. this month entertains us with a paper on "Cromwell and his Correspondents," and "Historical Anecdotes of the Opera." To D. we are indebted for a passable notice of "Dutch History and Literature," correct and dull, but destitute of large views of either of the items the writer discusses.

III. BIOGRAPHY.—"Ben Jonson and his Works" do not receive full justice from A. The writer's knowledge of the times and power to appreciate the character of the "rare" bricklayer, soldier, dramatist, courtier, clubbist, and man, are defective. Though not first-rate, it deserves, and will repay, reading.

"Rare Ben Jonson was born at Westminster in 1573, and was educated at St. Martin's in the Fields and Westminster School, founded by Queen Elizabeth. He was a posthumous child; his mother married a bricklayer for her second husband. Ben was apprenticed to his step-father, but not relishing the mean employment, broke his indentures, and set off to the Flemish wars—the climax of scapegracism. He asserts that he did not disgrace "the great

profession" of arms. At the close of 1591, he re-appeared in London, and betook himself to the stage, in nearing its topmost summit of importance. He was not very successful as an actor. He married early, but was somewhat unhappy. He became a playwright, quarrelled with Gabriel Spenser, an actor, fought a duel, killed his man, was imprisoned, tried, and acquitted. In 1598, his "Every Man in his Humour" was produced at the Globe. In 1599, his only son, seven years old, died. About this time the Mermaid Club was instituted. On the accession of James, his learning brought him into the King's notice, and he became the court poet. His early works were published in 1616, Shakespeare's death year. He visited Scotland on foot in 1618, refused to be knighted in 1621, founded the "Apollo," 1622, and was stricken with paralysis in the year of the King's death, 1625. In 1631 he says:—

"Disease, the enemy, and his engineers,
Want, with the rest of his concealed compeers,
Have cast a trench about me now five years."

Charles liberally relieved him. He died 6th August, 1637, and was buried on the 9th, in Westminster Abbey. His plays are mostly "character" ones; they lack incident and moral interest, although they are constructed with great skill. His "Masques" are very favourably reviewed, and the critic decides that he will rank higher as a "poet" than as a "dramatic writer." *We* err egregiously, if the true student does not find in his plays a mine of strikingly expressed moral truth, ruggedly beautiful they may be, but yet they are genuinely "good and true." His "Art of Poetry," done from Horace, is fair; his "English Grammar" clear and sensible. "O rare Ben Jonson!"

"Boswell and Boswelliana" is chatty and critical, and seeks to modify the low estimate which Macaulay, in the same review, B., has almost stereotyped upon the mind, and asserts that whatever his other faults and failings, both numerous, we—

"Must give him credit for discrimination and appreciation enough to expatiate, without losing himself, in a mighty maze of wit, wisdom, argument, learning, and knowledge;" *i. e.*, he had the selective faculty. The following excerpts from his own talk may be made, viz.:—"Berkeley reasoned himself out of house and home." On meeting a man 103 years of age, he remarked to John Howe, "What a stupid fellow that must be who has lived so long!" Of Dr. Armstrong he said, "He is sometimes so idle, that his soul cannot turn itself in its bed." Of a drunkard, "A stick kept always moist becomes rotten."

"Kaye's Life of Malcolm" in B. also is a fair and favourable estimate of this unselfish Hastings of India. In E., William Badham Donne, successor to the late learned and amiable J. M. Kemble in the censorship of plays, has given us a favourable taste of his quality in a critical and biographical essay on "Calderon;" in H., "Malherbe," the tyrant of words and syllables in France, is agreeably spoken of; and in the usual free and easy strain, T. P. Grinsted narrates the events of the life of "Mrs. Jordan," a lady somewhat closely connected with her Majesty's predecessor; while, strange contrast! D. gives a bird's-eye view of "Cambridge in the Seventeenth Century," in

a biography of Matthew Robinson, a divine of the days of Charles II.

IV. Social and Political Economy and Law have many problems yet to solve. Those who can yet feel an interest in the Chinese question—and few can fall to feel its importance at least—will find pro-ministerial papers in A., B., and J., a neutral, intelligent, and able politico-historic one in C., and in F. "Letters from a Lighthouse," a rambling opposition one. The articles, the "Past Session and the New Parliament" in B., and the "Elections" in G., should be read by those who wish to understand, as far as may yet be, the parliamentary history of 1852—1857. "All Fool's Day" in F. is somewhat silly, if not in reality trashy. How is the mighty fallen! The paper on "Sugar" in I. will be read with interest.

V. Philosophy has had little or no attention paid to her claims. "Kant and Hickok" are regarded by E. as lineal descendants, an opinion in which few would concur. The relation between them is "a little more than kin, and less than kind." The nine exceptions taken to Hickokism are mostly deservedly mentioned, but they are not intelligently sustained. Another contribution to this department is contained in C., and is entitled, "Progress: its Law and Cause." It is rash in its generalization, but fresh and suggestive. The following is a moment's flash of its leading thought:—

> Progress is not simple but organic growth. "Organic progress consists in a change from the homogeneous to the heterogeneous." This is illustrated—*we* cannot help thinking somewhat fallaciously,—1, by the nebular hypothesis; 2, the geologic development of the earth; 3, biological progression; 4, the evolution of society; 5, the organization of industry; 6, the progress of language, &c. The *law* of this progress is—"Every active force produces more than one change; every cause produces more than one effect." This is again shown in special instances of the above-mentioned items, and the lesson deduced is, that "progress is not an accident, not a thing within human control, but a beneficial necessity." The sincere man of science, it is then said, "alone *knows* that under all things there lies an impenetrable mystery." If this is the new truth of the nineteenth century, what is to be said of him who has asked for 3,000 years, "Who can find out God? who can find him out unto perfection?"

VI. Education.—There is nothing to mention.

VII. Science.—Whoever loves science will rejoice that in C. "Glaciers and Glacier Theories" have been discussed. It is able, clear, interesting, fluently written, and *safe*. The "Atlantic Ocean" has been asked to reveal some of her secrets to B., and has consented. The physical geography of the sea is well worthy of study, either for pleasure, profit, or the satisfaction of the thoughts, which must arise at sight of the many sounding world of waves. "Ravens" in G. is worthy of companionship with "Rooks," as a readable paper on natural history. "Botany

and Brigands in Greece" in F. seems, on a casual peep, to be a delusion and a sham. The "Last Census of France" in B. is an excellent contribution to philosophic statistics, worthy of mature consideration, and likely to be highly valuable from its suggestiveness.

VIII. GENERAL LITERATURE.—The "Hindu Drama" in C. is first-rate, both in style and matter. Kingsley's "Two Years Ago" is at once laudatory and severe. It has all the peculiarities that A. usually exhibits in criticising fiction. In "Oratory and Orators" it strikes even a higher key:—

> Orators are rare. To be an orator, demands singular powers *both* of body and of mind. The orator is not differenced from others—1, by any obvious set of physical peculiarities; 2, by any predilection for special modes of arranging ideas; 3, by a love of particular kinds of ideas; 4, by the use of any peculiar *style*. "The orator is not merely a voice, uttering words and ideas;" he is "a man who can meet the enthusiasm of a waiting crowd with a like enthusiasm of his own," "receive it, evoke it, mingle with it, madden it, reverberate it, overmaster it." The *condition* of oratory is "a certain *kind* of perturbability, a certain visible co-operation of body and manner with mind and purpose"—a power of thinking "under those very conditions of nervous excitement which would paralyze other men." The orator "*clarescit urendo*" grows clear by burning. Oratory may be—1, extemporaneous; 2, skeletonic; 3, memorized; 4, read. Persuasion is the essence of oratory. Examples are given from Cicero, Demosthenes, Chatham, Chalmers, &c. It is a good paper.

As a pendant to this, the paper on "Literary Style" in G. furnishes some criticised extracts, and gives the following rules as the result of the induction, viz.:—

> Write correctly, naturally, unaffectedly, gracefully, and attractively. The *meaning* of these adverbs, however, is not given. The writer quotes from "Guesses at Truth," an excellent practical injunction. "When you doubt between two words, choose the plainest, the commonest, the most idiomatic." It cannot fail to be useful, *if* read with the able commentary you have furnished to the readers of the *British Controversialist* in the last issue.

"Dumas the Younger" is roughly but hopefully handled in H. "A Remonstrance with Dickens" in F. is wofully lame in its facetiousness, utters no principles, and protests against certain glaring enormities of style and thought, without rendering the reasons. There is a rude absurdity about the whole affair.

Such are the impressions made on us by our *raid* on the magazines. We are far from able to do either them, our readers, or ourselves justice. We have laboured hard to do all these, but feel our failure; but we feel also that—although this is small consolation to our readers—the failure is not primarily our fault. Let us hope for better times to come. N. L.

MENTAL CULTURE.—Cultivate not only the corn fields of your mind, but the pleasure grounds also.—*Whately.*

The Reviewer.

THE VOCABULARY OF PHILOSOPHY, Mental, Moral, and Metaphysical. By W. FLEMING, D.D., Professor of Moral Philosophy in the University of Glasgow. London: Griffin and Co.

The technology of philosophy, like that of all other sciences, is peculiar. Its words have a *unique* significance. To interpret these aright for the tyro in science is to do a good work. The book before us has evidently been a labour of love; and yet it is not quite what we could have wished. This defect is not so much in the execution, as in the plan. This we will state in the author's own words:—"Instead of affixing a positive or precise signification to the vocables and phrases, it has been thought better to furnish the student with the means of doing so for himself, by showing whence they are derived, or of what they are compounded, and how they have been employed." This we cannot help thinking is a grave mistake in a book intended *for students*. We incline to the opinion that some signification should have been fixed on as the original or earliest *in time;* and that the several modifications, since made, should have been marked. If this had been done, the book would have been not only a treasury of words, but a valuable contribution to the history of language and philosophy. As it is, however, this volume will be highly prized by all those who are striving to gather up and make their own the great thoughts with which the philosophical literature of our country is enriched; because it will exhibit the significations which the various terms employed therein have assumed, and supply him with the means of comparing the usages of one writer with those of another. More than this we cannot say. It does not introduce us fully to the grand structural terminology of Kant, Fichte, Schelling, or Hegel; nor does it, with sufficient frequency, bring us into contact with Laromiquiere, Jouffroy, Cousin, Comte, and Damiron; while Vico, Genovesi and Verri, Tassoni and Almeida, Becart, Ahrens, and Tiberghien, are almost, if not altogether, ignored. To the student of Scotch philosophy—perhaps, after all, the most valuable in fact, certainly the most important in its results—this work is priceless. As a key to that department of metaphysics, few books could be better used, and we believe that the author and the publishers have put the general philosophic reader under a debt of gratitude,—which they can only pay by following our example, *i. e.*, buying the book,—for presenting them with this excellent "Metaphysics made easy."

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

141. What are the necessary acquirements for the Civil Service of the East India Company? Also, what are the steps to be taken, in order to become a candidate for an appointment? This, with any other information, will be thankfully received by—A. M. Z.

142. I have studied four years at a Scottish university, and wishing to take orders in the Church of England, would feel obliged by any of your able correspondents informing me of the necessary course to pursue.—INQUIRER.

143. I have been recommended to study a work on Ethics. Can you advise me what to read?—T. W.

144. C. S. will be much obliged if some reader of the *British Controversialist* will inform him whether Channing, the great American Unitarian, altered his opinion as to the doctrines of the Trinity and the Atonement before his death; and if so, to what extent, and by what authority, is it asserted.

ANSWERS TO QUESTIONS.

91. May I suggest to inquirers that they ought to be more careful of the space of the *British Controversialist?* Continually do subscribers ask for prices of books, when they need only go to the nearest bookseller, who, on referring to his publisher's catalogue, would give them the information required. During the last twelve months nearly one-fifth of the questions have been of this description. Many others are mere repetitions of questions asked and answered before. T. S. will find that Bohn has published the edition of Dante he wants, price 5s.—THRELKELD.

94. Add to the two mentioned, Lewes' "Biographical History of Philosophy," in two vols., price 5s., published by Cox, Covent Garden.—THRELKELD.

102. To gain a clear idea of Lamartine and his romantic career, read his "Memoirs of my Youth," published by Simms and M'Intyre, Paternoster-row, price 1s.; and if M. B. H. does not weep over the story of Graziella, admire the Abbé Dumont, and fall in love with Lucy, he is a cold-blooded creature, that's all!—THRELKELD.

115. A. L. M. asks, "Which is the best treatise on algebra?" Now, this certainly is asking a great deal, perhaps more than any one could, or would, presume to answer. But if I may be allowed to answer which is *one of the highest and best* works on the subject, I should say Peacock's or Wood's; the latter is perhaps more practicable for the student. Neither, of course, is intended for beginners.—J. N. B.

117. Certainly, no. Where the members are young, and naturally zealots for their opinions, the discussion of politics may drive some away. But with men who generally care little for philosophical theories, political subjects are far more interesting than aught else, theology being tabooed in most debating societies. They are accustomed to hear their ideas combated or ridiculed, and are seldom offended, either in the course of debate, or by the votes of members. T. T. B. mentions one case where the chief members were driven away by the discussion of politics. My experience is in the other direction. I have been connected with two societies. In the first, more than half of the subjects of debate were political. Yet our numbers were stea-

dily increasing. In the second, where I hope to bring forward a political question to-morrow night (April 8), every debate carried on since I joined it has been political. The last one lasted over four nights. Yet we have more than two hundred members, and ballot for new ones nearly every night of meeting.—THRELKELD.

122. I would most strongly say, in answer to B. T. M., obtain Hopkins' "Orthographical Exercises," published by Relfe and Fletcher at 1s. 6d.; make yourself master of this work, and I am sure your wish to be a "good orthographer" will be realized.—J. N. B.

125. The best thing that I have heard of is a plate of "green" glass, which should be placed on the surface of the paper. This will be found to give great ease to the eyes while reading, but the intensity of the colour and thickness of the glass must be attended to. Moreover, I believe that glass of the requisite shade is difficult to be procured.—J. A. D.

128. Odell's "Shorthand," price 8d. (any bookseller), is, I think, the system "most cheaply, easily, and quickly acquired."—THRELKELD.

130. The rain-guage is intended to show the height or quantity of rain which falls in any place. The one that I most approve of is the following:—A tube should be so connected with any horizontal surface that its lower extremity should be several inches above the ground. A float should rest on the plane surface, and be connected with some weight, which should act as an equipoise. The string or other flexible connecting substance should pass over a pulley, working a hand along a prepared arc. The height of the water will raise the float, which should be of wood. It will obviously remain at the highest point which it has reached, and the graduations on the dial will show the depth of the rain which has fallen.—J. A. D.

136. I think with "Philo" that calcination or incremation (which is a better term) is very preferable to burial. The subject has lately been debated at the famous *Union* here. The arguments against the proposed practice are mostly oppositions of Scripture (falsely so called). Some persons expect to find precedent for everything in the Bible. They argue that the personages of Scripture, when dead, were committed to the ground, and so should our bodies be. They forget that to follow the Scriptural practice, they ought to *embalm*. They also argue from Paul's description of a seed put into the earth. But they do not remember that the resurrection process of some is in nowise affected by the fact that their bodies strew the bottom of the sea. They also think it dreadful that the bodies of those they love should be destroyed. But it is more horrible to think of the cold, slimy worm trailing over the bodies of our dear ones, and gloating over its fearful prey, than to see them consumed by the pure element, mysterious and typical. In such case the ashes of the loved ones we can keep with us, as the ancients did. From graves we are often called upon to travel far away; and we cannot help feeling, like Hamlet, that the dear dust may some day be applied to vilest uses. (2) I cannot point out any books on the subject. The papers a month or two ago contained a horrible account of an Italian brigand burning the bodies of his victims, and delighting in the bright green flame.—THRELKELD.

AIMLESSNESS.—

Work without hope draws nectar in a sieve,
And hope without an object cannot live.—*Coleridge.*

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Excerpts from the Inaugural Address of Sir E. Bulwer Lytton, Lord Rector of the University of Glasgow.—

EARNESTNESS THE MEANS OF SUCCESS.—I can but suggest a few general hints, which may equally apply to each vocation that you may severally adopt. And, first, let me impress upon you the value of definite purpose. Having once chosen that calling which then becomes your main object in life, cling to it firmly—bring to bear on it all your energies, all the information you are elsewhere variously collecting. All men are not born with genius, but every man can acquire purpose, and purpose is the backbone and marrow of genius—nay, I can scarcely distinguish one from the other. For what is genius? It is not an impassioned predilection for some definite art or study to which the mind converges all its energies. Each thought or image that is suggested by nature or cunning, solitude or converse, being habitually and involuntarily added to these ideas, which are ever returning to the same central point, so that the mind is not less busily applying when it seems to be the most released from application. That is genius, and that is purpose—the one makes the great artist or poet, the other the great man of action. And with purpose comes the great secret of all worldly success, which some men call will, but which I would rather call earnestness. If I were asked, from my experience of life, to say what attribute most impressed the minds of others, or most commanded fortune, I should say, "Earnestness." Take, for instance, the House of Commons as the highest type of a popular assembly. What is the great secret of sucess there? You all remember that Demosthenes placed the threefold gift of the orator in delivery. I think the word he used was "acting" or "stage play." But the delivery, no doubt, is the appropriate excellence of the mere orator; the threefold gift of the parliamentary speaker is earnestness. Have but fair sense and a competent knowledge of your subject, and then be thoroughly in earnest to impress your own honest conviction upon others, and no matter what your delivery, though your gestures shocked every rule in Quinctilian, you would command the ear and influence the most accomplished, the most fastidious, and, take it altogether, the noblest assembly of freemen in the world; while some men, in whose delivery no fault could be detected, except the one defect of that earnest conviction which Roscius himself could not teach, if the man has not got it, would be indeed admired as a firework, but would never guide like a star. As it is in the House of Commons, which is but the representative of the national mind, so it is with all life throughout these nations. The earnest man wins way for himself, and earnestness and truth go together. Never affect to be other than you are, either richer or wiser. Never be ashamed to say, "I do not know." Men will then believe you when you say, "I do know." Never be ashamed to say, whether as applied to time or money, "I cannot afford it"—"I cannot afford to waste an hour in the idleness to which you invite me—I cannot afford the guinea you ask me to throw away." Once establish yourself and your mode of life as what they really are, and your

foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice. From these maxims let me deduce another —learn to say "No" with decision, "Yes" with caution; "No" with decision whenever it needs a temptation; "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely upon him. I have frequently seen in life a person preferred to a long list of applicants for some important charge, which lifts him at once into station and fortune, merely because he has this reputation—that when he says he knows a thing, he knows it, and when he says he will do a thing, he will do it. * * * It is enough for me earnestly and briefly to impress on you a reference of all your actions to that divine standard of good which we can never attain, but should ever seek to approach, so that, to use a homely image, the conscience may be the bookkeeper of life. Every man who would perform great actions must perpetually refer to some judgment or criterion elsewhere, which goes both for his stimulus and guide. In that terrible night, when Alexander the Great was forcing his way across the swollen waves of the Hydaspes, thunder and lightning and hurricane around him, and the elephants of Porus on the opposite bank, he is said to have exclaimed, "Oh, Athenians, what dangers I brave to be recorded with praise by pen!" But in conquests more arduous and lasting than those of Alexander—conquests every one has to achieve over his own heart and its tempters,—how grand and how accurate becomes the motive that stimulates and guides the man who habitually inquires, "How will that bear a record in the eyes of Him who alone unerringly reads each desire, and impartially weighs every deed."

Newington Working Men's Association.—The annual Meeting of this association was held on Monday evening, Feb. 2nd, in the Boys' National Schoolroom, Queen's Head Row. In the absence of the president (Ambrose Boyson, Esq.), the chair was filled by Mr. Churchwarden Iliff, M.D., F.L.S. After a few preliminary observations, the chairman called upon the secretary to read the report for the past year, which showed that during that period there have been enrolled 169 members, to whom the following advantages have been offered:—The reading and chess-rooms, which are supplied with the chief weekly and daily papers, and with chessmen and draughts; classes for the study of the French language, natural philosophy, mathematics, English grammar, arithmetic, writing, and shorthand: the library, which now numbers about 500 volumes, including works of history, biography, science, travels, and fiction; the lectures, which have been delivered at intervals of three weeks, and in which the subjects treated of have been, as far as possible, arranged with the view of instructing the members in the principles of common things. Several meetings, also, in the shape of a social tea, a *soirée* (at which various objects of interest were exhibited), and a musical entertainment, have been held, at each of which the members derived great pleasure from the efforts made to amuse and instruct them. After the reading of the report, the meeting was addressed by the Revs. J. Jessop, M.A.; C. Moore, M.A.; F. F. Statham, M.A.; W. Buck, M.A.; Mr. Churchwarden E. C. Dermer; W. T. Iliff, Esq., jun., M.D.; C. Otway, Esq., F.R.C.S.; F. Lepard, Esq.; — Freudenthall, Esq.; and Mons. Berlyn (teacher of the French class). It is a source of great pleasure that the stigma which affects many kindred institutions,—that the benefits are reaped by persons for whom they were never intended,—does not apply to

this, but that its interests are watched over, and its advantages enjoyed by men of the artizan class; and it is hoped that through the instrumentality of such an institution the working classes will be enabled to rise in the social scale, do honour to their country, and prove a blessing to their homes.

Whitby.—Cliffe Lane Young Men's Association, in connection with the U. Presbyterian Church. — The above association held its first annual social soirée on Monday, 2nd of March, 1857, at Mr. Thompson's Temperance Coffee House, when about fifty members and friends partook of a comfortable and substantial tea; after which, the secretary, Mr. James Wright, read the report, showing, in a brief manner, the aims of the society, and the good attendance of its members. Addresses were then given by the Rev. H. S. Campbell (president), Messrs. W. Willison, J. Reid, Dr. Wyllie, G. Atkins, J. Kerr, and W. Ling; and recitations by Messrs. A. Willison and R. Duck; as also several songs. Fruit was served about the middle of the evening. We are happy to say the meeting went off in the most satisfactory manner.—AFTERTHOUGHT.

LITERARY NOTICES.

M. GUIZOT's "Memoirs" are about to be put *in press*.

T. S. BAYNES, author of "The New Analytic of Logical Forms," and ALEXANDER BAIN, author of "The Senses and the Intellect," have been appointed examiners in Logic and Moral and Intellectual Philosophy in the London University.

The late SIR WM. HAMILTON'S "Lectures on Logic and Metaphysics" are to be published shortly by Messrs. Blackwood, Edinburgh. They are to be edited by Rev. H. L. MANSEL, B.D., Oxford, and Mr. JOHN VEITCH, the translator of Descartes.

St. Andrew's University is about to emulate its sisters of Oxford, Cambridge, and Edinburgh, by publishing a volume of "Essays."

The Dumfries Mechanics Institute is about to publish an "Album," the chief contents of which will be contributed by Dumfriesian *literati*. We wish it success.

The addresses, speeches, &c., which H. R. H. PRINCE ALBERT has delivered or written in connection with the *Society of Arts*, are about to be published. There are to be two editions, viz., library, 10s. 6d.; people's, 3d. We hope H.R.H. will present a copy, with his autograph, to each literary institution in Britain.

The foundation-stone of the Liverpool Free Public Library and Museum, which is to be erected at the sole expense of MR. BROWN, M.P. South Lancashire, was laid by the liberal donor on the 15th ult.

Sir J. F. W. HERSCHEL, Bart., is about to publish a selection of papers contributed to the Reviews, &c.

J. RUSKIN, M.A., has *in the press* "The Elements of Drawing;" he has also contributed literary notices to some wood cuts of Giotto's paintings, about to be issued by the Arundel Society.

REV. E. BRADLEY, the Cuthbert Bede of fictitious literature, is *now* incumbent of Bolbington, Staffordshire.

Professor GEORGE BOOLE, author of "An Investigation of the Laws of Thought," has a work on "The Philosophy of Logic" *nearly ready*.

J. M. KEMBLE, England's greatest Anglo-Saxon scholar and antiquary, author of the "Saxons in England," "Horæ Ferales," &c, late editor of "The British and Foreign Review," a highly learned, noble, patriotic man, died at Dublin, 26th ult.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

No. V.—DANTE—NATIONALISM.

DANTE had reached Sienna, on his way from Rome, when the news of his exile, and the pillage and confiscation of his property, reached him. At this time, the other Ghibelline exiles who had been driven from Florence had met for consultation in a small castle at Gorgonza, near Arezzo. Dante joined them there. At this assembly it was resolved to retire, for a time, to the neighbouring city of Arezzo, and—

"Wait securely
For the atoning hour *to come*."

Here they elected Count Alessandro da Romena for their leader, and appointed a council of twelve,—of which Dante was made a member,—to suggest, consider, and conduct such plans as might seem likely to lead to their restoration. Dante strove to animate the souls of his co-exiles with the great thought which occupied his heart's core—a united, regenerated, nationalized Italy. *They* thought only of their lost possessions; *he* of his country's lost glory, and her true good; so he was unsuccessful.

Pope Boniface VIII., one of the most strenuous and unscrupulous assertors of the temporal supremacy of the occupants of St. Peter's chair, died in September, 1303, and Benedict XI. "reigned in his stead." This pope was of a milder and more conciliating temper than his predecessor. He felt anxious to restore tranquillity to Tuscany; for this purpose he commissioned Cardinal de Prato to attempt the reconcilement of the parties, and the adjustment of their differences. The effort was unavailing. The ruling faction, under the leadership of Corso Donati, expelled the Pope's agent, and inexorably resisted restitution and pacification. Elated by their success, the Florentines gave themselves up to the wildest excesses. In May, 1304, they prepared a magnificent spectacle, entitled, the "Masquerade of Damned Souls," in which hell and its torments were vividly represented. So vast were the crowds that flocked to see this exhibition, that a wooden bridge over the Arno, which had been overladen by the multitude, gave way, and many persons were drowned. In the following month, a dreadful fire, which destroyed 1,900 buildings of various descriptions, broke out, and

a great number of people perished. The Bianchi and the Ghibellines, having sought and obtained help from Arezzo, Bologna, and Pistoia, resolved on making a joint attack upon their native city, thus weakened by excess and death, with the intention of re-establishing themselves, if possible, therein. In this attempt, through the jealousy and disunion of the leaders,* they failed, and Dante despairingly began that sad series of wanderings which make up the hereafter of his life.

It is impossible to give any distinct and reliable account of his journeys. Nor is this needful, to enable us to know how severely his powers of endurance were tasked, or the heroic honesty with which he followed, to their direst consequences, the opinions he had formed. So much, however, as is known, or is fairly deducible from what is known, may be with brevity outlined, that it may be seen how truly "he learned in suffering what he taught in song."

From "Il Paradiso," xvii., it seems he found his earliest place of rest in Lombardy, having been invited by Bartolommeo della Scala to spend a portion of his exile there. Here he *probably* acted as tutor to his son, Can Grande della Scala. In 1306, he was at Padua, *perhaps* assisting Can Grande with his studies at the University. In the following year he was one of the members of a convention held in the sacristy of a church belonging to the abbey of St. Gaudenzio, in Mugello, between the Ghibellines and the Bianchi, to determine upon the measures to be adopted to attain the success of their party. Selfish jealousy seems in them to have overpowered all patriotism. Their own wounds irked them more than the wounds their country suffered, and it does not appear that any unanimous resolution was come to. This failure seems to have affected Dante much; he saw the hopelessness of Italy's redemption, so long as internecine wars were waged by city against city, nay, by the factions of the same city against each other; he saw that the divisions, the selfishness, the faithlessness, of his countrymen rendered them powerless, and that so long as its inhabitants were swayed and regulated only, or even mainly, by their egotistical passions, and by considerations regarding their local well-being, there was no greatness possible for Italy. Hence the lonely wanderer, now homeless and breadless, going about like a mendicant, showing, against his will, the wounds with which fortune had smitten him, bowed down by want, fatigue, and the contestings of faith and doubt, when he knocked at the wicket of the monastery of Santa Croce del Corvo, amid the mountains of Lunigiana, presented in his lineaments, haggard, pale, yet resolute, a whole history of woe. To the monk Illario's query, "What seek ye here?" Dante answered, "Peace." That was a want most hard to be

* "Il Purgatorio," xvii., 110—120.

supplied to him. Nor does the convent's quietude seem to have yielded it; for we find that, in 1307, he had found another resting-place for a season in the house of the Marchese Morello Malespina, a Guelph, by whom he seems to have been honourably entertained. In 1308, Corso Donati, Dante's greatest political enemy and marriage relation, being accused of aiming at the sovereignty of Florence, fled, but was pursued, dragged from his horse, and slain. Albert I., Emperor of Germany, was murdered on the 1st of May, in the same year. These circumstances seem to have set Dante on the move again. We find him wandering through the valleys of Casentino, and in the mountainous regions round Arezzo, but settling, towards the close of 1308, in the court of the Signori della Scala, at Verona. Alboino della Scala at this time held the chief government here, although he had associated Can Grande—whom we have *supposed* to be a pupil of Dante's—in the rulership with him. These Signori were the mightiest of the Ghibelline chiefs, and there can be little doubt but that Dante went thither to aid in the consultations which must have been entered into in consequence of the changed position of parties after the demise of Corso Donati, and the accession of Henry VII. of Luxemburg. It was at the court of Verona that Dante wrote, in the Latin language, his great prose work, "Concerning Monarchy," an abstract of political principles, and a defence of his theory of national government.

Of this work we think it advisable to present our readers with the following concise abstract, in order that they may be able to form a judgment regarding the politics of Dante, and the correctness of our estimate of his influence on the *national* movement:—God is *one*. The universe is an idea of God's, and is therefore one. God is the source of all; all, therefore, partakes of his nature. Man is the most excellent product of creation. As such he must *tend* continually to a state of perfectness, and strive, by holiness and knowledge, to attain a likeness to, if not a union with, God. Individual man is too short lived to accomplish this; but man has an historic and collective being, as well as an individual life. Humanity, aggregate man, is long-lived and indefinitely progressive. Humanity, like God, is one. Harmony and, as a consequence, association is the condition of co-working unity. Unity must be embodied and represented. To give embodiment to human unity, there must be an outer form—government, and an inner spirit—law. A people, aggregated together into an organic whole, by a general agreement under the same laws and government, constitutes a *nation*. Law and government, however, must have means of enforcement, and hence arises the need of an imperial or other head; not as a superior to, but as an agent of, the law; as the agent of the people, the chief administrator of the law, and the repre-

sentative to other nationalities of the will of the aggregated and incorporated citizens of the state over which he bears rule. Here the *sovereign* is clearly differentiated from the *Pope*, and the essential greatness of individual man is not lost sight of in the blaze of the grandeur of Imperialism.

Such is a cursory sketch of the leading thought of Dante's book. Looking at the distracted condition of Italy in his time, how much difficulty seemed in the way of realizing this vast conception! In the midst of Italian anarchy, where was the unifier, the consolidator? The popes had deserted the people so soon as their power was established, and the petty princes of his country bore the imprint of the holy father's heel in the hollow of their necks. The German emperors struggled against absorption into the pontificate, and fought for the possession of temporal power, free from the Papal yoke. So far as the people were concerned, all virtue had departed from the papacy; no trust could be reposed in it for the excitation of an Italian nationality. Henry VII. alone appeared capable of effecting these great ends. Having finished his work, Dante addressed a circular letter "to the kings, dukes, marquises, counts, the senators of Rome, and the people of Italy," in which he strove to show that in the temporal sovereignty of Henry VII. lay the only hope of a peaceful, flourishing, and truly national Italy. This letter, coupled with his exposition of the principles of monarchy, seems to have had some effect, because in 1310, Henry VII. having entered Italy, was crowned King of Lombardy. At this time, Can Grande attended him with a body of troops, and gave him efficient aid in overcoming his enemies at Cremona, Brescia, &c. For this the Emperor rewarded him by conferring upon him the Imperial Vicariate of Lombardy. Henry seems to have hesitated in his course, and Dante, burning with impatience to re-enter his native city, addressed a letter to him, dated Tuscia, April, 1311, requesting him to tarry no longer by the "wandering Po," but passing the Apennines, to approach in hostile array against the Guelphs on "Arno's shelvy sides," and shatter the pride of the Florentines. Henry did enter Tuscany, and threatened Florence, but took no active measures to fulfil his menaces. After being crowned at Rome, he seems to have attempted a reconciliation between the different parties. From this effort he was soon obliged to desist, because Robert, King of Sicily and Naples, had set himself in opposition to Henry's attainment of the royal honours of Rome. In an expedition against him, Henry, having reached Buonconventi, near Sienna, suddenly died, it is suspected, of poison. This was a fearful blow to Ghibellinism; but to Dante, who had so enthusiastically advocated the claims of Henry, it was especially disastrous. He took refuge again in Verona, but disappointment had somewhat soured his temper, and broken the

elasticity of his spirits. The services he had rendered to the Ghibelline cause, though great, had now, from no fault of his however, produced a reaction in favour of the Guelphs, and he himself was ungenerously exposed to the sneers of the courtiers of Verona. Dante's was not a spirit that could brook such treatment; when, therefore, in a merry moment, shortly after the court fools had been amusing a company, Alboino, Prince of Verona, and elder brother of Can Grande, turning full upon Dante, musing in moody silence on his many woes, asked him why fools were so much more popular at Princes' courts than philosophers? Dante curtly answered, because "like loves like," rose from the table, and not long thereafter bade farewell to the city of Verona.

After this we have traces of his having visited Conte Guido Salvatico, at Casentino; the Signori della Faggiola, in Urbino, and of his having been courteously entertained in the Castle of Colmollaro, by Busone da Gubbio, a poet and patriot, whom he had met at Arezzo in the first year of his exile. Besides these places of sojourn, we may mention Udine, Trento, and Friuli. In the latter place he dwelt with Pagano della Torre, the patriarch of Aquileia. It is probable that in the Castle of Lanteri Paratico, near Brescia, he composed portions of his immortal poem. Many other locations have been assigned; *e.g.*, Oxford, Paris, and several places in Germany. Of these, however, little is known with certainty, and we prefer believing that Dante's love of country was too great to allow of his even leaving the land which refused to acknowledge him as one of her diviner sons. In these wanderings his distress must have been great; for we find him, with importunate persistency, petitioning for a recall of his sentence, and permission to return to the sweet bosom of Florence, "wherein," he says, "I had my birth and nourishment, even to the ripeness of my age, and in which, with her good will, I desire, with all my heart, to rest this wearied spirit of mine, and to terminate the time allotted to me on earth." How grievously must his hopes have been crushed, and all their blossoms have faded, when his strong soul, bowed by the unblest weight of exile, could stoop to entreaty!

But though willing to sue for release from an unjust sentence, and to beg permission to lay his sorrow-tried dust beside St. John the Baptist's Church in Florence, he was yet unwilling to utter the cowardly lie by which alone he could receive a revocation of the judgment which his victorious fellow citizens had passed on him. He would not confess guilt when he felt none, or plead for pardon on such terms as would imply the justice of the award from which he suffered. Therefore when a friend, in 1316, had so far succeeded as to gain a provisional rescindment of his sentence on some such unholy conditions, he rejected the proffer in these heroic terms:—"Is *such* an invitation to

return to his country glorious for Dante, after suffering in exile almost fifteen years? Is it *thus*, then, they would recompense *innocence which all the world knows*, and the labour and fatigue of unremitting study? . . . Far from the man who cries aloud for *justice* be this compromise, by his money, with his persecutors. No, my father! this is not the way that shall lead me back to my country. But I shall return with hasty steps, if you or any other can open to me a way which shall not derogate from the fame and honour of Dante; but if by no such way Florence can be entered, then Florence I shall never enter. What! shall I not everywhere enjoy the light of the sun and stars? and may I not seek and contemplate, in every corner of the earth under the canopy of heaven, consoling and delightful Truth, without first rendering myself inglorious, nay, infamous, to the people and republic of Florence? Bread, I hope, will not fail me." He rejected those "sold and lying privileges," and went forth to front his fate again,—

> "As one
> That makes no pause, but presses on his road,
> Whate'er betide him."

The two succeeding years seem to have been given up to wandering, "lean abstinence," the composition of that "sacred poem" which had made—

> "Both heaven and earth co-partners of its toil,"

and the indulgence of visionary hopes that his growing fame would yet prevail with Florence to recall him, and enable him to "claim," even at the Baptistery, where, in his younger years, he had saved a child's life, "the wreath *due* to the poet's temples." It has been conjectured, and not without probability, from many passages in the "Commedia," that at this period he entered a Franciscan monastery in the mountains of Umbria, and that having passed his novitiate, he found himself unwilling to draw "the shuttle to the point," and forsook the brotherhood, convinced "it is not the habit of St. Benedict, St. Augustine, St. Francis, or St. Domenic that constitutes a religious life, but that God demands the worship of the soul." After this, he gained a fitter refuge, where—

> "Polenta's eagle broods,
> And in his broad circumference of plume
> O'ershadows Cervia."

Here, in the mansion of Guido Novello da Polenta, a munificent patron of literature, and himself somewhat distinguished as a poet, Dante found an ungrudged home, congenial companionship, and honourable patronage. To Guido's service Dante enthusiastically devoted all his energies and much of his affec-

tion. Guido, on his part, estimated rightly the talents and the trustworthiness of his guest; for on a quarrel arising between the Ravennese and the Venetians, he commissioned Dante as his ambassador to conduct such negotiations as seemed necessary. The Venetians obstinately refused to listen to any terms, and Dante returned to Ravenna disheartened and successless. At this he fairly gave way; nothing could abate or restrain his grief. This deep and serious soul, so sadly tried in the very furnace of affliction, thought so intensely and felt so keenly his powerlessness to effect the wishes of his benefactor, that the over-bent bow snapped, and his spirit quitted its tenement of clay; September, 1321, aged fifty-six. Guido Novello had him sumptuously interred, and ordered a monument to be erected over his resting-place; but this he did not live to see accomplished; in a few months thereafter he followed Dante to the tomb. Florence repented when it was *too late*.

At the time of Dante's exile, his family consisted of five sons and a daughter. The daughter, named Beatrice, in memory of her who had created in him a *new life*, became a nun in the city where her father found a tomb. Two of his sons survived him; one, Pietro, became a lawyer in Verona, and rejected reinstatement in his father's possessions with as much haughtiness as he could have wished. Both sons inherited a portion of their father's genius, and unitedly composed a commentary on the "Divina Commedia." It is a sufficient rebutment of the charges brought against the character of Gemma Donati, that she trained her children to revere their father's name, and value his honour; that she educated them well upon the scanty savings she could glean from the wreck of fortune in which she was involved; and that even from Corso Donati, her kinsman and her husband's foe, she would receive nothing that could taint her name or Dante's with dishonour. There is a truer romance in such honest endeavour and suffering, than in the prevalent whinings made upon the unpropitious nature of the married life of genius.

Such is an outline of the life of Dante. A sad and tragical life, yet a true one. Faith, hope, labour, suffering, all these have stamped their seal upon his fate; but, triumphant over all, his life and his life's thought still work their influences through the world. The grand problem of Italian organic nationality is not yet solved; but many labourers are engaged in striving to realize the ideal of the poet. Dante is the utterer of the initial thought of modern politics—the nation. In the ancient world we had the Patriarchate manifested in Chaldea, the Empire developed in Egypt, Persia, Macedon, and Rome, and the City partially organized in Greece. In Mediæval times, Germany and France attempted to revive the Empire, while Italy endeavoured to re-establish the City. But over all these the hierarchy reared its throne, and claimed supremacy; the church overstrode

home, city, and empire, as infinitely less than itself. Dante saw that social and imperial life were equally imperilled, and introduced that modification of Imperialism and citizenship which we now denominate a Nationality. This nationality he asserted to be altogether independent of the Papal rule, and established for other purposes than the Popedom could accomplish. Surely there is a moral sublimity in this life! A breadless exile, consumed by the gnawing tortures of unjustly imposed woes, the adviser of kings, the denouncer of Papal dishonesty, the censor of morals, the advocate of orthodoxy, the avenger of successful crime, the political teacher of Italy, the creator of the language and the poetry of Tuscany, the prophet of his nation,—when were so many seeming incompatibilities ever before conjoined in one man? Who can fail to admire the stern decision, the calm strength, the resolute heroism, the constant self-sustainment, the grand inflexible honesty he always exhibited? Like Milton's angel,—

"Unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor numbers nor example with him wrought,
To swerve from truth, or change his constant mind."

We have no space now, or here, adequately to criticize the life and works of this patriot, bard, philosopher, and statesman. Such a sketch as we have now given, brief as it is, may suffice to show that a man may work out a noble purpose, even though the environments of his life are not such as he would choose; that amid difficulties and privations knowledge may be acquired and applied; and that an unflagging zeal for one's country may co-exist with the expressed and recorded dissatisfaction with the present state and doings of that country.

We must now conclude, although reluctantly; and we cannot do so better than by quoting the following appreciative sonnet from Michael Angelo:—

ON DANTE.

"How shall we speak of him? for our weak eyes
Are quite unfit to bear his dazzling rays.
'Tis easier far to blame his enemies,
Than for our tongue to speak his slightest praise.
For *us* did he explore the realm of woe;
At his approach high heaven did soon expand
Its lofty portals, though his fatherland
Refused to ope her gates. Yet thou shalt know,
Ungrateful country! ev'n in thine own despite,
That thou hast quickened best thy Dante's fame.
Virtue oppressed does then shine out most bright;
And brighter shall his glory therefore be
For suffering so, of all, unguiltily.
Hence in the world there lives no nobler name."

Religion.

IS A REVISION OF THE AUTHORIZED VERSION OF THE BIBLE NECESSARY?

NEGATIVE REPLY.

THIS debate draws to a close. We think our readers will say that the subject has been discussed with calmness and sincerity. It was of an important nature, because it related to the Bible. Let us hope, then, that some useful result may follow, namely, in favour of the present authorized version.

Our space on the present occasion is limited—two pages only can be allotted to us. Well, that is enough, possibly more than this article will occupy, for we have but little to add to enforce the views we have taken; thus we are content.

We have read with some care, and duly considered, all that has been said by our opponents. We must be candid, and confess that ability has been shown by them; yet, nevertheless, we maintain that nothing has been brought forward which can weaken or destroy the opinion entertained by the *large* majority of persons capable of forming a correct judgment—that a revision of the authorized version of the Bible is not necessary. The alleged errors in the several passages referred to are of no moment—certainly not of such importance as to make it necessary to have a revision.

P. H. (page 157) says, "Let no one say the errors of our translation of the Bible are trifling." We must be pardoned for disobeying him, when we reply, Indeed, indeed, they are very, very trifling. And why? Because they damage not the *doctrine* of the Bible; they merely relate to words, the effect of which is, in reality, indifferent either one way or the other.*

* We deem it an act of justice to notice, in connection with this sentence, a passage in an able paper signed P. Q. L. R., which we are sorry we have been unable to present to our readers. "Hold fast the *form* of sound words," 2 Tim. i. 13, is a scriptural injunction, which no Christian will venture to despise. Let us answer, in one word, those who lay so much stress on the "letter which killeth." No merely literal translation can fully and truly represent the very ideas which were in "the mind of the Spirit," and men would still require, even as now, "the aids of heavenly power" to enable them to comprehend the fulness of meaning which the Scriptures contain. It is not to the learned only that the holy book comes with "demonstration of the Spirit and with power." We may therefore safely assert, that to the God-fearing reader, who seriously utters the prayer of David, "Give me under-

S. R. A., of Philadelphia, U. S. (here we cannot help pausing to observe, that it is gratifying to know that this magazine circulates to so great a distance), assumes (page 206) that those who do not desire a revision have a "*superstitious*" reverence. Not so. We are among those referred to, and must therefore disavow any such feeling. We are far from being of a superstitious turn of mind. We defend the Bible in its present shape, because we believe it cannot be materially improved, and because we hold that any attempt to revise it would be dangerous, and of no utility. Our friend concludes, "May the time not be distant when such a revision shall be duly authorized and placed in our hands!" *When* will that time arrive? Depend upon it, readers, it is far off; and thankful ought we all to be that it is so. Sad will be the state of things if ever it should come. Farewell to this subject.

Book above all books! *The holy Bible!*
The words which are to be found within thee
Now bear an ancient aspect.
Time has not destroyed thee;
Ages yet to come will uphold thee.
Why? Because none can better thee.
May thy countenance ne'er be changed!
And may thy *many* friends cry aloud,
No revision! No revision!

Bristol. R. D. R.

AFFIRMATIVE REPLY.

"QUIDQUID præcipies, esto brevis," says Horace; and as the centuries have given him the authority of a teacher, we are obedient: and the more readily so in this debate, because those who have helped us have written so ably, and done our work so well; wherefore we thank "L'Ouvrier," S. R. A., P. H., J. E. P., in the name of their readers, and on our own part also.

Our opponents have found it expedient to wander greatly from the question. Pages 14, 15, 108, 154, as well as T. T. B.'s last three arguments, have nothing to do with the *necessity* of a revision. Most of their legitimate arguments, moreover, have been answered, so that we can only make a few observations here and there.

The Bible cannot justly be compared to an ancient building, unless we regard usefulness as well as beauty; and no sensible person would object to alterations made to fit an ancient fane for modern worship; nor, if in some storied window of stained glass, an inharmonious tint had been placed, would any cry out

standing," he will reveal the truth. Regarding our Scriptures, let us each say, with the Psalmist, "Concerning thy testimonies, I have known of old that thou hast founded them for ever," Psa. cxix. 152.—EDS. *B. C.*

against the introduction of the true. So with the Bible and its revision.

R. D. R. has seldom known preachers to point out errors in our version. Has he heard a course of university sermons? has he heard Melvill, Canon Wordsworth, our dear friend, the Golden Lecturer, or—

> "The sweet-tongued Harvey Goodwin,
> A bishopric who quickly should win"?

His, remark, that the majority of the learned are against Bible revision, is not borne out, at least, by this debate; all our opponents being *debutants*, and two of them obliged to appear twice to keep up the discussion.

T. T. B. having "got up" Alford in a most praiseworthy manner, objects to the mistranslations, &c., adduced. Space is not permitted us to disprove his statements, but we request him to exercise his ingenuity in disproving all the cases brought forward by Professors Scholefield and Selwyn, by "L'Ouvrier" and S. R. A.; and if he comes to the conclusion that the errors in our version are trifling, we will ask, Why, then, he fears their correction? while, if he confesses them not trifling, we say, How *dare* you advocate their continuance?* One more question: If "Threlkeld's" arguments are "very weak," why did you (T. T. B.) not answer them?

G. A. H. E. tells us of the evils of the day, which, indeed, are numberless, unexampled, fraught with fearfullest danger; for which evils he thinks, with not a few other pious men, the Bible is the best antidote; he will therefore give it to the people—*imperfect!*

The saddest part of our task is now arrived at. Should a revision take place, "indifference will take the place of faith," says R. D. R.; and G. A. H. E. prophesies that "the charm of religion will have passed away, and infidelity will reign paramount in the land." Are we to laugh or weep? for these words are,—First, *ridiculous*, in giving to so small a cause so vast an effect, in supposing that the revision of a translation would have more injurious influence than the attacks of a thousand sceptics, than all the temptations of the pit. Secondly, these words are *uncharitable*, showing a most miserable and unjust estimation of the English people, in presuming that a few changes of phrase, a few corrections of error, would turn them from the faith. Thirdly, these words are *un-Protestant*, verily perverting a translation of the Scriptures into an object of worship, and staking the existence of Christianity on the preservation intact of a

* Had the Puritans, succeeding in their trick, perpetuated *ye* instead of *we* (in Acts vi. 3), our scrupulous opponents would advise us to retain a falsification, on which was based an argument (unanswerable by the ignorant) in favour of an unscriptural church polity.

form of words in which the Bible was not originally written. Fourthly, they are *injurious to the truth*, prompting the sceptic to sneer at the worth of a religion which its professors declare could be injured or destroyed by the revision of a translation of its records. And, fifthly, they are *unchristian*, extravagantly exalting the letter. The mighty works have not been done, nor will be done, by the form of words in which truth appears, but by the truth itself, manifested brightly, though shorn of some beams, through that form of words; and the body being more than raiment, the potency rests not in the garb in which those good scholars, fondly thinking it "without seam," long ago arrayed the divine thing; no, but in the divine thing itself. And the heresy is worse by far when, professing sacred reverence for truth, men argue for the retention of error; yea, it is cognate to that betrayal by a kiss, which all ages have accounted execrable.

Wherewith we bid our opponents farewell, knowing that liberal, enlightened, thinking Christians do not hold their views; but that, seeing how glorious has been the past of the Bible, they expect its future will be more glorious still; believing that, refined and purified, it will go forth, conquering and to conquer, blessing and blest. That a revision is needful, they know; they trust that they shall have it; declaring, meanwhile, that those who shall do the work, those who shall help it on, will experience a gratitude and receive an honour akin to that which our old translators deserved and have; aye, even to that we yield to him who first planted on the shores of Britain the standard of the cross.

Cambridge. THRELKELD.

A GOOD HEART.—A good leg will fail, a straight back will stoop, a black beard will turn white, a curled pate will grow bald, a fair face will wither, a full eye will wax hollow, but *a good heart* is the sun and moon,—or, rather, the sun, and not the moon, for it shines bright and never changes, but keeps his course truly.—*Shakespeare.*

GOOD MORE PLENTIFUL THAN EVIL.—

There are nettles everywhere;
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.

Eliz. B. Browning.

UNCONTROLLED PASSION.—Let a man have riches, health, strength, greatness, the admiration of the world, and all that fallen man most prizes,—all that he would sell his soul for,—and let him have one single passion out of order, untamed, riotous, tyrannical, and craving, that man will be of all men the most miserable.—*Talbot Gwynne.*

History.

IS RUSSIA GREAT *BECAUSE* OR *IN SPITE* OF SERFDOM?

AFFIRMATIVE REPLY.

It seems almost a work of supererogation again to touch upon this theme. The positive arguments which have been adduced on the affirmative side of the debate remain unanswered and unnoticed; while, on the other hand, the reasoning of "Saline" was (in effect) met by anticipation in our own article, and has since been thoroughly sifted by "Taliesin" and "Threlkeld." In his last article, "Saline" does little more than repeat his former ideas. Persistence, in such cases, can scarcely be met otherwise than by reiteration; and so debate sinks to the level of childishness. But, as we doubt not that "Saline" is perfectly honest, it may not be without some interest to trace out the confusion of thought in which this writer has well nigh lost himself.

At the commencement of the debate, we were at some pains to clear the subject from extraneous matter, and specially to guard against prejudice, by pointing out that an affirmative decision was in nowise derogatory to the worth of freedom. These views we supported by the testimony alike of history and of reason. No attempt has been made to invalidate the proofs we gave that greatness may co-exist with serfdom and spring from it, or to deny the historic facts to which we pointed. The same views have been illustrated and ably enforced by our coadjutors. But in reply, "Saline" appears to have no better resource than to exclaim, "A verdict, good jury, in favour of freedom!" This is the mere blindness of idolatry—a resolve to sacrifice fact and reason, under the perverse idea that freedom is thereby honoured. What would become of logic, if this course were adopted ordinarily? Take the parallel afforded by the relative effects of *peace* and *war* upon national greatness. Imagine a writer declaring that greatness never arose from war, and urging, as a reason, that the contrary opinion "tends to weaken the love of" peace, and is "an argument for the adoption of" war "here, and its perpetuation elsewhere"! Suppose such an one, being reminded of Rome, mistress, by conquest, of the known world—of Alexander, swaying this world's sceptre, and sighing because there were no other worlds to win—of Egypt, Assyria, Persia, or of the mighty empires of more modern days—and then turning round, ignoring all history and argument, and penning the sen-

tence, "A verdict, good jury, in favour of peace!" Who would not smile at the absurdity? Yet it would be every whit as sound sense as "Saline's" appeal in behalf of freedom. War is a curse, perhaps, as deep as serfdom; and peace is only second, if it be second, to freedom, as a cause of true national greatness and human prosperity.

Again, at the commencement of the debate, we accepted the assumption of our thesis, that Russia *is* great. We neither inquired into the physical advantages and undeveloped capabilities of the Russian empire, nor into what "elements" greatness may be resolved; but sought directly to ascertain the character of existent Russian greatness. The "internal greatness which consists in the aggregate of individual elevation," "moral influence," "industrial development," "commercial greatness," and "wealth," were passed in review; and it was shown that Russia could not lay claim to any one of these forms of greatness. The question was thus fairly brought to a simple issue. Russia was proved to be great solely in a political point of view—great as an empire, in extent of territory, and in military power. The conclusion thus deduced has since been vindicated and supported by succeeding writers. What, then, has been the course of "Saline" in this respect? Has he attempted to subvert this reasoning—to assert that Russia possessed any one of those forms of true greatness which we had proved to be wanting—or to meet the clear and definite issue which had been raised? No; the matter has been evaded. Silence, if it has not given formal consent to our reasoning, has at least shown his inability to refute it. What, then, is the conclusion? Are we not bound to accept the position that Russian greatness is simply barbarian strength—huge physical force? If there are any other forms of national greatness besides those we mentioned, why were they not brought forward by "Saline"? It was clearly his duty to show that we had misconceived the nature of Russian greatness, if such were the fact, for on that point the whole debate turned. It was easy to expose the common error of all writers on the affirmative side, if they had erred; and then the whole of their arguments would have been overthrown. But instead of this, "Saline" dashes off into wholly irrelevant discussion on the "elements" which *may* enable nations to become great, and loses himself in a cloud of sophistry, until touched by the satire of "Taliesin;" and then lectures on causation, Hungarian literature, and military renown! The only portion of "Saline's" last article which touches the opposing argument is the paragraph (page 213) in which he declares that Russia is "not great in the highest attributes of military power." The sentence is an amusing specimen of argument. "Threlkeld" had pointed out that Russia's best generals have been Germans; her best sailors Fins;" and we had ourselves expressly remarked, that "it is the

rudest form of military greatness which Russia possesses." So that "Saline's" remark (if it refer to military *skill*, &c.), far from answering his opponents, merely confirms a part of their statements. But, from the context, it would appear that the phrase was intended as a synonyme for "success," or "renown." Well may "Saline" lose himself in mazy arguments, when he thus confounds the means to an end with the end itself! Has he never heard that "the race" is not always "to the swift, nor the battle to the strong"? Upon his theory, we ought to deny the physical strength of an African lion, on account of the lion-slaying exploits of Mr. Gordon Cumming, and his French rival, Jules Gerard.*

By failing, therefore, to show that Russia possesses any of those forms of greatness which we denied to her, and by evading the simple issue which had been raised, "Saline" has virtually admitted the affirmative argument as to the specific character of Russian greatness. Now, for England we claim *every* one of those forms of greatness which we denied to Russia. Not even

* The paragraph on which we have just commented is a worthy pendant to "Saline's" selection (page 212) of "Taliesin's" passing satire on the list of Russian literati, as one of the "*material* (!) points" of the debate. It is not worth while encumbering the text with a criticism of the paragraph to which we have drawn attention, but, as a curiosity of argument, it may deserve a passing notice. *First.* Let the reader notice, that there are three *pure assumptions*. 1. He *assumes* that "Taliesin" ridiculed "Puskin, Karasmin, &c.," because he was ignorant of them. Now, for aught that *appears*, "Taliesin" may have uttered his satire as the result of a profound critical estimate of Russian literature. 2. He *assumes*, in palpable defiance of reason and fact, that Englishmen of 1857 are as unlikely to know of the fame of contemporary "European names in literature" as a young Hungarian would have been thirty years ago (Byron has been dead thirty-three years)! Thus he places Hungary, the oppressed, where *censorship* jealously watches the import of all literature, thirty years in advance of Great Britain, with her free press, her "Foreign Quarterlies," "Notes and Queries," "Controversialists," &c. 3. He *assumes* that the worthies he named are as great as the front rank names which he has chosen from the English poetic literature of the present century. And this is offered as *argument* on a "material point!" *Second.* Under the names of Puskin and Karasmin we recognized two authors whom we had always seen denominated Pouschkin and Karamzin. The first, a promising poet, was killed, if we recollect aright, full twenty years ago, in a duel. The second, a historian of his native country, and said to be both the ablest and most popular of her writers, has, we believe, been dead some time. Yet neither of these authors have been thought worth translating up to the present day. Can they, in any fair sense, be termed "European names," or be regarded as "material" evidences of Russian greatness? As to the other names quoted by "Saline," we are compelled to confess the most benighted ignorance; at the same time, we cannot help thinking that by some chance we should have heard of them, if (as Theodore Hook says) they had been "anybody very particular."

"Saline," we imagine, will deny that England is internally great as a *free people*, that she has a most potent *moral influence*, unrivalled *industrial development*, *commercial greatness*, and *wealth*. What, then, becomes of the preposterous nonsense of page 120? Where is the applicability of the oft-repeated maxim, that "like causes produce like effects?" England is great—morally and socially great—great in true and civilized greatness—because freedom has given scope, energy, and motive to her sons. Russia is great—physically great, like her forefathers, the Vandal hordes—great with the rude might of barbarism, gained by conquest and fraud, *cemented by oppression*, wielded by the firm hand and iron will of *pure despotism*. Are these "like effects?" As well might we call the wisdom of Solomon and the strength of Samson, the moral grandeur of St. Paul and the imperial power of Nero, the greatness of Howard the philanthropist and of Ivan the Terrible, the mind of Newton and the muscles of Leviathan, "like effects!" It is strange that any writer could thus confound moral and social greatness with barbarian strength, under any circumstances; but the intellectual obliquity of vision which refuses to see the distinction, when pointedly insisted upon by various opponents, is absolutely astounding.

But not only has "Saline" shown himself utterly unable to distinguish things that differ as widely as mind and matter—not only has he confounded *utter opposites* as "like effects"—but, in support of the delusion, he has set every principle of logic, and the very meaning of its terms, at defiance. The second paragraph of his last article (*vide* page 211) ought to be headed as "Logic, distraught and utterly lunatic, rendeth herself with her own hands." "Saline" commences by declaring, that "*Because* is unquestionably an illative conjunction, which indicates that the conclusion of a syllogism—the premises of which are about to be given—has been stated." Then (after quoting a direct contradiction of his own words, from Whately) he proceeds to an *illative conversion!* Now surely, any one who ever read ten pages of a treatise on logic, would know that the illative conjunctions are, *then*, *therefore*, &c., and introduce the conclusion of a syllogism; while *because* is a causal conjunction, introducing the reason or minor premises of a syllogism. But that is nothing, compared with the idea of an illative conversion of a *syllogism!* One might with equal propriety speak of conjugating a paragraph, or declining a sentence. Surely there is not one reader, besides "Saline," who does not know that conversion applies to a *proposition!* After thus asserting the thesis of debate to be a syllogism, and then converting it into an "equivalent" statement of cause and effect, our opponent proceeds to make the wildest work of "causation." We should have thought this subject was clear to any mind; but "Saline" mystifies the matter beyond

comprehension. He appears to have some wild notion that every effect is the result of a *single* cause, which is *independent* of and unmodified by time, circumstances, or conditions. If serfdom produce one effect on the Cossack hordes, then it must have a like effect on the educated and intelligent Briton; if it be the cause of military strength to an immense and barbarous empire like Russia, it must be a cause of greatness to small and highly civilized England, if adopted by her. Such is "Saline's" theory of causation. It would be as sapient to say that since a spark will explode dry gunpowder, it must also explode wet powder. A twenty miles' walk would probably kill a weakly invalid, and exhaust the strength and blister the feet of a sedentary student, while it freshened a trained pedestrian for further exertion. Here the *cause* in each case is *identically* the *same;* yet the *effects* are *utterly* at *variance*. In like manner, effects may be identical, where the causes utterly differ. The cause of death may be drowning or burning, apoplexy or consumption, fever or dropsy, poison or the dagger. But we may take a case from "Saline's" own pages. War, he affirms, cheapens the necessaries of life in Russia; *here* the *same* cause has the *opposite* effect. Most extraordinary has been the result of perusing Whately, Mill, and Karslake upon our opponent, and devoutly do we believe that like causes never produced like effects on any other mind. As "Saline" formerly showed himself unable to distinguish what are "like effects," so now (in his last article) he has shown himself utterly unable to understand the meaning of the phrase, "Like causes produce like effects."

It is scarcely needful again to advert to the intimate connection between despotic power and serfdom. It was an old saying of Mandeville's, "If a horse knew as much as a man, I would not be his rider." The remark was aimed at popular enlightenment and freedom; and its soundness is unquestionable. It contains the whole art of despotism. We may tyrannize over and ill-use the horse, and make his fleetness and strength the mere instruments of our own will and purpose. So with the serf or slave. Degrade man to the level of the brutes, and he may then be used as a brute. Crush his soul, and his body may then be the mere living instrument of another's will. Thus serfdom realizes the fable of Briareus on a gigantic scale; and he who rules the land where it exists becomes million-handed. It is impossible to enforce military discipline under free government. Here, and in America—nay, even in less favoured lands—the soldier lives under other and severer laws than his fellow-citizens. How obvious, then, is the effect of Russian serfdom in facilitating Russian military strength. But we need not enlarge. Serfdom, as we before remarked, is the only safe basis of despotism; and it is as a despotism that Russia is great. There is no comparison between the stability of Russia and her continental neighbours;

and that stability—the result of serfdom—is so much funded power for external aggression placed in the hands of the Czar. Regarded from *without*, such power is greatness; though, in its essence, it may mean degradation, cruelty, and wrong. Serfdom raised the pyramids of Egypt; freedom, the art-palace at Sydenham. The one is ennobling, the others useless; but *both* are great. Thus with Russian greatness as it *is*: we admit it, but not admire it. We rejoiced in the late war as an effort to set bounds to it; and we hailed the close of that war as a proof that true greatness had gained the upper hand over the strength of barbarism in the world; that earth was progressing towards a happier age than the blood-stained eras of the past. It is from the affirmative writers in this debate, and not from "Saline," that freedom receives true honour.

In conclusion, we may add a few words on "Saline's" opening article (*vide* pages 67, 68). We will not animadvert on the inutility of showing that Russia possessed certain elements from which true greatness *might* arise, nor on the clumsy, sleight-of-hand style of reasoning which treats these "elements" as greatness—like assuming loose building materials to be a princely mansion. We will simply show how "Saline's" arguments turn against himself, or are inapplicable. Serfdom, by increasing military power and securing internal quiet, will tend to increase of territory, and, as a natural consequence, to increase of population; thus (1) militates against "Saline." Serfdom can neither affect "climate," "fertility," nor "the possession of the necessaries of life;" *i. e.* (2), (3), (6): and it is highly favourable to "despotism" and "concentrative action;" *i. e.* (4), (5). The only item in which serfdom produces an unfavourable effect is education; *i. e.*, (7). Thus, according to "Saline's" own arguments, out of seven elements of greatness possessed by Russia, serfdom is an active cause *in favour* of *three*, neutral as to three, and *opposed* only to *one!* This is a verdict of three to one against "Saline," in a jury packed by himself! Truly the affirmative writers owe him thanks.

We now leave the subject to the judgment of our readers, confident that they will judge, not by appearances, nor according to prepossessions. The more thoroughly they examine into the subject, the more certainly will they join us in attributing a cancerous growth of despotism to the poisonous virus of serfdom.

B. S.

NEGATIVE REPLY.

We think it cannot but be right in us to express here, and firstly, our thanks for the courtesy the Editors of this magazine have shown us personally, in admitting, with such frequency, our thoughts on this important topic. Let us also candidly acknowledge the learning, talent, ingenuity, and eloquence of our oppo-

nents, while we protest against their perversions of sound, rigorous, and honest logic.

We think our mode of treating the question has been somewhat misapprehended. In our first paper (page 67) we wished to eliminate from the debate any erroneous view of greatness which might be entertained by our opponents, and for this purpose we defined "the elements of national greatness," and explained how far these were possessed by Russia. We naturally supposed that in doing so we were at the same time expressing, in the mildest form, our dissent from the idea that "Russia's greatness is *political* solely—the greatness of territory and military strength" (page 27)—"barbarian strength, founded upon the system of serfdom" (page 29). When we had proved that Russia had other sources of greatness than serfdom, we of course proved that it is *not* the rudest form of military greatness which Russia possesses (page 27). Our arguments we left to be applied by our readers, as they doubtlessly have been, to the reduction of the argumentative fortresses of the affirmative writers.

We then passed from this eliminative process to a more positive argument (page 118), viz., that serfdom is destructive of, and obstructive to, greatness, and that in serfdom we found the very cause from which Russia's defectiveness in the elements of greatness resulted; and in this very argument, implicitly and by anticipation, gave the reason why "most of the great men of Russia have been foreigners" (page 162). The only consideration these *could* get from our opponents was, that "an examination was almost superfluous" (page 164). This is, of course, the easiest mode of disposing of disagreeable reasonings, and much conduces to the attainment of truth.

It is asserted that we have overlooked carelessly or wilfully the instances of the coincidence of greatness and serfdom so ably pointed out by B. S. This is a mistake; we have denied that it is a *causative* coincidence; we have contended that greatness sprung from other causes, *not* from *that*. We say, that serfdom at all times, in all places, under all circumstances, is a cause of confusion, weakness, and national worthlessness. Where serfdom is, there is no nationality—the serf is nationless; no heroism, for there are no noble sentiments possible to nurture the heroic in the minds of "goods and chattels;" no loyalty, no trust, for the serf has no community of feeling with his lord. Serfdom paralyzes everything noble and brave, except the hell-hound daring which excitement begets, or bribes can buy.

We need have little hesitation in asserting that Russia is not "giant-like in military power" (page 28), or in denying that "upon Russian soldiers depends Russian greatness." Where are her laurels won in noble warfare? Reckon the victories which her hordes have gained; number the fields on which her military prowess has been proven. Russia is the big bully of

Europe, who struts, and boasts, and swaggers, and asks all the minor states to *fag* at its command; let but a tight sinewed, moderately trained adept in "the game of fives" set himself sternly to work, and the bully would willingly shrivel into half his bulk, to escape the scientific "tapping" which threatens him. Bluster is not bravery, and numbers are not strength. The mere mechanical greatness of war is nought; there must be besides the heroism to dare, the hardihood to suffer, the mind to conceive, the ability to execute, some mutual bond of sympathy to link the present endurance with the future blessing it is likely to produce. In all these latter attributes the serf must be deficient, and therefore he cannot be the cause of greatness to the empire of which he is the instrument, the chattel.

We believe that blindness to all but the gaudy glory of power is one of the main reasons why we look with so much apathy on the abolition of freedom elsewhere, and are so strangely willing to bow to a dictatorship even at home. The Palmerston tactics find their true solution in this, that he feels we have become less careful of the principles upon which men act, than on the success which attends their efforts; the seeds of real despotism are being sown even here, and hence the readiness with which the people have succumbed to the dictator of England.

Our opponents seem to have a large development of the late Charles Matthews' organ of *much-wordishness*, and hence, it seems, they call upon us sorrowingly to confess, "*Brevis esse laboro, obscurus fio.*" We have little desire to deny them the pleasure of admitting that they have conducted their side of the debate with a mastery of the details of debating with which we are not practically conversant; but we are strangely mistaken if those who read dispassionately the reasons, brief as they are (and they occupy scarcely one-half of the space of the papers of the affirmative side), will find more matter for deep thought in them than they will find answered by our friends B. S., "Taliesin," or "Threlkeld."

Not thus, however, do we wish to utter our farewell to them in this debate. Let us part as friends, not glorying in conquest, but in the impetus given to the "winged words" of truth. We know this much of each other now, at least, that however much we differ regarding the cause of the greatness of Russia, we are at one in the opinion that in Britain freedom is the only trustworthy basis of greatness. To the maintenance of this freedom untarnished and pure, let us all *set* ourselves. And may we *be*, as well as *seem*, friends.

SALINE.

EMPTINESS OF FAME.—

Glories, like glow-worms, afar off shine bright,
But, looked to near, have neither heat nor light.

Thomas Middleton.

Philosophy.

IS CRIME INSANITY?

NEGATIVE ARTICLE.—IV.

In commencing this negative article, we think it right to state what, in our opinion, may be included under the denomination of "Crime," and what we consider "Insanity" to be.

We hold that crime comprises every species of wrongdoing and wickedness. We hold, also, that insanity is that defect of the mind or intellectual faculties, either of an occasional or of a more lasting description, as the case may be, which, by hindering or damaging the proper exercise of such mind or faculties, renders those, who are so affected, unaccountable, at various periods, or altogether, for their deeds or actions.

Those, old and young, who are brought to the bar of trial for thefts or robberies, housebreaking, and so on, commit crimes; but are they therefore insane? Surely not. It is a fact that young thieves are trained by older hands, and—sad though it be—even infants, while they can lisp only a few words, are by their, in that respect, unnatural parents set bad examples. As time goes on, so do the children become more and more acquainted with crime. Stealing is a sort of profession among numbers. The law, it is true, punishes the *actual* offenders, *i.e.*, the children, but the father or mother, or both, by whose instruction in such ways crime is committed, escape punishment.

Can these children be said to be insane? Certainly not. Again, there are men and women, not guilty in their younger days, who purloin for the first time. Some evil tempts them to destroy their previous good character; but *what* is that evil? Decidedly not insanity; their mind is not in the least defective. We believe, therefore, that it is the influence of Satan; and, when tempted, they care not, and try not, to resist.

"Philomathos'" definition of insanity is one which cannot be altogether assented to. Were he correct in his views, the large majority of persons, during some period or other of their lives, would be insane. When *incomplete* (he says), insanity passes under various names, including also *eccentricity*. Mark this! Yet the learned and those of deep thought are often *eccentric;* and why? Because learning and deep thought occupy their attention, and, in many instances, they are not easily attracted by mere trifles—by such things, we mean, as those whose intellectual faculties are not so occupied take pleasure and delight in.

But though eccentric, there is no insanity, not even of an *incomplete* nature; just the very opposite.

Crime, probably, is very often the result of hunger and destitution. We condemn wrong doing, and the laws of the land punish accordingly; yet we are bound, as christian men, to put occasionally such a charitable construction upon many cases. The *mind*, however, as we think, is not necessarily injured by hunger or destitution, thereby causing insanity; the *body* becomes weak, the energy is exhausted, and the otherwise sound constitution impaired. Therefore we cannot admit that crime is insanity under such circumstances.

Crime, we know, is sometimes premeditated, and sometimes committed on the impulse of the moment. The man who plans a scheme for breaking into and robbing a house is too deep and cunning to be insane, unless, indeed, there be such a malady as insanity of that nature; it would be odd if there were; we confess we are ignorant of it. The man who is a gambler commits crime in one sense, yet he is very "clear-headed;" if he were not so, he could not pursue that system, wrong though it be.

We might name numerous other instances of crime, *without* insanity being the cause thereof. Enough, however, has been said to show that the affirmative side of the question under discussion cannot be maintained.

We will now make a few remarks on the state of society, *supposing* crime could be *proved* to be insanity. The laws of England and of other places, which now protect money and property, would become superfluous or useless; for surely it cannot be maintained that *insane* persons should be punished by imprisonment or transportation! But our opponent, or opponents, may say, Oh! but this is not what is meant; we rather mean to infer that crime is insanity during the time, *and no longer*, that such crime is being committed; and that immediately after it is committed the insanity ceases, and the perpetrator becomes himself again. This sort of reasoning, we think, is rather sophistical.

Imagine the rogues and vagabonds, and others of a disreputable character, carrying on their various pursuits, all under the cloak of insanity. Why, what a large number of the human race the world would contain of unsound mind! To prove that crime *is* insanity, would be to prove the *non*-existence of the enemy of souls—we allude (as we have before done in this article) to Satan,—thus discountenancing the agency and power of that enemy. Sin reigns throughout the universe; its deadly poison is felt everywhere, whether in the beauteousness of summer time, or in the dark and dreary winter; whether in the early dawn of day, or at eventide;—and whence comes that sin? The book of all books, the BIBLE, answers the question, our own conscience replies to it also, namely, the influence of the Evil One.

We have not spoken of *murder*, the worst of all crimes; nor have we referred to any crime ending in death, not considering the question now before us to apply thereto. We should be inclined to grant that murder is sometimes caused from insanity, but we leave that point where it is; it would more properly form a subject for separate and useful discussion on another occasion.

We conclude these brief observations with a motto of our own:—

Let those who, from diffidence or other causes,
Cannot well express themselves orally,
Commit their thoughts to print.
The pen is not nervous,
Neither should the mind be thoughtless.
Many read; a few may be benefited;
Thus good be done, and so
The labour not be in vain.

Bristol. R. D. R.

NEGATIVE REPLY*.—V.

With interest and curiosity did we wait articles on this topic, wondering what *could* be said on the affirmative side. We were amused with the logical legerdemain of "Philomathos," scarcely for a moment supposing that he meant what he said. We watched his ingenious verbal antics as we should the pranks of a performer at Bartlemy Fair, while he (if we may be allowed Young's simile)—

"Spiked up his inch of reason on the point
Of philosophic wit, called argument."

But, lo! with the utmost seriousness, comes T. U., professing the same opinion, building upon it a scheme for the treatment of criminals. We mentally held up our hands in amazement, mentally our hair stood on end with horror. Not that we feared our daring friends would find many believers among the readers of the *British Controversialist*. Indeed, were the voting scheme (tried two years ago) revived, they would probably "go into the lobby" alone. But as such theories, though not believed, rankle in the mind, if unanswered, and cause a feeling of dissatisfaction and doubt, we have ventured to take up the pen, conscious of our inferiority to those writers and fearful of echoing the arguments of P. H. and S. E. L., yet trusting for excuse in the rectitude of our cause.

For it seems to us that this question is of vital importance; that the views of our opponents are contradictory to the Scriptures, and in no small degree dangerous. Were crime declared to be insanity, there were no justice in punishment, either on

* P. H. is willing that this paper should be regarded as, in general, expressing his opinions.—Eds. *B.C.*

earth or in heaven. Accountability would become a word of no meaning. The Bible would come to be simply useless, and the decalogue a dead letter, were it plain that at some time men would lose their knowledge of good and evil, and would offend against its precepts, ignorant of the wrong they were doing, and therefore undeserving of punishment. According to this supposition, Eve sinned not from the lust of the eye, Cain from jealousy, Ahab from covetousness; no, all from insanity, and therefore punishment was cruel, was unjust. The deluge becomes one vast divine cruelty; the earth a scene of daily injustice; goodness a daily mockery.

This is no cant, if the usual definitions of crime and of insanity be allowed. The general ideas represented by the two words are so clearly and utterly distinct. One is a moral product, the other a mental. The injurious acts of the criminal are sins; are violations of human and divine laws; are committed with intent, plan, motive, against light and knowledge; and are punishable here and hereafter. The injurious acts of the maniac, being committed without definite intent and choice, without motive and plan, without knowledge of their wrongfulness, are therefore not sins, and are not punishable or punished by God or man. Those are criminals who "strive against light;" who, though they knew truth, yet "became vain in their imaginations, and their foolish heart was darkened;" who, "knowing the judgment of God, that they which commit such things are worthy of death, do the same." It is far otherwise with the lunatic. His mind—

"At random drove, her helm of reason lost,"

is without perception of duty, consciousness of choice, or knowledge of consequences. Hence the lunatic is no more justly punishable than one who is in utter ignorance.

If these definitions are *not* correct, we have no case. We trust they are correct, and that we do not come under the lash of Pope, by the accusation that by us words are—

"Split
With all the rash dexterity of wit.
Wits, just like fools at war about a name,
Have full as oft no meaning, or the same."

Not so in this case, at least. We quarrel not for words, but for an important truth. Only in one view can we, even verbally, agree with our opponents, saying, with Young, of a *criminal* action,—

"I grant, the deed
Is madness, but the *madness of the heart.*
And what is that? *The utmost bound of guilt.*"

But insanity is the madness of the head. It is always defined as *mental* unsoundness or disease; whereas, crime is often committed by those whose minds are perfectly clear, who disapprove

of the sins they indulge in. The sinner acts with his eyes open, knowing his fault, mentally—

> "Detesting what he most pursues:
> His judgment tells him all his gains
> For fleeting joys are lasting pains."

Hear John Foster:—"The assertions of those who are determined to find the grand cause of the depraved action of the passions and will in misapprehension of the understanding, are a gross assumption in a question of fact, against an infinite crowd of facts pressing round with their evidence. This evidence is offered by men without number, distinctly and deliberately avowing their conviction of the evil quality and fatal consequences of courses which they are soon afterwards seen pursuing, and without the smallest pretence of a change of opinion; by the same men in more advanced stages, still owning the same conviction, and sometimes in strong terms of self-reproach, in the checks and pauses of their career; and by men in the near prospect of death and judgment expressing, in bitter regret, the acknowledgment that they had persisted in acting wrong when they knew better." Crime, then, is not mental disease, which is insanity.* It is a moral product. The lunatic, then, requires the doctor of medicine; the criminal, the doctor of divinity. As says Young,—

> "For what calls thy disease, Lorenzo? Not
> For Esculapian, but for moral aid."

And just as we should expect, since women are the weaker sex in intellect, and men in the moral nature, the majority of lunatics are women; the majority of criminals are men. Methinks there are as many points of difference as of agreement.

If our opponents are right, the centuries have been wrong. No longer can rightness or wrongness be predicated of persons, though they can of acts. In vain Socrates persuaded to virtue; in vain reasoned and exhorted the "budge doctors of the stoic fur." In vain have our preachers sermonized. We had better get rid of an Established Church, and substitute an established doctorhood. We may dispense with our judges, with the expenses of our courts. For it is surely unjust to punish lunatics, unless we can prove that such punishment had a restraining influence on other such, which were difficult. And our prisons should be called asylums. Though if, as "Philomathos" fancifully supposes, asylums are the prisons of rich criminals, how

* We do not believe in what "Philomathos" calls physical and moral insanity. The former is mental insanity, the result of physical causes. The theory of Pritchard as to the latter, which he endorses, has been overturned by Dr. Mayo and Sir B. Brodie. For examples of the false and dangerous character of the doctrine, see Fraser, vol. li., p. 245.

was it that Paul, Straham, and Bates were not consigned to an asylum?

And, verily, it is ridiculous to call upon us to allow that all Cæsar Borgia's poisonings, all Redpath's swindlings, all the precious forgeries, cheats, robberies of this very moral age were committed by men who were mad (as we understand the term), when, indeed, they were the results of long and careful thought, anxious scheming, patient plotting. Crime subordinates to its intent the intellect and animal nature, but is the product of neither. The philosophies, old as they are, are equally false, which refer sin wholly to the mind or to the mere body.

Now let us compare the processes leading to, and consequents of, the injurious acts of the criminal and maniac respectively. The criminal has always some *motive*, some intense longing, which prompts him to crime—lust, greed, the desire of fame, the panting for revenge. With the maniac it is usually otherwise; so much so, that if a lawyer be anxious to prove that a client, who has committed some injury, was insane at the time, he labours to show that there could possibly be no motive for the act.

The criminal exerts *will*. This is necessary to criminality. None but a free agent can commit a crime. There must be opportunity of choice. Sinners, says the wise man, "did not *choose* the fear of the Lord." This is a most important point, for lunatics seem to exert no will. They act upon some blind, irresistible impulse. Indeed, the description in the gospels seems the truest: they are "possessed by a devil;" they have relinquished their own will; and if they do act by plan, do so by some plan indiscoverable by men, because it is not of man.

Moreover, as we have said, the criminal knows what he does, is conscious of his criminality and its consequences. With this consists accountability—that "awful idea," as Robert Hall calls it, the state of being liable to answer for one's conduct, to be rewarded or punished for actions. This does not belong to the lunatic, inasmuch as he lacks this knowledge of right or wrong; or, by his one-sided mentality, is hurried uncontrollably in one direction.

And the procedure of the criminal and the maniac, how utterly different! See how the criminal thought grows to the criminal deed:—

> "If thou nourish in thy heart the reveries of injury or passion,
> And travel in mental heat the mazy labyrinths of guilt,
> And thou conceivest it possible, and thou reflectest on it as done,
> And use by little and little thyself to regard thyself a villain,
> Not long will crime be absent from the voice that doth invoke him to thy breast,
> And bitterly wilt thou grieve that the buds have ripened into poison."

Such is the constant process. Is it so with the lunatic before he

commits some wild and disastrous act? Think you that with him—

> "Imagination plies her dangerous art,
> And pours it all upon the peccant part;
> Nature its mother, habit is its nurse,
> Wit, spirit, faculties, but make it worse;
> Reason itself but gives it edge and power"?

No; by some strange, unknown force he is carried along, resistless. Not "in one interest body acts with mind."

T. U. thinks that insanity is the cause of nearly all murders. We, contrariwise, regard the murderer as Wordsworth did:—

> "Him who stood in awe
> Neither of God nor man, and only said,
> Lost wretch! a horrible device enthroned
> On proud temptations, till the victim groaned
> Under the steel his hand had dared to draw."

Then, after crime, the criminal is pursued by remorse. Fast as he flees, Black Care is behind him, and all which Wordsworth calls the—

> "Brood of conscience, spectres that frequent
> The bad man's restless walk, and haunt his bed."

These come not to the lunatic. Not seeing the wrong, he does not feel remorse—that firstborn, yet longest-lived of all the sons of crime. Such the difference between the two cases, clear and wide.

We with sorrow admit, with T. U., that there are some few who seem almost helplessly, hopelessly carried to evil. They are sad, living proofs of human depravity, the dire consequence of Adam's sin. Dark and mysterious it is verily, and longingly look we to the after life, that we may know all mysteries and all knowledge, among them *this*. Yet even such ones will confess that they saw clearly before them the consequences, that they exerted will, that they could have resisted passion, had they strenuously tried.

Agreeing with "Philomathos" that this question should be discussed apart from its bearing upon legislation, we shall not allude to T. U.'s criminal system.

To conclude. The Father variously appoints to man his sorrows—the love unreturned, the thankless child, the life of poverty, the blasted reputation, the deformed body, the darkened mind; yet there are many who own the latter happier than the rest, living in some fantastic paradise of their own. And in the eternity to come, while those who sinned against light are by a just God condemned to punishment, the daystar of these poor ones shall arise, those that sat in darkness shall see a great light,

and everlastingly shall wear the garment of praise for the spirit of heaviness.

*** May we venture to apply the following words to "Philomathos"? They were written of Dr. Whewell and his most sophistical work:—"The essayist's dialectical skill, his powers of lucid statement, have imposed upon himself, and have led him to attribute more value to his arguments than they deserve. He has mistaken the perfection of the form in which he has clothed them for an indication of their substantial truth."—"*Oxford Essays*," 1855.

Cambridge. THRELKELD.

AFFIRMATIVE REPLY.—V.

THE proposition we have undertaken to defend is a toto-partial one. *All* crime is *some* insanity. We have to prove that insanity flowers out into crime in some cases; that its *tendency* is to do so, not that it invariably does. If we can prove that crime is sometimes epidemic, we shall surely be compelled to admit that it must result from "a mind diseased." Now we appeal to history for evidence, and it furnishes us with the details of the epidemic assassinations which horrified the nations when the Goths were ravaging the north of Africa; of the forty thousand Ishmelians of Syria, who for a hundred and sixty years, under the name of *assassins*, won themselves inglorious memory; of the insane and criminal form of trial by *ordeal*. Besides these fearful forms of criminal insanity, we may mention the *Dancing Mania*, which, during the fourteenth century, led so often to the commission of suicide; the Dance of Death in France, in the fifteenth century, when even cannibalism was practised, as it had also been in the ninth century in the same country. Few will deny the intensely magnificent forms in which criminal insanity appeared in the Crusades, the Inquisition, the Revolution in France, &c.; while more recently among ourselves the criminal epidemic of Queen-shooting prevailed, and that of child-murder, for the paltry gains of the burial societies' fees. These facts prove that there are insane tendencies to crime; *some* of these our law courts admit; but we desiderate a more philosophic settlement of the question. We think this can only be found by deciding that crime is insanity, and arranging our criminal code upon that hypothesis. Another striking proof of the near affinity of crime to madness is the immense number of criminals who, as it is said, become insane under the "silent system of prison discipline."

We do not think the question which P. H. starts, regarding "responsibility," has any place in this discussion. The *theory* of "responsibility" has been adopted and acted upon in all modern lunatic asylums, and with the best results. This is most interestingly shown in the April number of the "Quarterly Review," and needs not to be here insisted on, except to observe that an appeal to responsibility is an excitement of the higher

faculties of the soul, those least at the command of the criminal or the lunatic, and must therefore, so far as it tends to quicken and exercise these faculties, be beneficial to the person afflicted with this mental malady.

We cannot coincide with the "self-love" theory of government and laws, &c., advocated by S. E. L. (page 127.) We abjure the doctrine as fraught with a host of evil consequences, but chiefly as opposed to the benign spirit of the heavenly maxim, "Do unto others, as ye would that others should do unto you."

The common phraseology of man is upon our side; and as common words are the verdicts of common sense, we cannot have more trustworthy evidence. Do we not always say, *e.g.*, "he *fell* into temptation"—"he became the *victim* of his passions"—"he was *hurried* into the commission," &c.—"he was so far *left* to himself"—"*overcome* by the evil suggestions," &c. —"*blinded* by fury—*maddened* with rage, &c.—*led on* by his *depraved* tastes"? and are not these impartial witnesses to the general belief that "Crime is Insanity"?

S. E. L.'s argument (page 128) drawn from the word *thought*, in the verses quoted from Hood, is quite inapplicable, unless he is prepared to affirm that insanity is vacuity of mind, which he will scarcely venture to do.

Pre-calculation, cunning pre-calculation, is quite a feature in insanity, and is not at all more predominant in the criminal than in speculative merchants, diplomatists, great generals, and money-lenders. The insane *do* pre-calculate, and the criminal often do *not*. The distinction striven to be established by S. E. L. between *mental* and *moral* disorder is not tenable in this discussion. It is well known that lunatic asylums contain inmates of depraved moral habits, as well as of disordered mental faculties, and that, in fact, the one is a cause of the other.

We believe that the only true way to eradicate crime is to extend culture, secular and religious, through all classes, according to their wants and requirements; to make one grand point in this culture the attainment of self-control, and to inculcate, as the highest aim of man, the performance of his individual family and social duties. Such a course of culture would strike at the root both of crime and insanity, because it would build up the whole mind in strength, and enable it to work out the peaceable fruits of righteousness. PHILOMATHOS.

DRESS.—Garments in animals are infallible signs of their nature; in men, of their understanding.—*Malvezzi.*

SUICIDE.—

When all the blandishments of life are gone,
The coward sneaks to death, the brave live on.—*Sewell.*

The Essence of the Press.

A. British Quarterly Review.
B. New Quarterly Review.
C. Eclectic Review.
D. Blackwood's Edinburgh Magazine.
E. Fraser's Magazine.
F. Bentley's Miscellany.
G. Tait's Edinburgh Magazine.
H. The Athenæum.
I. The Literary Gazette.
K. The Critic.
L. The Literarium.

Now that summer has made its appearance, light literature is becoming the order of the day, and the magazines are striving to shed some of the sunlight of imagination over the ways through which your critic has to travel. For this we are, as we ought to be, thankful. It is truly refreshing to find so much pleasant and useful reading scattered broadcast over the land. We have this month carefully and conscientiously read the matter laid before us, and are able to pronounce the magazines of the month "good." There are few papers very capable of being reduced to such essences as we can lay up and preserve; yet we shall do our utmost to indicate the nature of the contents of the month's literary organs.

I. RELIGION.—In "Christianity and Hindnism," C. has endeavoured "to present such an outline of the various developments of religious thought and life exhibited in the present condition and the past history of our fellow subjects in the East, as shall excite some interest—where interest has not been felt before—in what is by no means an unimportant chapter in the history of humanity." This it certainly is fitted to accomplish; and although it does not seem to us to indicate a deep or wide acquaintance with the gigantic dreamlands, the vast profundities, and the strangely complex mixtures of imaginative reasoning and moral subtlety which Hinduism appears to us to possess and to have incorporated, nor yet to take in the influences of climate, occupation, habits, &c., in the formation of human thought, we think it a useful, agreeable, and note-worthy paper. "Recent Assyrian Discoveries," in the same magazine, gives a *resumé* of Mr. Loftus's travels and researches in Chaldea and Susiana, is fairishly written, although the author himself should take care of some "stylistic imperfections" with which he, too, is chargeable. The "Testimony of the Rocks" is a supercilious and somewhat acute paper, in which G. objects to the geologic argument on theology, on the ground that revelation is complete. Science is incomplete and ever changing; and is somewhat successful in his reasonings.

II. HISTORY.—In "English Political Satires," A. takes us pleasantly through a few unpleasant passages in the byeways of

history. We fancy we see the point of Thornbury's pen through it. "Persia," also in A., is a historic-political paper of great talent and merit, which will do no discredit to Mr. Layard, though he should "plead guilty" to the authorship. "Oxford and Thomas Hearne" is a paper in which D. takes us back to the days of the Revolution settlement, and re-babbles entertainingly the gossip of those times. The "Fatal Article," presented to us by F., hurries us rapidly along, from the age of Charles till the extinction of the Stuarts, in a commentary on the consequences of the nineteenth article of the marriage treaty between Charles I. and Henrietta Maria, viz., "The children which shall be born of their marriage shall be brought up by Madame, their mother, till the age of thirteen years." It is a highly interesting paper, and worthy of study by all who interest themselves in tracing events to their causes. "Michelet's History of the League" is also in F., and well deserves notice, for the admirable way in which it epitomizes the sombre yet beautiful history of the French religious wars of the sixteenth century. The "Baltic Campaign," in B., gives the gist of Sir C. Napier's *defence* and *offence*. K. writes a concise and interesting "Memoir of the Royal Society," which merits notice and praise.

III. BIOGRAPHY has been much enriched this month. The first place is most certainly due in this matter to E., which supplies us with the most interesting and readable notice of Mrs. Gaskell's admirable, though too bulky, "Life of Charlotte Bronte." The same topic is likewise taken up by B. well, and by G. passably. We shall not attempt to destroy the romance of real life by knitting up the dates and events into a cold abstract; such a life deserves to be read and pondered over as one of the mysteries of humanity. Having a different interest, is the "Memoirs of Rear-Admiral Sir W. E. Parry, K.T.," in B., of which the following is an extract:—

Edward Parry, born 1790, at Bath, was the son of a famous physician there. He was bold and intelligent as a boy. In 1803, he was entered in the navy as a first-class volunteer, and appointed to the *Ville de Paris*, then at Plymouth. He was changed, in 1806, to the *Tribune*, and in 1808, to the *Vanguard*, and had command of a gunboat in the Baltic. He passed his examination at nineteen, and got a lieutenancy on the *Alexandria* frigate, and studied astronomy and chartography. He craised the North Seas for three years, and round the West Indies, but attained no promotion. In 1818, he accepted command of the *Alexander*, under Ross, to explore Baffin's Bay, and seek a North-West Passage. The voyage failed; but Parry shortly after had the *Hecla* and *Griper* put under him, to lead the discovery himself. His success was splendid, and he would then have effected the passage, but that provisions failed. Honour awaited him at home, and he welcomed it, but did not abate his zeal. In 1821, he sailed again, and reached the north-east point of the Western Hemisphere. On his return, he was chosen Hydrographer to the Admiralty. In 1824, he sailed a third time; in this voyage lost the *Fury* by shipwreck, and was obliged to make for England. He next pro-

jected a visit to the North Pole. Previous to setting out, he married a daughter of Lord Stanley, and sailed in March, 1827. He reached Truwrenberg Bay, and set off on an over-ice route for 660 miles towards the poles, till he came to 82° 45′ north latitude. This ended his personal Arctic labours. He was afterwards knighted, and much *fêted*; became manager of the lands of the Australian Agricultural Society; returned, and was made Assistant Poor-Law Commissioner; then Admiralty Comptroller of Steam Machinery. Subsequently he held the superintendency of Haslar Hospital, and the governorship of Greenwich Hospital. He died 8th July, 1855, after having passed an honest, hard-working, well-spent life, full of self-reliance, energy, and devotion to high aims. May we in our spheres "go, and do likewise"!

B. also gives an abstract of the "Life of Sir J. C. Napier." C. outlines "Cornelius Agrippa." F. portrays W. C. Macready, the man who for so many years showed how "Shakespeare should be felt and read;" and E. presents us with a cursory sketch of the "being and doing" of J. M. Kemble, one of England's most distinguished philologers and historical antiquarians lately lost, though never rightly valued. Two biographico-historic papers deserve especial note, viz., "Imperialism," in E., a learned, eloquent, and striking protest against "the growing desire for some kind of despotism," in which it is concluded that "despotism had its day in the history of the world," and cannot be reinstated, unless amongst those who have lost all self-control, and have been "wrecked by demoralization;" and "Napoleon the Third," in B., wherein it is asserted that by the wisdom, courage, and temper of the Emperor, France has been extricated from the dangers that menaced her;" and the question is asked, "Who is there amongst the kings of the earth, or the ministers of nations, that shall rise up in judgment against the *worth* of the sovereign, or the *truth* of the man?" Surely there is a *people* who may yet do so. C. contains an inadequate notice of "Old Humphrey" (G. Mogridge), every child's friend.

IV. Social and Political Economy and Law appropriate to themselves the following papers:—"Lunatic Asylums," in A., sensible, practical, and suggestive; and "Dred: American Slavery," a desponding, timid, semi-prophetic exposition of the political evils likely to result from the continuance of slavery. Nothing short of civil war and disunion is, it seems, to be apprehended. Well, that is a dear price to buy a political lesson at, when A. can be had for six shillings! Surely, brother Jonathan, thou dost not yet know how to use thy pocket treasures! In the "New Parliament and its Work," A. speaks more sensibly. It says truly that "the ministerial house is more glittering than comfortable." "The wave which has borne Palmerston to the shore, may dash him in pieces now that he is there." "Respect is one thing, popularity and temporary ease is another." For promises made, a day of redemption must come, and the Conservatists "cannot regard Lord Palmerston with confidence,

although "he may yet die the martyr of the Constitution." His greatest danger—a false security—is pointed out, and he is cautioned against failure—in "a matter where to fail, ordinarily means to perish." B., in "Parties and Politics of the New Parliament," takes a most unfavourable view of the Premier's career, and considers that "in the main object of his *coup d'état*, Lord Palmerston is signally, we might almost say disgracefully, defeated;" that his "administration, whatever may be its fate, is destined to inflict a heavy blow and great discouragement on our constitutional system;" that "he will merely count heads," and pursue a petty, huckstering, manœuvring plan of tactics; and that "upon the Opposition will devolve the task of preparing such a programme, both for our foreign and domestic affairs, as will bear the stamp of statesmanship." If these prophecies come to pass, the "Next Reform Bill," in G., may supply hints of what is needed. It contains some admirable, though, we fear, impracticable, hints on the subject. "Judicial Reforms in India," a strongly conservative paper in B., deserves attention. There is a *rattle* in the "Letters from a Lighthouse" on the present state of parties, which we do not love. Yet it is clever, and *brusque*, and ebonyized.

V. PHILOSOPHY, and VI. EDUCATION, are blanks.

VII. SCIENCE presents us, through A., with an excellent paper on "Photography." It gives a *vidimus* of the annals of photography from the period of its being left "an unclaimed and unnamed legacy of our own Sir Humphrey Davy," to the latest discoveries of the late Mr. Scott Archer, and the most recent "developments" of Claudet and Mayall. The information it gives is pleasingly told, its mode is clear, and its discussion of the relations between it and art contains some valuable and interesting thoughts. Every possessor of a *camera* should read it, and profit from it when he does so. "Vital Statistics," in B., is exceedingly important. "Crows and Choughs," in E., is a singular, correct, yet gossippy natural history paper, part of that series to which we have already so often referred with pleasure. The "Aquarium" in I., is practical and good.

VIII. GENERAL LITERATURE.—We have to notice in this department a "Memoir of the Royal Society," in K.; a "Retrospect of the Literature of the Quarter," in B.; a "Quarterly Review of American Literature," in C.;—all fair and instructive. "Afoot," and "A Run into Nicaragua," both in D., we cannot, or at least do not, *appreciate*, and will not try to *depreciate*. D. contains a prize poem on "Columbus" worth reading; but surely there are topics to be got for such exercises as shall not place students in rivalry with Samuel Rogers. "Pedestrianism in Switzerland" is a most enjoyable and readable paper. It details and describes the pleasures of such travel, talks of scenery and *voyageurs*, estimates the difficulties, *e.g.*, bad wea-

ther; difficulty of breathing; hill sickness; slopes of turf; rocks; precipices; slopes of ice and snow; glaciers; crevasses; and all along the physical geography of the Alps is pleasingly taught. We conclude our journal of the month's literature with the following sonnet from E., in the hope that the initial and terminal words may be the order of our readers for *our* future:—

"Once more! once more! Words of high hearts, of all who bear
Them worthily through life's great enterprise.
Whate'er their lot, all kingly souls despise
The immoralities of dull despair;
Burdened, betrayed, giddied with wrong or care,
Refuse to fall, or fighting, fall to rise!
Fight the more sternly if some dread surprise
A moment hath o'erborne them. Thus they dare
Tread on the ruins of the past, to reach
A loftier future. Failures do but teach
To such their strength, their call to glorious strife,
The aims, the deep requirements of life;
And till they front the far time-closing shore,
Their hope is staunch, their watch-word still—Once more!"

Indulgent readers, may we venture to read for *you*, "Once more," and be the young man's reporter on the literature of the month? We hope we have with some fidelity performed the duty delegated to us. N. L.

VIRTUE.—

Virtue may be assailed, but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that which mischief meant most harm,
Shall, in the happy trial, prove most glory.
* * * If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.—*Milton.*

POVERTY.—What virtue soever thou hast, be it ever so manifold, if thou be poor withal, thou and thy qualities shall be despised.—*Raleigh.*

LIFE AND FORTUNE.—

Man's life is all a mist, and in the dark
Our fortunes meet us.—*Dryden.*

THE SECRET OF SUCCESS.—How entirely all things depend on the mode of executing them, and how ridiculous mere theories are! My successor thought, as half the world also thinks, that a man in command has only to order, and obedience will follow. Hence they are baffled, not from want of talent, but from inactivity; vainly thinking, that while they spare themselves, every one under them will work like horses.—*Sir C. Napier, G.C.B.*

The Reviewer.

ENGLISH TRAITS. By R. W. EMERSON. London: G. Routledge and Co.

IT is so usual to see the English character distorted by American writers, that we are agreeably disappointed by the contents of this work, which purports to be the reminiscences of a voyage to England towards the close of the year 1847, and was presented to the American public for their pleasure and profit. We doubt not they have accepted it in the good spirit of the author, and with true New England tact have derived both delight and instruction from its graphic delineations of our national characteristics. We have some nineteen chapters in the whole. Excepting the two first and the last, which are for the most part personal or incidental, they all treat of our national peculiarities. These are given in the following order:—Land—Race—Ability — Manners — Truth — Character — Cockayne—Wealth—Aristocracy—Universities—Religion—Literature, the *Times*—Stonehenge. A few jottings of a personal nature occur, and he closes with a chapter on Results. A few extracts we cull from this Emersonian garland for the felicitation of our readers, but we earnestly recommend all to peruse the work entire; it is worthy of being well studied, that, as individuals, we may avoid the foibles and cultivate the virtues he mentions.

Celtic, Saxon, and Norse, Northmen or Norman, are described as the originals from whence our commingled race has sprung and derived its peculiarly English type by the fact of combination. He says:—"I found plenty of well-marked English types, the ruddy complexion, fair and plump, robust men, with faces cut like a die, and a strong island speech and accent; a Norman type, with the complacency that belongs to that constitution. Others, who might be Americans, for anything that appeared in their complexion or form, and their speech was much less marked, and their thought much less bound. We will call them Saxons. Then the Roman has implanted his dark complexion in the trinity or quaternity of bloods. . . . As soon as this land, thus geographically posted, got a hardy people into it, they could not help becoming the sailors and factors of the globe. From childhood they dabbled in water, they swam like fishes, their playthings were boats. The English of the present day have great vigour of body and endurance. Other countrymen look slight and under-sized beside them, and invalids. They are bigger men than the Americans. I suppose a hundred English, taken at random out of the street, would weigh a fourth

more than so many Americans. Yet, I am told, the skeleton is not larger. They are round, ruddy, and handsome—at least, the whole bust is well formed; and there is a tendency to stout and powerful frames. . . . On the English face are combined decision and nerve, with the fair complexion, blue eyes, and open and florid aspect. Hence the love of truth, hence the sensibility, the fine perception, and poetic construction. The fair Saxon man, with open front and honest meaning, domestic, affectionate, is not the wood out of which cannibal, or inquisitor, or assassin, is made; but he is moulded for law, lawful trade, civility, marriage, the nurture of children, for colleges, churches, charities, and colonies. They are rather manly than warlike. When the war is over, the mask falls from the affectionate and domestic tastes, which makes them women in kindness."

Were these passages from the pen of a native author, he might be charged with having drawn a fanciful picture from an over-heated imagination; but coming from a foreign source, we must receive them with that respect which is due to them, considering their parentage, and also as having such a measure of intrinsic truth as commends them to our subjective consciousness of truth.

Emerson has not only journeyed through the land as a spy, he seems to have acquired a deep mastery of every spring of thought and action; his eyes, his ears, his thoughts, were intensely piercing in their scrutiny, and his judgment seizes with avidity the produce of these avenues of knowledge, and with a Cyclopean power he moulds the notions—ability, manners, truth, and wealth—into a graphic unity, expressed with microscopic brevity.

"They have approved their Saxon blood by their sea-going qualities; their descent from Odin's smiths, by their hereditary skill in working iron; their British birth, by husbandry and immense wheat harvests; and justified their occupancy of the centre of habitable land, by their supreme ability and cosmopolitan spirit.

"They have tilled, builded, spun, and woven. They have made the island a thoroughfare, and London a shop, a law-court, a record office, and scientific bureau, inviting to strangers; a sanctuary to refugees of every political and religious opinion; and such a city, that almost every active man in any nation finds himself, at one time or other, forced to visit it.

"In every path of practical activity they have gone even with the best. There is no secret of war in which they have not shown mastery. The steam-chamber of Watt, the locomotive of Stephenson, the cotton-mule of Roberts, perform the labour of the world. There is no department of literature, of science, or of useful art, on which they have not produced a first-rate book. It is England whose opinion is waited for on the merit of a new invention, an improved science. And in the complica-

tions of the trade and politics of their vast empire, they have been equal to every exigency, with counsel and with conduct. Is it their luck, or is it in the chambers of their brain? It is their commercial advantage, that whatever light appears in better method or happy invention breaks out *in their race*. They are a family to which a destiny attaches, and the Banshee has sworn that a male heir shall never be wanting.

"They have a wealth of men to fill important posts, and the vigilance of party criticism insures the selection of a competent person."

Who can mistake the English truthfulness of the following passages on *Manners*?—

"I find the Englishman to be of all men he who stands firmest in his shoes. They have in themselves what they value in their horses, mettle and bottom. . . .

"They are positive, methodical, cleanly, and formal, loving routine and conventional ways, loving truth and religion to be sure, but inexorable on points of form. All the world praises the comforts and private appointments of an English inn and of English households. You are sure of neatness and of personal decorum. A Frenchman may possibly be clean; an Englishman is conscientiously clean. A certain order and complete propriety is found in his dress and in his belongings."

The point of the author is *vere simile* in his pourtrayal of our national truthfulness. He says:—"Their practical power rests on their national sincerity. Veracity derives power from instinct, and marks superiority in organization. . . . They are blunt in saying what they think, sparing of promises, and they require plain dealing in others. We will not have to do with a man in a mask. Let us know the truth. Draw a straight line, hit whom and where it will. Alfred, whom the affection of the nation makes the type of their race, is called by his friend Asser the *Truth Speaker*. . . . They confide in each other—English believes in English."

On our wealth he observes:—"The respect for truth of facts in England is equalled only by the respect for wealth. It is at once the pride of art of the Saxon, that he is a wealth-maker, and has a passion for independence. The Englishman believes that every man must take care of himself, and has himself to thank if he do not mend his condition. To pay their debts is a point of honour. . . . The creation of wealth in England in the last ninety years is a main fact in modern history. The wealth of London determines prices all over the globe. All things precious, or useful, or amusing, or intoxicating, are sucked into this commerce, and floated to London. Some English private fortunes reach, and some exceed, a million of dollars a year. A hundred thousand palaces adorn the island. All that can feed the senses and passions, all that can succour the talent or arm

the hands of the intelligent middle class, who never spare in what they buy for their own consumption; all that can aid science, gratify taste, or soothe comfort, is in open market.

"Whatever is excellent and beautiful in civil, rural, or ecclesiastic architecture, in fountain, garden, or grounds, the English noble crosses sea and land to see and to copy at home. . . . But the proudest result of this creation has been the great and refined sources it has put at the disposal of the private citizen. In the social world an Englishman to-day has the best lot. He is a king in a plain coat. He goes with the most powerful protection, keeps the best company, is armed by the best education, is seconded by wealth, and his English name and accidents are like a flourish of trumpets announcing him. This, with his quiet style of manners, gives him the power of a sovereign, without the inconveniences which belong to that rank. I much prefer the condition of an English gentleman of the better class, to that of any potentate in Europe."

Emerson speaks reverentially of the English aristocracy, with apparent regret that America has no corresponding class in her social and political organism. Their wealth is a marvel to him, their ability his constant praise, their historic patronymics a romantic theme of enchanting fascination, and the popular English veneration for this class a laudable idolization.

Religion and ecclesiastic institutions are treated with Emersonian peculiarities. The following passage is singularly grotesque:—"The religion of England is part of good breeding. When you see on the continent the well-dressed Englishman come into his ambassador's chapel, and put his face for silent prayer into his smooth-brushed hat, one cannot help feeling how much national pride prays with him, and the religion of a gentleman."

We add a few sentences, full of intense significance:—"But the religion of England, is it the Established Church? No! Is it the sects? No; they are only the perpetuations of some private man's dissent, and are to the Established Church as cabs are to a coach, cheaper and more convenient, but really the same thing. Where dwells the religion? Tell me first where dwells electricity, or motion, or thought, or gesture. They do not dwell or stay at all."

He has a keen perception of the utilitarian habit of the English mind and taste in literary matters, and is withal somewhat caustic. He says:—"A strong common sense, which it is not easy to unseat or disturb, marks the English mind for a thousand years; a rude strength newly applied to thought, as of sailors and soldiers who had lately learnt to read. They have no fancy, and never are surprised into a covert or witty word. . . . The bias of Englishmen to practical skill has reacted on the national mind. They are incapable of an inutility, and respect the five mechanic powers even in their song. The voice of their

modern muse has a slight hint of the steam-whistle, and the poem is created as an ornament and finish of their monarchy, and by no means as the bird of a new morning, which forgets the past world in the full enjoyment of that which is forming. They are with difficulty ideal; they are most conditioned men, as if, having the best conditions, they could not bring themselves to forfeit them. Every one of them is a thousand years old, and lives by his memory; and when you say this, they accept it as praise."

His "result" is singular, and, as the opinion of an American, is most generous:—"England is the best of actual nations. It is no ideal framework; it is an old pile built in different ages, with repairs, additions, and makeshifts; but you see the poor best you have got. London is the epitome of our times, and the Rome of to-day. Broad-fronted, broad-bottomed Teutons, they stand in solid phalanx foursquare to the points of the compass; they constitute the modern world; they have earned their vantage ground, and held it through ages of adverse possession. They are well marked, and differing from other leading races. England is tender-hearted: Rome was not. England is not so public in its bias; private life is its place of honour."

It is superfluous for us to criticize the style of Emerson, as who shall presume to enter on such a task? He, as a great genius, has created a style for himself. Rules adapted to his predecessors lose their adaptedness when applied to his writings. It will be perceived, from our copious selections, the present work is strictly Emersonian, but differing from his previous writings, that, in more respects than one, it is more intensely English.

We have been directed in our choice of quotations, not only by their graphic point, but by their evidencing this pleasing fact, that intelligent Americans are to be found, who, while not hiding the faults and follies of the English character, have the generosity and honour to give us credit for any natural and acquired abilities and advantages we may possess, despite the efforts of noisy, shallow politicians, who seek to sow discord between the two nations, by engendering contempt for each other. Our parting advice is to all, read "ENGLISH TRAITS" thoughtfully, and you cannot fail to derive profit and pleasure.

Birmingham. L'OUVRIER.

RULE FOR READING AND WRITING.—

View and review with most regardful eye.—*Raleigh.*

'TIS TRUE, 'TIS PITY; PITY 'TIS, 'TIS TRUE.—Plain manners, plain dress, and plain diction, are as much out of place in society, as acorns, herbage, and the water of the neighbouring spring, at table.—*Lord Chesterfield.*

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Ranelagh Presbyterian Church Young Men's Association.—The first annual social meeting of this association was held in the schoolroom of the church on Thursday evening, when about 150 ladies and gentlemen sat down to tea. The Rev. Thos. Alexander, M.A., president of the society, took the chair. The schoolroom was very tastefully ornamented with evergreens and artificial flowers, and the walls were neatly covered with pictures. After tea, the secretary read the report for the preceding year. Speeches were delivered by the chairman, who gave some reminiscences of the society; by Dr. A. P. Stewart, on "Mental Labour;" by the Rev. J. Bigwood, on the "Importance of a Good Character;" by the Rev. W. M. Statham, on the "Influence of Young Men's Societies on Social Life;" and the Rev. J. Pearsall, on the "Claims of the Church upon Young Men." Delegates from Regent-square and London-wall associations gave appropriate addresses. Mr. George Shield, formerly secretary of the society, gave a very lucid and facetious description of the ordinary meetings of the society, and how they were conducted. Between the speeches various pieces of music were very efficiently sung by a choir, which added much to the pleasure of the evening. This association was established in June, 1852, on the principle of mutual instruction, and has for its object the mental, moral, and religious improvement of its members. A library has been formed, and essays on various topics are statedly produced and commented on by the members. Subjects, the treatment of which has a tendency not only to enlighten the mind, but to improve the heart, are generally selected, while controversial points in religion and politics are avoided. Although connected with a Presbyterian church, the association is not confined exclusively to that section of the Christian church, but is open to the members of any evangelical denomination. The meetings of the association (to which young men are respectfully invited) are held in Ranelagh schoolroom on Monday evenings, at eight o'clock.

Cambridge Philo-Union.—The debating season came to an end last month (May). The chief debates have been on the following questions:—The "Ticket-of-Leave System," introduced by Mr. Green. "Ought Britain to aid the Italians in their Struggles for Independence?" chief speakers, Messrs. Rewe, Cockerell, Adams, and Threlkeld Edwards. "Would the Return of Lord John Russell to power benefit this Country?" introduced by Mr. Cockerell; chief speakers, Messrs. Garret, Jackson, Martin, Adams, Swearse, Woodly, and Threlkeld Edwards. "Ought Government to Provide the Means of Education for the People?" introduced by Mr. Threlkeld Edwards in the affirmative, supported by Messrs. Cockerell, Marony, Martin, Woodly, and Jackson; opposed by Messrs. Garret, Green, and Cass (the motion was carried in the affirmative by *six to one*). "Has the Stage a Moral Tendency?" introduced by Mr. Garret in the negative, supported by Mr. Adams; and opposed by Messrs. Cockerell, Massey,

Swease, Martin, and Threlkeld Edwards.—E. W. T.

Glasgow Association of Natural Science.—The winter session of this association commenced on Thursday, November 5th. It has continued to meet once a fortnight since. During the winter, several excellent papers have been read by the members; *e. g.*, Mr. William Little, M.A., on 'Marine Botany;" Mr. John Galletly on "The Chemistry of Respiration," and on "Some Original Investigations on the Sugar Compounds;" and Mr. Thomas Fulton, on "The Circulation of the Blood." Two meetings will be held in March, viz.—1st, Monday, the 9th, 2nd, Monday, the 23rd, at eight o'clock p.m. All are respectfully invited to attend. Place of meeting, Religious Institution Rooms, 75, St. George's Place, Glasgow.—HUNTER FINLAY. Jun., *Secretary.*

Young Men's Mutual Improvement Association, Wesleyan Chapel, Lower Abbey Street, Dublin. The second annual meeting of this association was held on February 13th, in the rooms of the society. A select company of ladies and gentlemen sat down to tea. The Rev. Thomas Guard, president, was called to the chair, and, after a few remarks, called on the secretary, Mr. W. R. Doyle, to read the report. The report stated, in a concise manner, the different means of improvement adopted by the association, embracing the composition and delivery of original essays on theological, literary, and scientific subjects, followed by *extempore* remarks and criticism from the hearers; the use of a well-selected library; the perusal of various magazines and reviews; and the recitation of original or selected pieces, for improvement in oratory. It remarked on the best method of using those means so as to attain the desired end, and concluded by going into particulars as to the number, attendance, and general improvement of the members during the past year, exhibiting a decided improvement in all these points, and expressing confidence as to the future success of the association. Mr. Robert Deaker moved the adoption of the report, and briefly addressed the meeting, congratulating the officers and members on the success which had attended their operations, and urging the necessity of mental and spiritual improvement on young men. The resolution was seconded by Mr. R. Dowling, and passed unanimously. The chairman then introduced Mr. Millington as a deputation from a kindred association, who gave some interesting particulars relative to the establishment of young men's associations in Dublin. Mr. Samuel McComas moved a vote of thanks to the officers of the society for their services during the year; seconded by Mr. N. Seabrook, and passed. The rev. president, in an eloquent speech, treated of the present condition and future prospects of such associations; showed the necessity for them at the present day; dwelt on the improvement effected by the one over which he presided; and concluded, amidst general applause, by assuring the members of his aid and continued co-operation. Mr. S. W. Maquay moved a vote of thanks to the ladies who had kindly presided at the tea tables that evening. Mr. William R. Doyle "had great pleasure in seconding the resolution," which was carried by acclamation. The meeting separated, much delighted with their entertainment. The room was tastefully hung with garlands of evergreens, interspersed with appropriate mottoes. —W. R. D., *Secretary.*

LITERARY NOTICES.

MR. MATTHEW ARNOLD, M.A., son of the late Dr. Arnold, and prize-poet of 1843, subject, "Cromwell," has been elected Professor of Poetry in the University of Oxford, and Mr. Charles Neate, M.A., the new Oxford M.P., was chosen Professor of Political Economy in the same University. Both offices are tenable for five years.

ALFRED DE MUSSET, a celebrated modern French poet, died in Paris, May 1st, aged 46.

ARMAND CARREL'S works are shortly to be published.

We have been told that the Rev. W. WHEWELL, D.D., intends to found a new college in Cambridge.

HANS CHRISTIAN ANDERSEN, whose new work, "To Bé or Not to Be," is just published, is in England, the guest of CHARLES DICKENS.

SIR JOHN HERSCHEL has been nominated a Foreign Associate of the Academy of Sciences, Paris; and the Rev. FATHER SECCHI, of Rome, has been chosen as a correspondent in his stead. Mr. ADAMS, of Cambridge, has also been made a correspondent.

HEINRICH HEINE'S works are to be edited by HERR DUESBERG.

M. GUIZOT has just issued a ninth edition of "Essais sur l'Histoire de France," and has arranged for their translation into English.

W. RUSSELL, Esq., LL.D., War Correspondent of the *Times*, delivered his lectures on the "Crimean War" to a crowded, fashionable, literary, and appreciative audience, on the 11th, 14th, and 16th ult. They were highly successful.

DAVID T. COULTON, Esq., Editor of the *Press*, died at Brighton, 8th May, aged 46. He was highly and deservedly esteemed by all who knew him; even by his political opponents. A work, entitled, the "Threshold of Life," which, among other MSS., he has left, will be published by Mr. Murray.

The Royal Literary Fund dinner was held on 19th ult., in Freemason's Hall. The subscriptions amounted to upwards of £1,200.

MISS MULLOCK, the authoress of "John Halifax, Gentleman," has a novel entitled "Nothing New" in the press.

ROBERT BURNS, eldest son of Scotland's poet, died at Dumfries, 14th May, aged 70. In his youth he flirted with the Muses.

On the 15th May, MAJOR CALDER CAMPBELL, a minor poet, died of heart disease, aged 59.

The "GOBERT" prize of £400, so long bestowed annually on the late Augustine Thierry, which was last year given to M. H. MARTIN, author of a "History of France," has this year been granted to M. POIRSON, author of a "History of Henry IV. of France."

ALFRED TENNYSON has another instalment of his unfinished epic, "Morte d'Arthur," in the press.

G. GROSSMITH, Esq., a member of the *Times'* staff, has been lecturing in Swansea with much acceptance.

Mr. MONTGOMERY MARTIN is arranging and selecting the papers of the late Duke of Wellington for publication.

INDEX.

PAGE

EPOCH MEN:—
I. Procemium 1
II. Constantine the Great 49
III. ——————(continued) 97
IV. Dante 193
V. ——— (continued) 241

THE LOGIC OF STYLE 145

DEBATES.

RELIGION:—
Is a Revision of the Authorized Version of the Bible Necessary?
Affirmative Articles ..15, 59, 109, 155, 205, 250
Negative Articles 11, 56, 106, 152, 202, 244

HISTORY:—
Is Russia Great *because* or *in spite* of Serfdom?
Affirmative Articles 22, 115, 158, 162, 253
Negative Articles 67, 118, 211, 258

POLITICS:—
Ought Taxation to press equally upon Capital and Labour?
Affirmative Articles 70, 214
Negative Articles 30, 122, 216

PHILOSOPHY:—
Is Crime Insanity?
Affirmative Articles 34, 77, 165, 221, 268
Negative Articles ..76, 126, 170, 261, 263

SOCIAL ECONOMY:—
Are Benefit Building Societies, Freehold Land Societies, and similar Associations, Beneficial Investments for Working Men's Savings?
Affirmative Articles 81, 227
Negative Articles 129, 172

PAGE

ESSENCE OF THE PRESS ..37, 84, 131, 179, 230, 270

SPECIAL ABSTRACTS:—
Agrippa, Life of Cornelius 85
Boswell and Boswelliana 232
Brown, Samuel 181
Brown, Dr. Samuel 181
Inspiration, The Doctrine of 84
Jonson, Ben 231
Logic of Christian Faith 179
Macaulay's History of England.. 131
Mosaic Dispensation and Christianity, The 84
Napier, Life of Sir Charles 132
"Once more!" 274
Oratory and Orators 234
Parry, Rear Admiral Sir E. W... 271
Philip II. and his Times 131
Progress: its Law and Cause.... 233
Record Office, Gleanings from .. 132
Style, Literary 234
Theology in Germany 230

SELF-EDUCATOR:—
Lessons in French 136
——— Mathematics 88

THE REVIEWER:—
Aird, The Poetical Works of Thos. 39
Fleming, Dr. W., The Vocabulary of Philosophy 235
Emerson, English Traits 275
MacVicar, Rev. J. G., Elements of the Economy of Nature 184
Massey, Gerald, Craigcrook Castle 134
White, H., Outlines of the History of Rome 135

THE INQUIRER:—
Questions 42, 92, 140, 188, 236
Answers 42, 93, 140, 188, 236

SOCIETIES' SECTION:—
Annan Mechanics' Institute 46
Bristol Discussion Society 43
Calthorpe Institute 47

PAGE

SOCIETIES' SECTION:—(Continued)

Cambridge Philo-Union 280
Clitheroe Young Men's Society.... 44
Crieff Debating Club..... 44
Derby Young Men's Society 94
Dublin Young Men's Society..... 281
Glasgow University (E. B. Lytton) 189, 238
Glasgow Association..... 281
Grosmont (near Whitby) Institute.. 45
Kirkintilloch Young Men's Society 47
Laxton M. I. Society 142
Lee Working Men's Institution..... 44
Marylebone Institution 45
Newington Working Men's Association 239
Petersfield Young Men's Society .. 95
Preston Literary Institution 43
Ranelagh Association 280
Skipton Young Men's Society 45
Swansea United Societies 141
Wamphray and Johnstone Debating Society 95
Whitby Institute 44

LITERARY NOTICES..47, 96, 144, 192, 240, 282

THOUGHT-JEWELS:—

A Good Heart..... 252
Age 41
Aimlessness 237
Anger 105
Appearances, Deceitfulness of 36
Biography 213
Cares..... 114
Cautiousness 213
Classical Studies, Utility of 189
Contentment 21
Controversy, Rule for Guidance in . 66
Criminal Legislation, A Canon of.. 80
Culture, Mental 234
Custom..... 105
Debating Societies..... 36
Decision, Need of Prompt 121
Dishonesty, Social..... 125
Dress 269
Duty..... 55
Economy 21
Education 139
Excelling, The Love of 21
Excelsior 229
Fable, A 75
Faith 183, 210
Falsehood and Truth 171
Fame, Emptiness of 260
Fatalism 95
Flattery of the World 33
Friendship 33

PAGE

THOUGHT-JEWELS:—(Continued)

Genius and Art 114
Gentleness 80
Good more Plentiful than Evil 252
Guilt..... 69
Habits 226
Happiness, Outline of an Essay on. 227
Haste not; Rest not..... 87
Health and Long Life 29
Heroism 66
History..... 33
Honour, The Height of 83
Human Right..... 36
Ignorance and Knowledge 75
Immortality, Earthly 66
Justice 66
Knowledge 83, 87, 229
Knowledge and Ignorance 75
Learning and Wisdom 195
Lectures 80
Life and Fortune 274
Life, Human 213
Life on the Earth 210
Life, The Law of 210
Logic and Rhetoric 210
Man and his Opportunities..... 75
Mathematics 183
Materialism..... 229
Method..... 128
Model Man, A 157
Night 33
Opportunities of Man 75
Overdoing 75
Poverty 274
Prayer 151
Quarrels 226
Reason and Self-Love 41
Resolution 55
Resolution, a Good one for Writers. 229
Rhetoric and Logic 210
Rule for Reading and Writing 279
Science, Imperfections of..... 226
Secret of Success 274
Self-Control..... 83
Self-Love and Reason 41
Soldier, A..... 69
Sorrows 69, 157, 187
Style 171
Study, Good Advice about 80
Suicide 209
Sunrise..... 33
Success, Earnestness the Means of. 238
Temper, Advantages of a Bad..... 121
Time, The Passage of 210
'Tis True, 'tis Pity 279
Truth and Falsehood 171
Uncontrolled Passion..... 252
Virtue 15, 274
Wish, A 69
Wrong Doing 55

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RELIGION, PHILOSOPHY, HISTORY, POLITICS, SOCIAL ECONOMY, ETC.,

AND AS A MAGAZINE OF SELF-CULTURE.

"MAGNA EST VERITAS, ET PRÆVALEBIT."

"Those who have not thoroughly examined to the bottom all their own tenets, must confess they are unfit to prescribe to others, and are unreasonable in imposing that as truth on other men's belief which they themselves have not searched into, nor weighed the arguments of probability on which they should receive or reject it."—*Locke.*

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PREFACE.

THE completion of another volume brings us face to face with our friends once more. The close of a volume, like the close of the day, is suggestive of that genial intercourse which ensues at that hour, when—

> "The day is done, and the darkness
> Falls from the wings of night."

We hail with joy this periodical rest, this opportunity to chat with our friends of past vicissitudes, struggles, and labours, and of plans and prospects for the future. We feel in spirit the kindly grasp of the hand, the cheery word of welcome, which gladdens our hearts, and makes us buoyant with energy and hope. The past—thanks to all our friends, especially those who, year by year, have laboured with us in adversity and prosperity, giving without grudging the nightly toil, that they might contribute to the welfare of the Magazine, and giving us at all times their helpful sympathy and cordial aid. And we must not forget those who have joined the ranks of our contributors since the commencement of the present volume. Old friends drop off; the changes and chances of life are constantly varying circumstances and conditions; and with a class like that from which we gather our constituents it must of necessity be so more than with many others. It is composed chiefly of the

young, the thinkers, the workers of society; and as time rolls on, the daily increasing calls of duty leave them but little opportunity for mental culture or mental toil: and it is a good sign of continued prosperity when fresh blood is infused by fresh contributions, when for one friend that fails us we have many spring forth; and though we cannot forget the old friends whose spirits have commingled with our own, nor lose without regret the familiar note, yet it robs the parting of its pang to know that our labours are still appreciated by those to whom our Magazine is more especially addressed. But enough of the past. A few words in conclusion. The past is only useful as it supplies motives and helps for the future, and we trust that the arrangements for the new volume will give general satisfaction, and that all who wish their own Magazine success, will give us the benefit of the kindly word of recommendation to a brother worker, who may as yet be unacquainted with it. Dear friends, farewell! May the new year be a happy new year to every one!

THE

BRITISH CONTROVERSIALIST.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

COPERNICUS—MODERN ASTRONOMY.

"Copernicus, vir maximo ingenio, et quod in hoc exercitio magni momenti est, animo liber."—*Kepler.*

"This Copernicus has done much more than he thought of."—*Hobbes.*

In one of the ceiling decorations of the picture gallery of Greenwich Hospital Copernicus appears conspicuously, with the firmament over his head, and the work in which he disclosed the mysteries of the skies in his hand. There could scarcely be a fitter place chosen for the acknowledgment of the merits of the founder of modern astronomy than that magnificent asylum of those "who go down to the sea in ships," and direct their course through the formless chaos of its multitudinous waters by the light of the sentinel stars. It was right that he who could measure the mysterious marchings of the orbs of heaven should be recognized in the very neighbourhood of that national edifice—the Observatory—in which, among other objects worthy of regard, due attention is paid to the adaptation of the revelations of astronomy to the purposes of navigation. More might, perhaps ought to, have been done to honour his genius, yet let us be glad that in our country's worship of the *useful* it has not forgotten its fealty to the discoverers of the *true*, while we strive to build up within our own souls the noblest monument that human heart can desire—intelligent appreciation.

To those who are acquainted with the grandeur and sweep of modern astronomical speculation, the sublime results of the far-stretching explorations into the vast indefinitudes of space, which its cultivators have accumulated and arranged, and the mightiness of the masses and epochs regarding which the astro-

nomer can give us information, it cannot but be interesting to know something of the "life and times" of that man by whom the central, the keystone thought of modern astronomy was initiated; while to those who have hitherto contented themselves with a faith in, rather than a knowledge of, the facts of this science it may be not useful only, but pleasing, to be taken to the centre-thought from which all these facts out-radiate, that they may trace out hereafter, with greater ease, in the subsequent developments and progress of the science, the influences set a-working by the genius of that illustrious Pole, who "nature's mystic lore and language" knew so well. With such hopes we proceed to lay before our readers a slight biographic sketch of this man who first scientifically said, "*Sta! Sol ne moveare.*"

Nicholas Copernicus was born in Thorn (Torunia), a town on the right bank of the Vistula, in the Palatinate of Masovia, in the ancient kingdom of Poland, 19th February, 1473. In consequence of the name of the great astronomer's grandfather being found in the register of persons admitted to the privileges of citizenship in Cracow, in 1396, under the Bohemian form *Koppernig*, it has been generally assumed that his paternal ancestors were Boii. The father of Copernicus, who was a surgeon, came from Cracow, and settled in Thorn in 1462. Three years afterwards he had risen so much in popular estimation, that he was elected a member of the Council of the town of his adoption. This sufficiently defines his position in society to account for his marriage with Barbara Watzelrod, a native of Thorn, a lady connected by birth with the nobility of Poland. Copernicus received his early education at home, and in the public gymnasium or grammar school, founded 1350, of his native place. He had the reputation, even in his youth, of being "a scholar, and a ripe and good one." His father died shortly after Copernicus had completed his tenth year, and the bereaved mother placed the direction of his studies in the hands of her brother, Lucas Watzelrod, Bishop of Ermeland (Warmia). It was decided that the youth should follow his father's profession; so, after having advanced his elementary studies sufficiently at Thorn, he was entered as a student of medicine in 1491, in the then far-famed University of Cracow, founded, 1364, by Casimir the Great. Here he studied classics, medicine, and philosophy. He was here placed under the private, as well as the public, instructions of the celebrated Albert Brudzewski, afterwards tutor to Alexander, King of Poland. The influence of such a teacher on the mind of a pupil, both by inclination and interest apt in study, could not but have been considerable. Brudzewski was equally distinguished for his attainments in Greek scholarship, his mathematical skill, and his astronomical researches. He was the author of a work on the mathematics of astronomy, which became, and long continued to be, a text-

book throughout Europe. For some time the rival in reputation of Purbach and Regiomontanus, he had now become their successor. Under such a teacher Copernicus was initiated into the mysteries of the astronomy of that age, and made acquainted with the uses of the astrolabe—the instrument then employed in making observations on the stars.

The University of Cracow was at this time also world-famous for the publication of an annual almanac, the preparation of which was a task imposed on the mathematical professor of that university on his appointment. That the professors might have every facility afforded them for the proper performance of this important duty, the university collected, at great expense and trouble, all the *Ephemerides Astronomicæ*, or almanacs, then published, so that it was well furnished, for the time, with the conditions of successful astronomical study. We cannot doubt that Copernicus took due advantage of his opportunities, and that besides making himself well acquainted with the usual branches of a university curriculum, he had acquired a permanent taste, if not a decided thirst, for knowledge. A special interest, however, seems to have been excited in him for astronomical investigations.

To gratify his intense desire for improvement, Copernicus left Poland, to visit the chief foreign seats of learning. In 1495, he entered the University of Padua, then one of the most flourishing educational institutions in southern Europe, as a student of the faculty of medicine. Here he studied the peripatetic philosophy and medicine under Passaro and Teatinus, varying his life by spending his vacations at Bologna, in companionship with Dominico Maria, the most celebrated Italian mathematician of his age, with whom congeniality of taste and studies had made him an intimate friend. In 1499, Copernicus graduated in Padua as Doctor both of Philosophy and Medicine, the ceremony, as was then usual, taking place in the magnificent cathedral of that city.

In the following year, on the recommendation of his friend Dominico Maria, Copernicus was appointed Professor of Mathematics in Rome. His reputation had preceded him thither, and he began to expound his favourite science, as well as continued to pursue his astronomical investigations, under the most favourable auspices. A crowd of scholars, artists, and other eminent men, attended his lectures; great applause greeted his steps; he was declared to be nothing inferior to Regiomontanus; and triumph seemed to swell his sails. He had not long occupied this notable position, till the novelty of his doctrines, no less than the greatness of his fame, excited jealousy against him. The deplorable government of Rome, under Pope Alexander VI., was not of such a kind as to satisfy a Polish scholar. He resigned his professorship in 1502, and returned to Cracow,

with the halo of fame on his brow, and the sting of envy in his heel.

He appears to have made up his mind to become a permanent resident in Cracow, in the hope that in the intervals of learned leisure allotted to the professorial life he might work out those investigations which seem even now to have been casting their scintillations across the horizon of his mind. In the company of his former fellow-students, the acquaintances of his youth, the friends of his father, and the intellectual *élèves* of his *Alma Mater*, he may have determined to pass his days in the peaceful seclusion of a scholarly life. During eight years—the eight years in which the Augustan age of Polish literature brightened towards its dawn, under the wisest, bravest, and most magnanimous of Poland's kings, Sigismund I.—he dwelt contentedly in Cracow. He went little into company, was grave and serious in manner and speech, delighted in quiet, learned, earnest conversation, and was diligent in keeping up a widely diffused correspondence with the first men of the age. His tendency towards unusual and original speculation had developed itself early; the calm daring of his thoughts had won him many admirers; and hence an intimacy with him was much sought after and highly valued. Large masses of his epistles to the eminent scientific and literary men of his time are still, we believe, to be found among the MS. collections in the library of the University of Cracow.

Copernicus was a man, not only of extensive erudition in the science by which his distinction was gained, but also profoundly thoughtful and extremely cautious in observation and experiment. By the use of the Cracovian *Ephemerides*, and several instruments constructed by himself, he had diligently noted the positions of the stars, and compared them with the places assigned them in the systems of antiquity, till the multiplicity of discrepancies observed between the theoretic and the real led him first to a doubt, and afterwards to a disbelief, of the received canons of astronomy. The date usually given, as that in which this disbelief transformed itself into a new and definite theory, is 1507. We see no reason for doubting this chronological statement, although we know of no positive proof for the fixation of the date. This, however, we may infer, that his devotion to scientific pursuits must have impaired what resources may have been left him by his father, have precluded him from acquiring sufficient means of living from tutorial pursuits or the practice of surgery, and have made him anxious to find some position wherein the earnestness of study might be made compatible with "a competent portion of the good things of this life." The example of his friends Konarski and Zaremba, as well as the advice of his uncle, doubtlessly led him to think of the church. He took holy orders, was consecrated a priest in Cracow, and was created

Canon of Frauenburg, in the diocese of Ermeland, of which Lucas Watzelrod, his uncle, was the bishop. At first, however, the change did not seem to be very advantageous, so far as regarded the furtherance of those investigations which he was desirous of engaging in, regarding the "jewelry of heaven." His uncle being much engaged at the court, the management of the business affairs of the bishopric were confided to the care of Copernicus. The administrative capacity required for the successful accomplishment of these in the then state of the diocese was of no mean order. Nevertheless, he manifested all the qualities of a consummate adept in business, even while he pursued in private the quiet and "even tenor" of scholarly research.

The business difficulties in which Copernicus suddenly found himself immersed arose in this wise. In 1225, the Teutonic knights having returned from Palestine to a retirement in Venice, had been invited to convert Masovia to Christianity. As a condition of, as well as a reward for, the accomplishment of this desirable end, they had received a grant of land. They succeeded, by the most horrid tyranny, in reducing the inhabitants of that district to a nominal recognition of Jesus, but to a real subjugation to themselves. Not contented with the territory with which their order had been endowed, they stretched out their conquests and oppressive domination greatly beyond their prescribed limits. Tyranny invariably produces revolt. Resistance was determined on, and hostilities, at first desultory, but latterly combined, were commenced. The exigence at length grew so alarming, that a convention was held, in 1454, in the native town of Copernicus, to devise and carry out such means as seemed likely to be successful in enabling the people to throw off the tyrannous yoke with which they were enthralled by those knightly despots. In 1466, by a treaty of renunciation signed at Thorn, the movement was ostensibly finished by the vanquishment of the Teutonic usurpers. This victory was more seeming than real, however, for the oppressors substituted guile for force, and by stealthy and insidious encroachments on their neighbours were rapidly regaining a complete though unapparent triumph. They had begun to exercise their sly rapacity in the diocese of Ermeland, and Copernicus, with all the enthusiasm of a citizen of the town in which their defeat had been determined on and sealed, set himself to cross their designs, resist their machinations, and render their efforts effectless. Bribes, menaces, and entreaties were all vainly employed to move his firm and resolute will. Copernicus conquered; and the vanquished knights, with pitiable malice, called in the aid of some obscure plagiarist from Aristophanes to introduce him, Socrates-like, as one of the *dramatis personæ* of a comedy performed at Elbing, another town which they had founded. Amid the buffoonery of this comedy a burlesque of his astronomical theories was presented,

and the mob was excited to hissing, hooting, and wonder at the priestly wiseacre who *could*, in opposition to the plain teaching of his own eyes, suppose that the earth moved round the sun.* The pleading of Copernicus against the recording of a final judgment on *such* evidence, before *such* a jury, was pithy and concise—"*Mathematica mathematicis scribuntur*"—mathematics are written for mathematicians. His appeal has been successful, judgment has been reversed, the satire and the science of the Teutonic knights are now alike objects of contempt, while the name and fame of Copernicus has brightened with the progress of the suns.

Though the court had, by a royal decree, compelled the restitution of the usurped estates, the contention between the Canon of Frauenburg and the warlike missionaries of the cross was not yet fully ended; for when it became known that at a diet to be held at Graudentz, in 1521, the subject of the debasement of the coin of the realm, which had been extensively and systematically practised by the knights, was to be taken into serious consideration, Copernicus was chosen nuncio for the diocese of Ermeland, and made earnest and valuable efforts for the correction of this heinous political and moral crime. The definitive settlement of this question being encumbered with many difficulties,—amongst others, the infringement of rights acquired by several towns, *e.g.*, Dantzic and Elbing, to coin their own money,—the consideration of the subject was postponed till a future diet. Copernicus has left behind him evidences of his interest in the matter in the tables which he constructed to show the mode in which the current coin of Poland, Prussia, and Lithuania, might be reduced to a common and uniform, yet standard issue.

The incident of the Elbing comedy sufficiently shows that the views which Copernicus entertained regarding the solar system

* The following *résumé* of the plot of this piece may not be uninteresting:—The stage exhibits the interior of an astronomer's study, furnished with many ridiculous instruments; in the centre stands an old man, a burlesque representation, in appearance and dress, of Copernicus. Behind him is Satan, and by his side a clown. Copernicus devotes himself to the Prince of darkness, burns a Bible, and—more heinous still—tramples upon a crucifix. With resin torches the face of the astronomer is lighted up to represent the sun, whilst he juggles several apples round his ruddy face, in imitation of the revolving planets, and after which he vends quack medicine and pomatum, and the farce closes, amidst blue, green, and crimson lights,—Melodrama's darlings,—by Satan seizing him, to drag him to a region underlying human graves, whence issue belching, sulphurous flames, declaring all the while that he would hang him head downmost during eternity, for having ventured to disturb the settled earth. The humour is made more *telling* by the appendix of asses' ears to his caput, the jokes of the merry Andrew, and the wondrous vision of the gateway of the place of Fate, which blazed so triumphantly for the reception of the destruction-deserving priest.

were somewhat widely known. Another circumstance still more signally proves that, though his opinions were, as yet, formally unpublished, they were very far from being either unknown or unnoticed. When the reform of the Calendar was agitated in the church, Bishop Paul, of Middleburg, the president of the special congregation convened for the consideration of that subject, besought, by an autograph letter, the co-operation and assistance of Copernicus. To this subject the attention of the Canon of Frauenburg had been given from the time that Pope Leo X. (1513—1522) had first mooted the question. He had early arrived at the conclusion that the chief cause of the failure of any scheme for effecting such a purpose lay in the inadequacy, if not the absolute erroneousness, of the results obtained by the labours of former astronomers, "as regards the length of years and months, on the one hand, and the relative movements of the sun and the moon on the other." To investigations upon these matters he accordingly devoted himself. When, therefore, Bishop Paul solicited his aid, he was not only willing, but specially fitted to give good help; and he did not refuse compliance, but wrote a treatise on the fixing of the exact length of the year, which was laid before the congregation, and was undoubtedly employed in the ultimate decision of that long debated point. This is clearly proven by the authority of Christopher Clavius, the person appointed by Gregory XIII. to superintend the reformation, finally accomplished in October, 1582, who, in his work "On the Calendar," says, that "Nicholas Copernicus, an illustrious mathematician of our age, by a most diligent comparison of his own observations with those of Hipparchus, Ptolemy, Albategnius, and the Alphonsine tables, has ventured, by an incredibly healthy shrewdness, new hypotheses being attached thereto, to demonstrate this increase and decrease of the solar year, and to reduce the inequalities of the year to a certain and definite law; and has discovered, by a *calculus* derived from his hypotheses, that the solar year, when it has increased to its greatest extent, is a little greater than that which Ptolemy calculated, viz., $365^{d.}\ 5^{h.}\ 55'\ 57''\ 40'''$, but that when it has decreased to the utmost, it is a little less than Albategnius found it, viz., $365^{d.}\ 0^{h.}\ 4'\ 55''\ 7'''$; so that the medium magnitude of the Alphonsine year is somewhat nearly an average between the longest and the shortest duration."

The above quotation proves satisfactorily that although Copernicus did not live to see his opinions adopted, they were yet allowed silently to operate in the production of important changes, and that though the efficient promoters of the Gregorian calendar cautiously abstained from homologating or assenting to the peculiar hypotheses implied in his suggestions, they made such use of his labours as bore real testimony to their value, virtual testimony to their truth.

Strange, that at this very time Providence should have raised up two men in Europe whose genius should be subversive of the past, and potent to upbuild the new—Luther and Copernicus—the one the reformer of the *theology*, the other of the *science* of their age! Strange, that in this era there should be two protests, entered simultaneously, from opposite hemispheres of thought, against the domination of authority! Stranger still, that those two men, working towards the same end,—the emancipation of the human soul from the trammels of a bigoted conservatism,—should have had no brotherly sympathies, no links of communion; that they seem to have risen up unrecognized by each other as "fellow helpers;" and that each, absorbed in the working out of his own purpose, was shut out by the very energy and concentrativeness requisite to the accomplishment of *that* from sympathy with his co-labourers in the enfranchisement of thought! Yet so it was; and these twin-born children of Progress pursued each his own way, unwitting that in the grand drama of history they were bringing about the wonderful *dénouement* of modern civilization.

The pathway to the attainment of true *science* was blocked up by the dogmas handed down, sanctioned, and authoritatively decided by the church, and the "true and living way" of access to a *theology*, potent over the whole faculties of the human soul, had long exhibited a placard, whereon was inscribed the fatal words, "No thoroughfare! Trespassers will be prosecuted." But the ocean yielded up to Columbus a new world; the mechanism by which thought becomes winged was discovered; the idea of nationality had been evoked; Luther opened the Bible, and Copernicus unriddled the mysteries of the sky, notwithstanding the prohibition which the Papal hierarchy had issued against change and progress. The dominion of the senses, and the inveterate tyranny of traditionalism, had both been resisted, and the freedom of the human understanding had been proclaimed as the necessary condition of truth, holiness, and civilization. The calmly studious life of the great astronomer has been somewhat overlooked in the noise of the polemics of the great reformer; yet there is a heroism in the silent, though laborious toilsomeness of a student's life not undeserving of its reward, not effectless in human history, not forgotten of God, though frequently disregarded by man. Whatever he may be —student, legislator, king, priest, or artizan,—

> "Give me the dauntless man,
> Who flinches not from labour or fatigue,
> But moves right on upon the path of duty.
> God will stand boldly by the man who boldly stands
> By God's command; will give him energy
> And courage *now*, and *afterwards* success."

History.

WAS MARY QUEEN OF SCOTS MORE SINNED AGAINST THAN SINNING?

AFFIRMATIVE ARTICLE.—I.

"Two regal flowers together grew, the rose and lily fair;
The other flowers their homage due divide between the pair.
But white is hue of purity, and red the hue of shame,
And soon the rose with enmity beheld the lily's fame,
And broke it down, and then to her did most their homage pay;
Some few preserved the leaflets fair, and found them sweet alway."

"CERTAINLY great persons had need to borrow other men's opinions to think themselves happy; for if they judge by their own feelings, they cannot find it," says Bacon; and he should be listened to, for he speaks from his own soul. Fame and high station are worthless enough, when viewed in the light of the Eternities, and yet, always inconsistent, man desires these worthless things, which, being obtained, he finds are not an unmixed good. Having been a shadow-hunter, he comes to the other condition of humanity, and is shadow-hunted. And to him, who by birth and right has station and high regard, the shadows also come. In every spot he has known, and which has known him, be it hamlet or city, his history is raked up, and it radiates, meeting other little bits of history at due intervals, and becoming a great gossip; and then cold lips tell his private griefs, and his awful joys, that were so sacred, are mouthed by those to whom it is not given to understand them. And if some little folly, some tiny indiscretion, such as calls most men father, get raked from the dust, where, without doubt, it had better lain, unknown save to his memory, oh, how gladly is it handled about! how kindly beheld through a microscope, and a portrait taken of it some few times larger than life! and how pleasantly it glides to those amiable individuals, by whom it is found far more interesting to destroy a name, and lacerate a heart, than to sympathize with failings, and to judge others by the very same standard they would wish to apply to themselves!

Queen Mary of Scotland found this by tearful experience; and still more, that the famous were the favourite shuttlecocks of fortune, and that gossipry becomes more bitter as the fate of its victim grows darker. And, oh, that the time men draw breath in were the age of chivalry, that over the world might be exalted the beauty, and the genius, and the purity of Mary the

Queen! But the prowess of the intellect avails now in the stead of the puissant arm, and the pen must be wielded for the sword; not without success, I hope, not without victory.

The wording of this question seems to pre-suppose certain sufferings endured, which are to be accounted punishments or wrongs, according as Mary is declared deserving or undeserving of them. Of Mary's sufferings may be mentioned the rebellion of her subjects, the weary imprisonment in England, and her execution. These were the chief; and their main causes were the jealousy, fear, and hatred of Elizabeth; Mary's own religion; the death of Darnley; the forced marriage with Bothwell; and the plots undertaken in her behalf. We will regard these in detail.

The jealousy, fear, and hatred of Elizabeth, which, being once aroused, never slept, was one of the most potent of Mary's causes of sorrow. Arrogating to herself the homage men pay to beauty, she must have felt that those whose lips flattered her, in their hearts despised her vain infatuation, and compared her with Mary of Scotland, who possessed the charms to which her rival pretended. Her equal, if not superior, in learning, she excelled Elizabeth in all graceful womanly accomplishments; while surpassingly beautiful was her face and form; but what was that to the unutterable beauty of her spirit? Of this rival and predominant star Elizabeth was jealous personally, and political considerations added fuel to the flame. For Mary's right to the English crown was as good as her own. Elizabeth was born during the lifetime of Catharine of Arragon, then if Mary the Bloody be declared legitimate, as she was, Elizabeth could not be so. Again: the acts passed when the Seymour was in the ascendant, declaring Elizabeth illegitimate, had never been rescinded. And once more: Edward VI., by his own letters patent, set her aside. So that the descendants of Margaret of Scotland had clearly, indisputably the better right to the English throne, and—

> "Many a lord of England thought
> Of Mary's right and claim,
> And owned her in their wassail cups
> As Queen, though not by name."

Thus far no sin is on Mary's side. But now she refuses to ratify the sixth article of the Edinburgh treaty. That article pledged her to abstain for all time to come from using the title or arms of England and Ireland. It were well enough were a proviso added, "during the life of Elizabeth or of her lawful posterity," as Cecil hints to Throckmorton in a letter dated July 14, 1561. To this Mary promised to agree, Parliament, in default of heirs, guaranteeing her succession. This did not satisfy Elizabeth, and Mary would not do more, feeling that her

own right should not be thrown away unreasonably, and that, moreover, it would be criminal to sign away the rights of the children that might be born of her. Herein, then, we find no sin in her. But this added to the apprehension and jealousy of Elizabeth, so—

> "High and imperious, stately, proud,
> Yet artful to beguile;
> A woman without woman's heart,
> Or woman's sunny smile.
> By nature tyrannous and vain,
> By kingcraft false and mean,
> She hated Mary from her soul,
> As woman and as Queen."

It is not needful to point out how this jealousy and fear, naturally enough, brought forth hate, nor to show, what all know well, the way in which these worked.

Mary's religion was a great cause of sorrow. It was not entirely cant which prompted Madame de Staël to call Christianity the religion of sorrow. That Mary was sincere all men know, as also that her's was an enlightened faith. But it caused the dislike and disaffection of her people, from the unmanly and unchristian insults of Knox to the rising of the Edinburghers. It caused some of the plots of the nobles, they being apprehensive of losing the property seized from the votaries of the old faith. It caused also much of the fear and ultimate conduct of Elizabeth, because on account of it foreign princes were favourers of the Queen of Scotland, and English Roman Catholics always ready to rise in her behalf. Had Mary, in accordance with repeated advice and requests, become a Protestant, these dangers would have been averted, and her own throne, and the succession to that of England rendered more secure. But Mary's conscience had no ear for the whispers of expediency. Said she to Throckmorton, in words which may be remembered with advantage, "The religion which I profess I take to be most acceptable to God, and neither do I know, nor desire to know, any other. Constancy becometh all people well, and none better than such as have rule over realms, and especially in matters of religion."

We now come to the most important period of Mary's life—the time embraced by the connection with Darnley and Bothwell. The character of Darnley is well known—weak and wicked, vain, ungrateful, profligate, and heartless. Yet she loved him passionately. A strange thing is woman's love; utterly inexplicable in many cases, as in this. Darnley soon grew careless of her. Irritated that insufficient deference and honour was paid to him, he began to plot against her and her best advisers, taking into his confidence those who had before

opposed him, and been traitors to their Queen. They brought about the murder of Rizzio, intending the same to Bothwell and to others. We pass by the horrible circumstances of that act. Unfortunately the Queen was too clement, and the nobles continued to plot, and at length to work her ruin. But Bothwell had to be gained over by them. Probably his ambitious eyes had already been raised to the Queen, and he was somewhat easily won to their schemes. The Queen, though incensed with her husband, loved him still, as women will love, while he—

> "Left her, with base unmanly threat,
> Alone to weep and pine,
> That he might lie in harlots' laps,
> And hiccup o'er his wine."

That she was mournfully broken-hearted, wishing she were dead, all historians attest;* but with all her causes for anger, almost for hate, his imbecility, lewdness, drunkenness, insults, and the murder of Rizzio, yet she loved him.

> "Saint-like, she tarried by his side,
> And soothed his torments day by day."

Reluctantly she listened to the proposal of the lords for a divorce. But the process was too slow for them, and the murder of Darnley was determined on; all the great nobles being equally accomplices, but endeavouring to lay the *onus* on Bothwell, who was in no small degree their dupe. Darnley perished. That the dastard died without the consent, without the knowledge of Mary, there can be no doubt. And yet rumour, which rightly accused Bothwell, raised its fatal finger to her.

> "And rumour did not spare a name
> That should have been from tarnish free;
> No saint in heaven was less to blame
> For wretched Darnley's death than she."

The lords had now both their victims in the coils. They persuaded Bothwell to seek the Queen's hand, promising their countenance, nay, swearing it. Knowing Mary did not love him, he seized her person at the gates of Edinburgh, as she returned from Stirling, carried her to Dunbar, and keeping her there twelve days, wrung from her a reluctant assent. They were married; but Bothwell's retribution came soon, and Mary had to bear some of the brunt thereof. She was imprisoned in Scotland; and afterwards fleeing for protection to Elizabeth, in

* I forbear references throughout this article. The views in the text result from the collation of the opinions of Hume, Buchanan, Camden, Robertson, Tytler, Benger, Aytoun, and Strickland. I may also refer the reader to my two articles on Elizabeth, *British Controversialist*, Vol I. New Series, pp. 21, 253.

defiance of all honour, all justice, all humanity, was cast into prison. Now in all this there is but one whisper against Mary, but that whisper very momentous. Some have urged, that during Darnley's life she conceived a guilty passion for Bothwell; that she encouraged him in his schemes, and allowed herself to be carried off by him. How any could have believed this puzzles me vastly. That the "silver casket" and its contents were deceptions all candid historians are agreed. Even from the Act for the Attainter of Bothwell it is clear that the papers were considered forgeries, this act being passed six months after the reputed "find." Therein it was declared that Bothwell "committed the heinous crime of ravishment upon her august person." And, be it remembered, Bothwell had the freely given signatures of all the nobles, approving of the marriage, and the support also of those 4,000 gentlemen who attended him to his examination. Had Mary loved him, there would have been no need for the abduction. And would she, if she had any love for the man, have submitted to be carried off by him, to appear ravished, to seek marriage in order to hide shame, and thus to lay him open to the charge of high treason? No; she says truly, in her letter to the Bishop of Dumblane, "Finding our answer nothing corresponding to his desire, in our returning he awaited us by the way, accompanied by a great force, and led us with all diligence to Dunbar." Had she loved him, how can we account for her unhappiness at and after the marriage? her eagerness to part from him also, and her desire for a divorce? No; poor Queen! she was the victim of the ambition of one lord, and of the treachery of the rest. Here, then, Mary was more sinned against than sinning.

As to the plots undertaken during Mary's imprisonment. In that captivity of nineteen long years it was both natural and just that she should attempt escape, and that the Catholics should give their aid. Then came into existence a double set of plots, some for Mary's release, some for the restoration of Popery in England, and the death of Elizabeth. Of the latter, Mary was ignorant. But none were of importance save Babington's; it was for this she was tried. Now there was every reason to believe that though a party to the plot for her own release, she was entirely ignorant of the one—the wheel within the wheel—for the death of Elizabeth, she maintained to the last her innocence; so did her secretaries; and the latter passages from which her guilt was assumed were *forged*. The secretaries denied these passages; and Walsingham's and Phillips' letters in the State Paper Office show that at first they had no proofs. Let it be remembered that they would not produce the real letters at the trial; that Phillips dared not appear; and that both were anxious to convict Mary. Lastly, we know (from the letter in the State Paper Office, April 29, 1606) that Phillips, the

governmental decypherer, did not scruple to forge, and that Walsingham would not object, seeing he himself forged a post-script to Mary's letter to Babington, as even Hume is forced to admit. The whole villainy is clear. But, as I said eighteen months ago, "her innocence could make no impression on men whose minds were made up. By forty subjects Queen Mary was tried (the descendants of these men went still further in crime, and murdered their own King), and was condemned to death."

If these things were so, verily was this poor Queen much sinned against, and to this present her blood cries out for vengeance. If there were ever a victim to circumstances, she was one. And she rests an everlasting example of the saddest book ever written, that—

"Tearful preacher's homily.
That wisdom, power, joy, love, are vanity;
Beauty and pain eternally allied;
While love and woe walk ever side by side;
Knowledge a sorrow; rank an empty name;
Pleasure a phantom; peace—*that* never came.
So Mary found;—her life was one long plaint;
She died a martyr, who had lived a Saint."

Cambridge. THRELKELD.

USES OF ADVERSITY.—

Life's sweetest lights from good and evil thrown,
Rise, like the rainbow, 'twixt the sun and shower.
F. Tennyson.

POVERTY AND DESPAIR.—Poverty dwells next door to despair, there is but a wall between them; despair is one of hell's catchholes.—*T. Dekker.*

VIRTUE AND GLORY.—

When we wander farthest through the waves
Of glassy glory and the gulfs of state,
Topped with all titles, spreading all our reaches,
As if each private arm would sphere the earth,
We must to Virtue for her guide resort,
Or we shall shipwreck in our safest port.—*Chapman.*

EXCELSIOR!—

He who follows, will always be behind.—*Michael Angelo.*

ACTIVITY.—

Lie not idle.
The chiefest action for a man of great spirit
Is never to be out of action. We should think
The soul was never put into the body—
Which has so many rare and curious pieces
Of mathematical motion—to stand still.—*Webster.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?*

AFFIRMATIVE REPLY.

In our reply upon this subject we shall endeavour to be as concise as possible, though, as we have found but one supporter of the views we have advocated, the more onerous has become our task. In its performance, therefore, we must beg the kind indulgence of our readers, if we should omit to notice any points of importance in the argument of our opponents.

"L'Ouvrier" has written two articles of a theoretical character which abound in generalities, but carefully avoid a definite or special application of the principles he has put forth, and thus ignores the touchstone of truth—practice. He has hardly spread his canvas to the winds, and set sail upon his voyage, before we discover a leak in his vessel. He argues as though labour were immediately taxed. He perceives that it is only the produce of capital that is, or ought to be, made the subject of taxation; for, says he, page 31, "taxes imposed on wealth take so much of what it is capable of producing in a given time without labour, that is, of its necessary productiveness; its real actual value remains intact, exactly as before the imposition of the tax; its produce is lessened, but as capital, it is still the same, and its powers of future productiveness unimpaired." He then goes on to say, "On the contrary, labour suffers a diminution of its own proper value or bulk by so much as may be withdrawn by the tax." He exemplifies these views, by showing that a tax of 1 per cent. on capital would only reduce its production, interest, to 99, the capital itself still remaining the 100. "But such a tax of 1 per cent. on labour *reduces the value of it to the labourer* to 99 per cent., which shows that labour is incapable of receiving an equal burden of taxation, without suffering a progressive diminution, which constantly converges to complete exhaustion." Now, if by the words, "the value of it," which we have italicized in the above sentence, "L'Ouvrier" simply means the value of the produce to the labourer, we agree with him that it would be reduced to 99 per cent. in the case supposed; but then where is the distinction he has sought to draw between

* We regret that it was found inconvenient to close this debate in our previous Volume, in which the papers on the same topic appeared. Negative reply in next Issue.—Eds. *B. C.*

the result of taxation upon labour and capital, and how can he prove that the former is incapable of receiving an equal burden of taxation without suffering a progressive diminution? But if he mean to say that the value of the producing power is reduced to 99 per cent.,—and, from the conclusion he draws, this must be what he intended to express,—we confess we are utterly at a loss to conceive upon what principle of logic he arrived at such a conclusion. If, indeed, it were correct, he would have advanced one good reason for the answer he has given the question under discussion; but if it be false, as we shall proceed to show it is, then the very keystone of his argument is shattered.

Labour is reduced in value to the labourer by a tax upon it! In what way, we should like to know? Would it produce any the less the ensuing year, because it has been subject to taxation the previous one? Would not the same labour produce the same amount (other things being equal), whether it have been taxed or not? How, then, can the value of it be decreased by taxation? Surely it would not be decreased (excepting only in the same way that houses, lands, or money are decreased in value, by being subject to taxation). The real effect of the example put by "L'Ouvrier" is as follows:—Capital producing £100 per annum is taxed 1 per cent.; the capital remains intact; the produce, £100, is reduced to £99. Labour producing £100 per annum is taxed 1 per cent.; the labouring or producing power remains intact; the produce itself is reduced to £99. The productive power of the capital remains the same; the productive power of the labour remains the same. The effect is similar in both cases. We assert a broad distinction between labour and its produce, perhaps we had better say between the labouring or producing power and its produce, between, in fact, the cause and its effect—the same distinction exactly as between capital and its produce. "L'Ouvrier" loses sight of this distinction, and confounds one with the other. He has put his case ingeniously, and in a manner well calculated to mislead; but we trust we have fully exposed the leak in his vessel.

The ensuing paragraph contains the startling enunciation, that a tax imposed on capital can, under no circumstances, form an element in the cost of production. Space forbids us to say much upon this monstrous proposition. To show its fallacy, and of that which he seeks to deduce from it, we need only call attention to the fact, that a property tax increases the rent of a farm, and consequently the price at which the farmer sells its produce. And when we have observed that the price of corn affects, more or less, the price of everything else, sufficient has been said to show the error of "L'Ouvrier's" proposition, and of the conclusion he deduces from it. That taxation upon capital must increase the cost of all productions is, we may almost say, a self-evident truth.

Let us pass on to "L'Ouvrier's" second article. We beg to call attention to the second paragraph on page 123. We quote from it the following passage:—"Labour, to bear any just analogy with capital for the purposes of taxation, must not be estimated by the price set upon it for the same time, but by the market value of that price, or, in other words, by the inherent power of productiveness which an equal amount of capital would possess. Thus, if £100 capital would be increased to £105 in a given time, its productive value would be represented by 5 per cent., and this 5 per cent. would be its inherent productive power, and that which should be taxed,—not the capital itself, but the increment or increasing power of the capital. Exactly so, if £100 be the price of labour in an equal time, as capital, this £100 would become £105; its power of productiveness is the same, or 5 per cent., and is its power of bearing taxation." "L'Ouvrier" will, we trust, forgive us when we say, that his love of theory has led him to a length which is perfectly absurd. If there be any meaning at all in the passage we have quoted, it is this, that whereas the produce of capital should be taxed, it is only the produce of the produce of labour which ought to be so. Thus the owner of £2,000, which produces an income of £100 per annum, should be taxed upon that last named sum. The labourer earning a like income of £100 per annum, should be taxed only on what that income would produce as capital, which—its power of production being at the same rate as the £2,000 capital—would be £5; so that if the rate of taxation be one shilling in the pound, the two owners of the respective similar incomes should pay to Government,—the one £5, the other 1s. per annum. A fair adjustment of taxation, truly! But even this oppressive weight of taxation upon capital is not sufficient to satisfy "L'Ouvrier." The man who has the happiness to earn his livelihood by the sweat of his brow shall possess a still greater advantage over the unfortunate capitalist. The source of the latter's income is worth twenty-five years' purchase, whilst the former's is worth only three, so that the capitalist must "bear an intensity of taxation represented by *eight* in its productive power, and labour only one on its equal productive power." Please, reader, bear in mind what "L'Ouvrier" considers "the productive power of labour" for purposes of taxation, and you will then perceive that the tax which he considers the earner of £100 per annum should bear, instead of being one shilling, would be but the eighth of a shilling, or three-halfpence, to the capitalist's £5. Thus the latter is to pay just 800 times the amount of taxation upon a similar income which the former does. Surely this is the "reductio ad absurdum."

Turn we now to our second opponent, "Taliesin." His paper is chiefly occupied with criticisms upon our opening article.

Truly he is a redoubtable champion to contend against, but we think in this instance it will appear that he has tilted with less than his usual success. Many of his blows must have been aimed at our shadow, for they have passed us by harmlessly enough; others have recoiled upon himself; whilst for the remainder, the armour in which we are encased is of such proof that we can afford to let them descend, without raising an arm to defend ourselves. "They pass" us "by like the idle wind which" we "regard not."

In the first place, let us examine the argument by which he seeks to upset our position, "that to tax every individual at an equal rate upon his income, is a sound principle of political economy."

"An income," he says, "has a marketable value according to the number of years for which it is probable. The value of £150 certain for three years is £416; for thirty, £2,593; and if for perpetuity, £3,750. By the present iniquitous law, the capital of £416 and the capital of £3,750 are both taxed alike." Indeed, this is something new to us. We thought that the capital of £416 would only be taxed for three years; that is, taking the rate to be one shilling in the pound, to the amount of £22 10s., having a present marketable value of £20 12s. 6d.; the capital of £2,593 would be taxed for thirty years, amounting to about £213 10s., having a marketable value of £130; and the capital of £3,750 would be taxed £7 10s. per annum in perpetuity, which would have a marketable value of £187 10s. Therefore the three capitals of £416, £2,593, and £3,750, instead of being all taxed alike, are really taxed at sums representing a present value of £20 12s. 6d., £130, and £187 10s. respectively. Let "Taliesin" consider, then, whether he may not be in error with regard to the injustice of the present system of direct taxation; and whether, after all, our ideas of political economy be so very lax and unsound as he seems to imagine.

With regard to the remainder of his figures in the paragraph, it is only necessary to remark, that they are equally fallacious, and for the same reason, viz., that he has omitted all consideration of the difference in the duration of time, during which each amount of capital would be liable to taxation.

Space forbids us to examine in detail the next two or three paragraphs of "Taliesin's" article; we will only observe, that if he will take the trouble to read our former article again, he will find that, instead of giving the principle of an equal pressure of taxation upon both capital and labour in the indirect system, as a reason for the same principle being carried out in a direct system of taxation, we really contended that there was an *unequal* pressure, to the disadvantage of the labourer, in the former system. We have, however, accused the opponents of the income tax (as a rule) of being the supporters of that system,

and we asked how it was they could advocate the principle of an equal pressure (as they imagine it to be) in the one case, and oppose it in the other. For our part, we dislike the indirect system of taxation, as we consider inequality of pressure to be inseparable from it.

"Taliesin" makes out a statement in figures, for the purpose of showing the difference of the position of the retired barrister under his mode of levying an income tax and the present one. For the statement itself we must refer our readers to page 219, vol. iii., of the *British Controversialist*. He challenges us to disprove his figures if we can. Now, in the first place, there is no reason for us to disprove them, as, if correct, they cannot prejudice our case, for they simply show that it is possible to make taxation press less heavily on labour than on capital. It is a pity our friend should have given himself so much trouble to prove a self-evident proposition. But is it just, is it desirable, that this should be the case? That is the question; that is the point upon which we are at issue. In the second place, however willing we might be to accept the challenge he has thrown out, he has left us powerless to do so, inasmuch as we are left quite in the dark as to the basis upon which he has made his calculation. "According to our plan," he says, "for the thirty years he would only pay a tax of £125." This is upon an income of £5,000. What *is* "Taliesin's" plan? "All incomes, whether derived from capital or labour, should be capitalized according to their marketable value; and upon the ordinary interest of this capitalized value, for the time being, should be levied the tax, whether that be £2 10s., £5, or even more, per cent." Well, the capitalized value of £5,000 per annum would be, we presume, in the case before us, £15,000, three years' purchase; the rate of interest upon this, being say £5 per cent., would give £750 as the amount upon which a tax should be levied. In the case supposed, the rate is £3 15s. per cent., which would produce an annual tax of £28 2s. 6d. This is what we make out to be the result of "Taliesin's" plan; and we think our readers will agree with us in thinking that it is a very barren, a very undesirable, and a very unjust result. £5,000 per annum only to produce an income tax of £28 2s. 6d., not £125, as he makes out! How heavy must be the pressure upon capital, or how large must be the revenue raised from indirect sources of taxation, to make up for this very inadequate return from labour! According to the same plan, the tax upon a similar income derived from capital would, at the same rate, be £234 10s. Thus two incomes of a *similar amount* would be taxed, the one £234 10s., the other £28 2s. 6d.—a difference of £206 7s. 6d. upon a maximum amount of £234 12s. Surely *this* also is the "reductio ad absurdum."

But we must desist from further criticism, and refer our

readers to the admirable and pithy article of P. Q. L. R., which incidentally contains the answer to most of the points we are compelled to leave unnoticed.

In conclusion, we remark that one great error our opponents have committed is their losing sight of the difference in the duration of a tax upon capital and labour respectively. If the one may remain in perpetuity, so may the tax upon it; if the other may cease at any moment, in that same moment will the tax upon it cease also. We cannot and do not close our eyes to the fact, that capital possesses many advantages over labour, and amongst them may be reckoned a greater ease of bearing taxation. But this is one of the *natural* advantages belonging to wealth. It would not be difficult to show that labour also possesses *its* advantages. We know the views we have so feebly advocated are unpopular, but we appeal with confidence to the candour and sense of justice of the readers of the *British Controversialist* to say whether our opponents have not entirely failed to shake the arguments which have been advanced in favour of the affirmative view of this question, and whether they do not agree with us in thinking that taxation ought to press equally upon both capital and labour. PHILALETHES.

EXTRAVAGANCE.—

'Tis set down by Heaven's just decree,
That Riot's child must needs be Beggary.
"The Yorkshire Tragedy."

SLANDER.—There is a set of malicious, prating, prudish gossips—both male and female—who murder characters to kill time; and will rob a young fellow of his good name before he has years to know the value of it.—*R. B. Sheridan.*

PROCRASTINATION.—

To-morrow—
That fatal mistress of the young, the lazy,
The coward, and the fool—condemned to lose
A useless life in waiting for to-morrow—
To gaze with longing eyes upon to-morrow,
Till interposing death destroys the prospect.
Learn that the present hour alone is man's.
Dr. Samuel Johnson.

FRIENDSHIP.—

Friendship! peculiar boon of heaven,
The noble mind's delight and pride;
To men and angels only given—
To all the lower world denied.
Dr. Samuel Johnson.

Philosophy.

WAS BYRON OR SCOTT THE GREATER POET?

AFFIRMATIVE ARTICLE.—I.

THE more common a thing the more mysterious. The beauty ever greeting, ever gladdening our eyes we cannot understand; we know not where it dwells, whether the intellect gives all the charm, or whether—

> "Each object is a casket which enshrines
> God's choice gift, beauty."

Nor do we better understand our *appreciation* of it—Taste, the strange workings of which we cannot learn. It is the same with the *utterance* of beauty, or poesy. We cannot define it; the spirit is too subtle to be bound by us, too ethereal for our coarse processes. We try to catch this spirit, endeavour to dissect it; we speak learnedly, look profoundly, and—remain ignorant. The poets themselves scarcely know themselves, nor what they say, nor how they say it. They are possessed, but by an angel. They speak as oracles, under the influence of divinest *afflatus*.

In order to gain an approximate definition of poetry, it must be regarded, as Bacon says, "in two senses, in respect of *words* and *matter*." It is, then—1, An assemblage of words, orderly and rhythmical; free, yet select; ornate, yet passionate: 2, An assemblage of thoughts, in which predominates imagination, or emotion, or both. Into the controversy whether the office of poesy be impartation of *pleasure* or of *instruction*, I enter not; but point to the higher truth, that all pleasure is teaching, that enjoyment is a lesson, and bliss, wisdom. Didactic teaching, no doubt, is but a minor part of the poet's office; but to instruct the imagination is his, though, perhaps, he does it passively; to awaken our spirituality, to enlarge the experience through sympathy, to heighten our survey of life. This he does by telling what has been opened to him, by delineating man as man is revealed to his soul, by holding up the mirror to nature, and showing to the age its portrait and its character.

The works of all great poets have been reflections of their age. Homer pictured an uncivilized age; Virgil, a half refined and artificial one; Dante, a time of church tyranny and civil contention. Shakespeare's age was one of license, yet of activity in every direction; Milton's, one of religious enthusiasm and lofty aims; Byron's, a time of cant. But all these are such great

poets, and there is so much of oneness in humanity, that they each live for all time.

A poet's greatness is not affected by his aim in writing, or his principles, or his life. The "Iliad" is no less divine because Homer sang for his bread; nor the "Æneid," because chiefly written for the praise of Augustus. Dante is no less a poet because he damned his enemies; nor Shakespeare because, as Emerson says, "the best poet led an obscure and profane life, using his genius for the public amusement." We do not decry Scott's writings because he was so anxious to gratify the foolish vanity of being a *laird;* let Byron, then, be sacred from all attacks on this head; unless, indeed, the great poets of all ages are to be discrowned. If evil be drawn from any work of art, the fault is not in the author, but in him who takes harm. "The eye sees that which it takes with it the power of seeing." "Every work of art has its moral," says Hegel, "but the moral depends on him that draws it." To the pure all things are pure; they are unsullied by the thought of evil, though not ignorant of its existence, and sometimes meeting it face to face. The impure find that which pleases them everywhere; in the Bible and in Milton, as well as in Shakespeare and Byron. But the poet, though he have no moral aim, can never have much influence for evil. He may depart from the real, transmuting it to the true; but when he comes to the untrue we believe in him no longer. When he comes to *oppose* our experience (which all of us, to some degree, idealize), he becomes unnatural; we cannot trust him. And God has so arranged for our world, and so deals with man, that the poet, as long as he is natural, cannot but leave behind him an impression in favour of the good and the true. Though he may intend no moral, it comes in spite of him, comes by inevitable law! and we see that at all times, and with all men, as Dante in his vision saw, and in eternal tones sang, crime and agony, weakness and woe, goodness and glory, are *fratres gemellos.*

Having thus disposed of certain extraneous matters, which were likely to encumber this discussion, I proceed to answer the question before us, and to show how greatly Byron transcends Scott as a poet. A needless task, perhaps; almost as much so as to prove the pre-eminence in beauty and grandeur of Niagara, with its spooming torrent, and majestic sweep, and mighty uproar and everlasting bow, above a tinkling, flashing, gleaming rivulet. Scott knew himself and his rival too well to provoke such a contrast, and withdrew his talents to another field, wherein, until the present day, the empire has been his own. He saw that even in his own poetic line, romantic and chivalrous narrative, Byron was his superior; which, also, the critics soon admitted. And if the greater poet in that, which was Scott's only style, how much greater is he when we consider the multi-

tudinous styles he had, and in all of which he was great. Byron soon discovered that both Scott and he had written on a wrong principle ("an erroneous system" are his own words), and he turned, and in his "Cain" and his "Manfred," his "Childe Harold," and his "Don Juan," reflected himself and the tendencies and questions of his age. Therein Scott failed; his animation, spirit, power, beauty, were manifest enough; but they were spent in delineating a past age, an age of remarkable artificiality. What says *the* poetess?

> "I do distrust the poet who discerns
> No character or glory in his times,
> And trundles back his soul five hundred years,
> Past moat and drawbridge, into a castle court;
> O, not to sing of lizards or of toads
> Alive i' the ditch there!—'t were excusable;
> But of some black chief, half knight, half sheeplifter,
> Some beauteous dame, half chattel and half queen,
> As dead as must be, for the greater part,
> The poems made on their chivalric bones;
> And that's no wonder: death inherits death."

Scott was a student of German, and imbibed the *Sturm und Drang* style. He translated Goëthe's early work, "Goetz," and copied it; while the Master himself passed on from this youthfulness of Art, and saw the fault of his work, and deplored its imitation in his own land and elsewhere. I have said that Byron did the same. Not that his after-works were all of the present, but in all his chief works only *that* past was employed which had its bearing upon the now—the policies of statecraft, scepticisms which live alongside of truth, passions everlastingly old and yet everlastingly new.

To pass from this, and speak of the two poets as hierophants of Nature. Far be it from me to deny Scott's merit as a descriptive poet. A reader of Ruskin would scarcely do that. His accuracy of observation and singular felicity of description are fully equal to Byron's, and he had great talent in forming beautiful scenes for his *action;* but there he stopped. Nature did not, with him, pass through the alembic of the imagination; the real was not elevated to the true, as with Wordsworth, and with Byron almost equally. This latter, with the quick susceptibility to the beautiful and glorious, with passionate love for it, regarded it moreover with poetic thought and insight, with the eye of imagination, seeing into all its spirituality and symbolism. Things natural taught—

> "To him the magic of their mysteries;
> To him the book of night was opened wide,
> And voices from the deep abyss revealed
> A marvel and a secret."

He, the true poet, clothes nature in the hues of the spirit—the presence of the spiritual being essential to its perfection. His power herein is especially seen in "Childe Harold;" regarding which I quote a few lines written by that man of spiritual insight, the glorious and many-souled Christopher North. After stating that in that age of descriptive poets Byron would "stand comparison with the best," and that he "had seen more of nature than was ever before permitted to any great poet," he says, "his love of nature does not rest in beholding nor is satisfied with describing what is before him. It has a power and being blending itself with the poet's very life," &c.

I come to the representation of character. In Scott's poems there is scarce a character that naturally evolves itself, by words or deeds, as Shakespeare's do. Like the personages in Mrs. Stowe's "Dred," they are described in the talk of others, or by the author. This is not the case with Byron; his characters are fairly revealed, and by their works we know them. That many of his early characters are *unhealthy* I do not deny. We know that in this poet's case a mighty genius was given to a man too weak for it. But though he makes an ill selection, his personages are natural, and are truthfully pourtrayed. Thank God, such creatures are not a majority in his world! But no poet has given a sweeter—more natural—picture of woman than his Zuleika, the lovely, intelligent, high-souled, pious, and loving; than Adah, the wife and the mother; than the pure, mystic, sacred Aurora. And "Manfred" is no more "unhealthy" than "Hamlet;" nor the "Giaour" than Iago. But in the later cantos of "Don Juan" we see the poet was passing to a higher state. There is not extant an analysis of character equal to that of Lady Adeline. And there were glimpses of a new dramatic power, which, but for that early death, would have given us what we want as yet, a second to Shakespeare. One more point under this head we notice in the words of Professor Wilson, "The genius of Byron is, more than any other modern poet, akin to that peculiar genius which seems to have been diffused amongst all the poets and artists of ancient Greece. His creations, whether of beauty or of strength, are all single creations."

I am content, at present, to point out some of the broad grounds of Byron's superiority to Scott. Others will fill up the outline. Wherefore, there is no need now to enlarge upon his wide knowledge of the world and of the human heart, and his power to subserve this knowledge to poetical purposes. Nor need I show his power as a literary critic, as evidenced sufficiently in "English Bards," and the "Hints from Horace." Nor his own unexampled command of language, for truly has he been called the "most idiomatic of the English poets," and "of all writers then living the most concise and condensed." What shall we say of Scott on these grounds? Moreover, in narrative

and descriptive poetry, in satire and lament, in lyrical, didactic, dramatic, epic verse was Byron's power shown. Was Scott's? The following lines apply with much truth:—

"One seems a Child that sings sweet lays,
And one a Seer who sees
Into infinities,
And mysteries of creation's days.

"One told of each bright thing he saw;
The other looked beyond,
And all the hidden conned,
And in his soul laid up the lore.

"Imagination's white light streamed
Upon the Seer alway;
While colours soft and gay
Of Fancy on the other gleamed."

The last verse is particularly appropriate; for with much of fancy Scott, as compared with Byron, was deficient in imagination.

What shall I say of "Childe Harold," wherein the poet has made all the glories and associations of that grandest part of the earth, the shores of the Mediterranean, the seat of the empires of old, appear to the spiritual sense, and be for evermore a possession of ours? Here is all beauty mapped before us, glorified by the poet's spirit! the heroisms of the past recounted, the cant of the present held up to sublimest contempt. Sentiment and thought are little new herein; but Byron has made them speak afresh to us, having clothed them in beauty and power, and now they are to us joys for ever, and lessons we never tire of learning, though we learnt them ago. Throughout all is that strange *repose* which the ancients, but few of the moderns, have. What shall I say of the "Giaour," with that inimitable picture of Greece, and the great spectacle of passion working out its own Nemesis? of the "Bride," with that sweet portrait of Zuleika? of the "Corsair," with that parting scene, of which Jeffrey said, he "knew nothing in poetry more beautiful and touching"? What of "Parasina," beautiful and sad, showing how sweet is sin, but with how fearful looking-for of judgment? of "Heaven and Earth," so simple yet so grandly terrible, so magnificently daring and sublime? of "Cain," which, as Walter Scott owned, "matched Milton on his own ground"? of the dramas, especially "Sardanapalus"? of the "Dream," the most touching and one of the most beautiful of poems?

And what of "Don Juan"? It has poetry above any written since Milton, scenes of ravishing loveliness, of tenderest beauty, of intensest pathos, of deepest passion. It has most powerful delineations of character, pungent and terrible satire, trenchant wit. And it has passages of drivelling folly, of utter meanness,

of impotent malice, of ribald buffoonery, of rank obscenity.* Strong terms, but not strong enough. The head of gold, feet of clay; such beauty, and such deformity. Words to be remembered in heaven; words that a devil might speak. His shame as a man, perhaps; but most of it, without doubt, his glory as a poet. And so it will live. And, verily, it and "Faust" are the poems of the age in its double aspect; and the lessons of both, easily discerned by thoughtful persons, are alike good, and it behoves all of us to lay them well to heart.

What a mass of strangenesses is the poetry of this man, with its truths of God and falsehoods of hell; its glimpses into the unknowable, and its grubbings in the mire; grand bodyings out of imagination, and puerile rant; infinite tenderness, infinite sorrow, infinite hate, infinite despair; weeping and wailing and gnashing of teeth;—yet all this discord harmonious, "from harmony to harmony, through all the compass of the notes" of human life. How we learn what a single soul is; and see this one, tost and striving, urged and urging, seeking peace and finding none, longing, oh! how greatly longing, to be at rest. For Byron never learnt the highest philosophy, the gospel of Goëthe, *Renunciation*.

As a *poet*, few have overtopped this man; certainly Scott has not. But as a *man*, greatly is he below those who, like him, suffer; but unlike him, bow the head, and wait, and are still.

Cambridge. THRELKELD.

* It may be well for opponents to remember, in this connection, Shakespeare's endless quibbles, rant, prosaisms, and obscenity, which yet avail not against his right to the throne.

SLANDER.—Slander is fruitful in expedients, both to disguise and to satiate itself.—*Sterne.*

TRUE NOBILITY.—

The nobly-born are not the only noble!
There is a line more noble, more majestic
Than is the sceptred line of mighty crowns;
An ancestry so bright with glorious names,
That he, who truly feels himself akin
To such, may stand before the throne—noble
Amidst the noblest: kingly amidst kings!
He that inherits honour, virtue, truth,
Springs from a lineage next to the divine;
For these were heirs of God; and we their heirs,
Prove nearest God when we stand next to them!
Man—heir to these—is *rich*, and WEALTH may bow
To greatness it can cherish—not create.—*Charles Swain.*

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND.

NEGATIVE ARTICLE.—I.

REPRESSION is not reformation. Compulsory morality is little to be depended on. The noblest morality is the growth of conviction, and the result of self-control. To whiten the outside of a sepulchre will not dispossess it of its "rottenness and dead men's bones." Jesus did not solicit the laws of the kingdoms of this world to enforce submission to his will, or to secure outward conformity to his law. We have, it seems, grown wiser in our generation, and see the need of laws which shall by main force make men sober, and if sober, good in all things else. Free will was granted by the Deity evidently in a mistake, and we must correct the error. The individual man will now no longer be called upon to *resist* temptation, or *stand against* the wiles of the devil; our laws must abolish every means by which we may "try the spirits, whether they be of God." By withholding the means of sin, we shall render its commission impossible; but this we shall do in such a way as shall prevent the exercise of responsibility among the poor, and shall therefore merely enact that intoxicating liquors shall not be disposed of by *retail*, the only method by which the poor can readily become purchasers, and shall only permit it to be disposed of *wholesale*, so that the rich alone, who are *all* able to take care of themselves, and abstain from even the appearance of evil (drunkenness), shall have the power of purchase. Truly this is a wonderfully wise world, and many have been the strange enactments made and proposed; but surely we might have had sufficient experience to convince us that it is impossible to interfere with "the right of private judgment" in such matters with any probability of success.

No law possessed of the glorious partiality of the Maine Law is possible in England, nor could such a law, if possible, benefit our country.

All the sumptuary laws, by which men have sought to restrain others from partaking of what they themselves are in the habit of enjoying, have hitherto failed.

Total abstinence in other matters has been already fairly tried, and has failed. In all the old monastic institutions two vows were especially binding—poverty and celibacy; history decidedly

proves that even when animated by religious principles, it was impossible to bind the human appetites by such bonds. Laws against luxury in dress and food have also been uniform failures wherever and whenever tried; can they succeed now?

The Maine Law is wrong in principle. It passes beyond the line of private freedom, and must be productive of a police and fiscal tyranny, which would speedily be unendurable. Even now, under the restrictive measures already in operation for the check and restraint of untimely and over-extending indulgence in intoxicating drinks, powers quite capable of being turned to the vilest uses have been granted to the police; *e. g.*, the right of demanding admission into suspicious houses or places where it is supposed that the illegal sale of liquor may be going on, and the extensive employment of the spy system. This has become necessary, because the recent restrictions have forced into activity a system of deception, whereby the licensed trader has been wronged, that the unlicensed may gain by the breaking of a law which it is impossible to make efficacious in the present state of the public education. There can be no doubt but that by these very laws more dishonest cunning, more reckless debauchery, more hidden sin is possible, and is actually perpetrated, than under the old system. The more men are compelled to skulk into hidden places in pursuit of gratification, the greater will be the development, in those who so seek it, of the vicious propensities; while by making things which in themselves are innocent, become chargeable as crimes, the fundamental distinctions between right and wrong are destroyed, and men begin to look upon the forbidden as possessed of some strange fascination, and yield more readily to the temptations it holds out.

The true old English virtue is honesty, staunch uprightness of character, and openness of soul. If we introduce a law which shall necessitate smuggling and deceit in order to enjoyment, think you men will deny themselves their enjoyment merely from obedience to a law, of which they must disapprove? Say, rather, that a strange zest will be added to the acquisition of that prohibited pleasure. If any one remembers the sweetness of an apple stolen from a forbidden garden—the glorious riot of the blood at his first entrance into a forbidden place, the theatre or the ball-room—the entrancement of his earliest attempt at the forbidden amusement of swimming—he will at once see that the principle is bad which prohibits as a crime that which cannot be felt as one, which taste, feeling, and custom prevent from believing to be wrong. The prohibition of the retail sale of liquors which, taken in excess, produce intoxication, could not fail of being deemed a tyranny, could not escape being looked upon as a law for the restraint of the poor, not at all prohibitive upon the rich, could not but be productive of much secret sin,

many schemes for defrauding the law, much conflict between animal inclination and the desire to be morally honest; and above all, could not be manageable without such police and fiscal supervision and restriction as would be unbearable in this country.

We do not deny the beneficial tendency of total abstinence, although we doubt its real, sterling, *bonâ fide* practice. We do not doubt the heinousness of the evils producible by the immoderate use of intoxicating drinks; but we do deny the possibility of training the mind to strength and true manliness by restrictive laws, such as those proposed by modern Ciceros and Justinians. True, temperance will result from improved education and customs, greater and deeper religious culture, and the gradual growth of nobility of character. Makeshift legislation would have us use a crutch to help us to walk, when we ought to be taught to maintain our perpendicular by the healthy power of our cultured muscles; would have all men wear spectacles, that the shortsighted and the longsighted might not feel themselves oddities in the universe; would cramp the living energy of the soul into a narrow, crotchety morality, and would tempt the human heart to forswear itself the free play of its inclinations, because such free will may lead to sinfulness of conduct. We advocate free trade, we call aloud for free thought, we demand the liberty of the subject, and yet we would enter into the very sanctuary of the human being, and, by a falsely founded law, would withdraw man from the discipline of the will and the affections to which the Deity, for the wisest of purposes, has subjected him. We do surely err in our endeavour to be wise above what is written, not in "the word" alone, but in the whole nature of man.

P. Q. L. R.

WIT.—There is no possibility of being witty without a little ill-nature; the malice of a good thing is the barb that makes it stick.—*R. B. Sheridan.*

SPEECH.—

Speech is morning to the mind;
It spreads the beauteous images abroad,
Which else lie furled and clouded in the soul.

Nat. Lee.

REASON, FAITH, AND FEELING.—Reason acts slowly, and with so many views upon so many principles, which it is necessary should be always present, that it is perpetually dropping asleep, and is lost, for want of having all its principles present to it. The affections do not act thus: they act instantaneously, and are always ready for action. It is necessary, therefore, to combine our faith with feeling, otherwise it will always be vacillating.—*Pascal.*

The Essence of the Press.

A. Blackwood's Edinburgh Magazine.	E. Tait's Edinburgh Magazine.
B. Fraser's Magazine.	F. The Athenæum.
C. Eclectic Review.	G. The Literary Gazette.
D. Bentley's Miscellany.	H. The Critic.

THE bright, glowing, out-of-doors enticing weather which summer brings, and all the modes of emotional enjoyment it affords, seem not to have influenced the literature of the month beneficially. The greater part appears forced and unspontaneous, worked up and irked out, with here and there a dash of impatience. There is less that is first-rate this month than usual. The psychology of this fact we shall leave to others; we content ourselves with chronicling it.

I. RELIGION has laid claim to but small space in the month's literature. E. continues its adverse critique on the "Testimony of the Rocks," and merits perusal, though neither so gorgeously coloured, nor so graphic, as the great soul, whose "Old Red Sandstone" discoveries evoked a world's thanks. Even C. has forgotten its *specialité*, and undertakes no strictly religious topic. There is a scientifico-religious paper on the "Races of Mankind," but it contains no new contribution, either to the facts or the theory of the matter. It need only be read by those who are at the alphabet of Ethnology.

II. HISTORY has, it seems, excited A. to notice "Sir Francis Palgrave and his Works," and it has done so in such a way, that the dispraise is very equally balanced with the praise. *We* incline to a far higher estimate of the "Sir" reviewed than of another "Sir," whose verbosity often ladens A.'s pages. Still we would advise a reading of the article. Besides this, A. gives us a sketch of "American Explorations in China and Japan," *à propos* of the war (now?) waging in that quarter. B. gives us another of Froud's "Gleanings from the Record Office," "Henry VIII. and Mary Boleyn."

"Reginald Pole, in a treatise, 'De Unitate Ecclesiæ,' published at Rome in the winter of 1538-9, accuses Henry VIII., among other enormities, of having lived in criminal intercourse with Mary, daughter of Sir Thomas Boleyn. When weary of the elder sister, the capricious and profligate king transferred his affections to the younger; and this modest lady (*pudica mulier*), warned by example, declined the precarious situation of a mistress, and preferred to be a wife. The king, Pole argues, was thus, by a divine fatality, compelled to pass sentence upon his own dishonesty, in demanding, upon grounds of principle, a divorce from his first queen." Mr. Froude examines the evidence

in favour of the accusation, and contrasts it with that opposed to the probability of its truth, and decides, after a most able argument, that the story is unlikely, "a convenient calumny," which "might circulate privately, where kings would not stoop to notice, but which the court of Rome or of the empire could not have ventured, because it must have been made good with evidence."

H. continues and completes the memoir of the "Royal Society," to which we directed attention last month. Those who have not read R. C. Weld's work on the same subject will find enough in this to gratify their curiosity.

III. BIOGRAPHY has more than its due share of space assigned to it. B. retails many of the exploded statements of Rufus W. Griswold regarding "Edgar Allan Poe" in the worst paper it has contained this year. C. gives a capital *abrégé* of Mr. J. Lowry's (of the "Critic") translation of Schœlcher's "Life of Handel, which should be familiar to all those whom this month's festival in Handel's honour has interested. It also contains a notice far too brief and badly written of "Eustace Carey," the Indian missionary, whose name deserved better usage. "Charlotte Brontë" is, according to the estimate of C., "one of the saddest lives we ever read." "God gave her great powers and many sorrows." "A severe discipline." As so it truly was. In D., "Miss O'Neill," now Lady Becher, is the subject of a cleverly executed theatrical portrait. "James Hutton," the founder of the Moravians in England (in noticing this memoir, we think it quite just to animadvert on the carelessness—we shall not say dishonesty—which almost every number of this year's issue of Tait has shown; *e.g.*, the title of this paper appeared in the cover index of last month, but it had no place in its pages; this month again has indexed a paper on "Poets and Poetry," which *non est inventus!*), is a passable paper in E. F., G., and H. have each notices of the late lamented Douglas Wm. Jerrold, from which, as well as other sources, the following brief summary is compiled:—

Mr. Douglas Jerrold was born in London, 3rd January, 1803, but his boyhood's home was Sheerness, of the theatre of which town his father was the manager. Bred among sailors and shipping, as well as behind the shifting scenes of the drama, two tendencies were developed in his young mind, the sea and the stage. Britain being at that time quite in the flush of the war fever, he chose at an early age, much against his father's will, a nautical life. He became a midshipman in the *Namur*, under Capt. Austen, brother of the lady novelist of that name. Stanfield, the painter, was on board the same ship. Sea life was rough, and Jerrold was delicate in frame; he relinquished that life, and became an apprentice to a compositor. His early education had been somewhat of the sparest, and while engaged for long hours at the attention-exhausting toil of his craft, he mastered Latin, Italian, and German (French he had in some measure acquired at Boulogne and in Paris). In after life, Livy, Virgil, Faust, Dante, Montaigne, Rabelais, were as familiar

to him as any of the classic English writers, whose works formed his favourite studies. In this way, by persevering self-culture, he became a man of very extensive knowledge and erudition. He scribbled verse and epigrammatised when but a boy, and his wit-jets illuminated the cheap periodicals of his boyhood. At length, imitating Franklin, an aim of higher import having taken possession of his thoughts, he consigned to the editor's box of the *Eclipse* daily paper, in the office of which he was employed, a critical essay on the opera of "Der Freischutz," which was then newly put on the British stage. This critique was accepted, and its author was anxiously requested, in the "*notices to correspondents*," to supply other contributions. He made himself known, was released from the *stick*, and advanced to the dignity of using the *pen*. He turned his thoughts, naturally enough, to stage writing, and produced many "pieces" before he had forsaken his teens; *e. g.*, the "Witch of Derncleugh," "More Frightened than Hurt," the "Smoked Miser," &c. Davidge, then manager of the Coburg, secured him as dramatic writer, "expressly for this theatre," at a weekly stipend. Quarrelling with the Coburg, he went to the Surrey, where "Black-Eyed Susan" was produced. This drama had a "tremendous" run, being played upwards of 300 nights in succession. "Nell Gwynne," the "Schoolfellows," the "Housekeeper," the "Bride of Ludgate," the "Mutiny of the Nore," and the "Rent-Day," were, with unapproachable success, cast off to suit the exigencies of personal or theatrical treasuries.

In conjunction with his brother-in-law, Mr. Hammond, he undertook the management of the Strand Theatre, where he not only wrote plays, but performed in them; *e. g.*, the "Golden Calf," the "Painter of Ghent." This attempt was unsuccessful, and he returned to literature, as dramatic critic to the *Morning Herald;* a contributor of tales and sketches to "Blackwood," "Athenæum," &c.; of political articles to the *Daily News*, *Examiner*, &c.; and as the author of the "Prisoner of War," "Bubbles of the Day," "Time Works Wonders," the "Catspaw," "St. Cupid," the "Heart of Gold," &c. He also established and conducted editorially the "Heads of the People," the 'Illuminated Magazine," "Douglas Jerrold's Shilling Magazine," and "Douglas Jerrold's Newspaper." Shortly after the birth of "Punch," he was asked to become one of his guardians and assistants. This he did most efficiently, and many are the brilliant passages of wise and kindly wit which he has studded over its pages. For five or six years he had been editor of *Lloyd's Weekly Newspaper*, in which office his son, W. Blanchard Jerrold, has succeeded him. He has left behind him a five act comedy, the "Spendthrift."

Time and posterity must hereafter adjudge him his station among his cotemporaries; *we* can only say that his "kindly affectionate" heart, his ready intellectual wit, his humorous wisdom, his manly independence, and his literary courtesy, are great losses to our time. *We* mourn the friend, the wit, the gentleman, and the sage. If *we* cannot emulate his genius or his wit, let us at least strive to imitate his study, industry, and his untiring aiming after the betterment of humanity. He died at Kilburn Priory, 8th June, 1857.

IV. SOCIAL AND POLITICAL ECONOMY AND LAW have not had power over A., in its 500th number, to get one paper inserted; it is free from any such influence for *once*. B. gives a sensible and forcible paper on the "Press and the Public Service," and decides that as confidence is reposed in officials, they are bound

to respect and reciprocate that confidence by fidelity, unless something be done which would require their connivance at some criminal act, at which time resignation, with assigned reasons, becomes justifiable. In the "Danubian Principalities," C. gives a very good historical, geographical, and political estimate of these important European *difficulties;* and D. pursues a cognate theme, the "Russians on the Amur." The tale which both these papers tell of Russian policy ought to make the nations watchful. E.'s political asperities, like A.'s, are tempered down *almost* to zero, except for some horridly stupid would-be imitations of Bon Gaultier, which ought never to have had type wasted on them.

V. PHILOSOPHY, and VI. EDUCATION, are again blanks, except a sketchy page in B., on "Blacky at School," which seems to be unworthy of the pen of the author of "Tropical Sketches," whose peculiar strokes we fancy we see in it; unless we include, under V., the opening article in B. "On the Functions of the Artist," which is the best paper of the whole of those in the month's literature.

"Nature and man's form" are "the objects of art." The presence of beauty "fits them for artistic uses." Is this inherent or associative? (This question was debated in the *British Controversialist*, First Series, Vol. I., in such a way as to attract much notice.) "All visible things are emblems." "A certain *form* is typal of a certain attribute; therefore it is agreeable and admirable to our minds." "Man is made in the image of his Maker, and the inadequate suggestions of the divine life in the material universe are *met* by the corresponding truths and emotions which exist in our own life, and are thereby explained and interpreted." "All facts belong to and proceed from God." Truth is beauty. "There are four qualifications absolutely essential to the artist." 1. "Skilful execution"—the language of art. 2. "Accurate observation of facts"—the rarest of gifts. 3. Sensibility to the impressions and suggestions of the beautiful. 4. Imagination. "The specific function of the imagination is to exhibit things as they *are*," "bringing *inward* evermore to *outward*." "Art itself is nature." The artist "conquers nature by obeying her."

VII. SCIENCE rejoices to point to "New Sea-Side Studies," in A.; its contents are at once most graphic and philosophic. "Deer," in B., is well written and interesting. The angler will find help largely given him in regard to "the sport" by A., in a review of "Stewart's Practical Angler;" by C., in the "Angler in the Lake district;" and by D., in a "Fisherman's Letter to his Chum in India."

VIII. GENERAL LITERATURE can announce the completion of the "Athelings," and the commencement of a new novel by Bulwer Lytton, in A.; point to a critique on "Sir James Stephen," in D.; and disapprove of the "History of an Unreadable Book," which D. also gives. C.'s "Review of German Literature" is somewhat improved since the last we noticed.

On the whole, we have not found this month's reading so agreeable, useful, or interesting, as the former ones, and our own paper must be dull in proportion. Let us "hope for better things." N. L.

TUSCAN PROVERBS.—

To be rich, one must have friends in the devil's house.
War begun; hell unchained.
Hope is the bread of the unhappy.
To a shattered ship every wind is foul.
Summer is the mother of the poor.
One may go a-foot when he has a good horse in his stable.
Silence was never written. Silent tongues; speaking deeds.
Think much, speak little, write less.
He who does not end thinking, does not begin doing.
Better a pain in the pocket than the heart.
God is the treasurer of the charitable.
A shroud is made without pockets.
Work in jest; want in earnest. Only they that fight are crowned.
Truth and oil come to the top. Lies have short legs.
Friends have their purses tied with a spider's thread.
At the end of the game, the king, as well as the pawns, go into the bag.—"*Fraser's Magazine.*"

SLANDER.—

Slander
Must still be strangled in its birth; or time
Will soon conspire to make it strong enough
To overcome the truth.—*Sir W. Davenant.*

DESPOTISM.—I will believe in the right of one man to govern a nation despotically, when I find a man born into the world with boots and spurs, and a nation born with saddles on their backs.—*Algernon Sydney.*

WARRIORS.—

Potent madmen, who keep all
Mankind awake, while they, by their great deeds,
Are drumming hard upon this hollow world,
Only to make a sound to last for ages.—*John Crowne.*

RULES FOR CONVERSATION.—Does a man speak foolishly? suffer him gladly, for you are wise. Does he speak erroneously? stop such a man's mouth with sound words that cannot be gainsaid. Does he speak truly? rejoice in the truth.—*Cromwell.*

GRIEF.—

They are the silent griefs which cut the heart-strings.
Massinger.

The Essayist.

COLERIDGE.

To attempt only a partial survey of modern poetic literature, without giving marked prominence to the wondrous genius of S. T. Coleridge, without paying our deep soul-homage at the shrine of his profound and sublime muse, would be a species of literary profanity.

Gentle reader, we appear not in the Essayist to discourse of the poets of modern times, as the gauger of their divine capacities, or as the measurer of their mental and spiritual stature. No; we recoil at the thought with instinctive abhorrence; such ambition is "too high, we cannot attain unto it." We gladly leave all such presumptuous endeavours to the far-famed author of "Literary Portraits," which forcibly remind us of the ludicrous scene in "Gulliver's Travels," where he is being measured by a Lilliputian tailor, who after scaling his longest ladder, reaches Gulliver's broad shoulders, and forthwith proceeds with the mighty measurement with various contrivances and dexterous manœuvring, but evidently with equal speculation and uncertainty.

With S. T. Coleridge, the poet, the philosopher, the learned and deep-read intellectualist, and truth-revealing thinker before us, we possess no guage to measure, or plummet to fathom, his vast resources of sublime imagination, profound intellect, wondrous wisdom, or sober thought.

We shall here discourse of him and his in but one aspect—the poetic. The just fame of Coleridge is somewhat remarkable, as no poet has taken so high a standing in so short a time, if at all, among the truly great poets of any age, with so little real effort or aggregate production.

His collected works are evidently but a tithe of his fugitive and spontaneous thought, rather than the result of any real, adequate effort for so great a mind. His poetry forms but a part of the whole, and is comparatively limited. This is, however, no mystery. The muse asks not the continuous labour of years to prove its trueness, inspiration, and power.

Her voice is the evidence of her divineness. If the elaborate essay on "Method," by S. T. Coleridge, proves him to have been a profound philosopher, or his "Table Talk" an erudite man, his "Address to Mont Blanc" and the "Ancient Mariner" prove him to have been a great poet of the chief school, viz., the Imaginative.

Some brief and genuine productions show evidently that the

full range of their author's poetic power has been exhausted. Such, however, is not the case with Coleridge's poetry. It is evident, from the fragmentary greatness of what he has written, that had he devoted himself to the epic or lyric poetry, he would have bequeathed a production to the literature of our times as glorious as anything in classic literature. Of him we may predicate with safety, that while his poetic writings show him to be a poet for all time, they remain the partial and inadequate embodiment of a great genius, whose prodigality of power made him careless of exertion.

Had S. T. Coleridge's early life been characterized by the same application to original effort as to the acquisition of his ultimate book-lore and erudite digest thereof, he would have exerted a far greater influence on modern literature than Southey or even Wordsworth, though he had only written one-half as much.

We could have gladly found the vast mines of human knowledge abandoned in such a case, by such a genius, for the intenser cultivation of the faculty divine, the lofty flights of imagination, and the *ærias vias* of poesy.

But why speculate upon what *might* have and *must* have been? That which *is*, is more than sufficient for our purpose, or any criticism, however searching and deep.

We do not hold S. T. Coleridge's poetry to be all perfection; while we admit that he has in some cases been wilfully guilty of puerilities and dulness, we maintain the fact of his greatness as a *poet, on the ground of what he has written.* The author of that marvellous philosophical production, the "Friend," a prodigy in the ephemeral literature of modern times, as the embodied gigantic ideas in any unity of discourse of such a profound and comprehensive genius must of necessity be, when found among the ordinary moonshine, superficiality, and spuriousness of that periodical literature which meets with the greatest popularity among men, shows most unmistakeably to us in what a vast dominion of thought and erudition his mind was accustomed to explore and make his own. Hence his idea of doing anything either in philosophical or poetical literature partook of the vastness and grandeur of the mental dominion in which his powers worked in wondrous labour, and as life hastened on, the idea grew in all its vastness, ultimately placing its fulfilment in literary existence a painful impossibility. Never since the colossal genius of John Milton explored the region of thought and imagination accessible to man has any genius traversed the same, though in vastly different paths, so fully conscious of and absorbed in their vastness, profundity, and sublimity. How comes it, then, to pass that Coleridge so signally failed where Milton triumphed, seeing it is a point which no one who is well acquainted with them both would for ever hesitate to speak

dogmatically upon, as to which had amassed the greatest amount of literary material, or which possessed the greater creative and constructive power to raise a monument of perpetual glory? We think it arose from the fact that Coleridge did not possess that inflexible decision of character which marked the life of the great Puritan, and which seemed to make all his purposes realities of certain attainment. All praise to the great doers and workers of any age; their works do follow; but let it be remembered that while man is not the creature of circumstances, they may so conspire as to even invest the life of the greatest men in painful mystery. Let us, in all reverence, and with no idle curiosity, attempt to lift the veil which hangs over the life of Coleridge. Though Milton and Coleridge both lived in revolutionary times, and although Coleridge as deeply imbibed the principles of the French Revolution, as did Milton those of the English Revolution of his times, still is there as wide a difference between them as possible—wide, indeed, as the difference between the grand principles of the revolutions themselves. While Milton seemed to acquire strength of character and inflexibility of purpose from the troubled elements of social chaos in which he lived, Coleridge became, for the time being, the true exponent of the fatal errors which maddened the hearts of French revolutionists, and which have left their gloomy impress on the non-apparently quiescent social status of France. A mind that has thoroughly imbibed the principles of the French Revolution, and passed through the dark abysses of religious scepticism to the ardent reception of the great truths of Christianity, and the wondrous, though simple principles of social life which it inspires, aided by such resources of knowledge and imaginative powers as Coleridge possessed, needed only the inflexibility of purpose of many ordinary men to have produced a work of transcendent glory—a work combining in a perfect unity the characteristic sublimity of his "Address to Mont Blanc," the immutable beauty and pathos of "Christabel," and the calm, awful, and inspiring mysticism of the "Ancient Mariner," pervaded and deeply permeated by the profoundest philosophy.

Coleridge lived in remarkably eventful times, and his life is made up of remarkable crises;—we refer especially to the history of his belief and political and religious opinions. Society, as it presented itself to his ardent and aspiring youth, was little else than a dire chaos, itself convulsed by the French Revolution. He dreamed of and desired a Pantisocracy, which, like all other Eutopian schemes, was to be too far removed from the great seat of political wrong, and consequent woe, to be of any real benefit to our ruined race. Religion, too, in his early days, in its popular aspects, was convulsed by the same political agitations and changes; and as the asserting mind of France had divested itself of the ignoble trammels of Catholicism, English-

men, in sympathy with it, discovered the lamentable fallibility of all state church organisms; and Coleridge himself, reared in the bosom of Episcopacy, and educated at her great shrine of learning, forsook her *pseudo* forms and lifeless credoes, to tread the cold and arid wastes of Socinianism.

The great errors of our common humanity are its extremes. Coleridge himself sought refuge from the evils of monarchy in the fancied universal liberty of his Pantisocracy; and from the trammels of Episcopacy he delivered himself to pursue the negations and truthless ways of Socinianism. Poor Shelley, in like though deeper disgust, carried the extreme to its utmost extremity, and dared even to sign himself "Atheos." Let our readers draw their own conclusions from facts like these. We have but one, and that most palpable. Our "iron pen" hath already written it.

These great facts of our author's life it is necessary to bear in mind and ponder well, if we would rightly estimate the poesy of Coleridge.

The poetry of Coleridge is highly and beautiful classical. It is the classic chastity of the first Grecian school. He is the chaste sculptor, rather than the florid painter. He reminds us rather of Phidias than Rubens. His pictures are cartoons, and his poetical works, if ever illustrated at all by art, like those of Æschylus, should be illustrated by Flaxman. Take this passage, as it occurs to us first, from the "Destiny of Nations:"—

> "She, meantime,
> Saw crowded close beneath the coverture
> A mother and her children—lifeless all,
> Yet lovely; not a lineament was marred;
> Death had put on so slumber-like a form.
> It was a piteous sight; and one, a babe,
> The crisp milk frozen on its innocent lips,
> Lay on the woman's arm, its little hand
> Stretched on her bosom."

With this classic chastity there is often a blending of fine impassioned feeling, an attainment in poesy of highest excellence.

> "They parted, ne'er to meet again.
> But never either found another
> To free the hollow heart from paining.
> They stood aloof, the scars remaining,
> Like cliffs which had been rent asunder;
> A dreary sea now rolls between,
> But neither heat, nor frost, nor thunder,
> Shall wholly do away, I ween,
> The marks of that which once hath been."—"*Christabel*"

We are not only warm admirers of classic poesy of the Grecian school,—using that term as expressive of the universal attri-

bute of highest poetry, but even zealously contentious for it as a standard canon of criticism, by which we would estimate the might and wealth of any genius. We fear—we know—that where this is lost sight of in criticism, much that is merest floridity, word-painting, and often veriest bombast, is allowed to pass for true and genuine poetry, if not yet in a rigid sense, yet poetry in some unutterable sense.

Of thought, language is the artistic symbol. If a thought of truth and beauty be clearly apprehended, it will and must necessarily be best expressed by those terms of language which in their combinations and relationships most fittingly and accurately express the conception; *now*, that in such a case of clear poetical apprehension, verbosity and the like is either allowable, necessary, or even possible in any degree, we most confidently deny. There is such a thing popular as a vagueness of thought, dreaminess, or shadowyness of conception, clothed in language, of which the musical rhythmic flow is rather the charm readers feel than the true poesy of thought and wealth of conception they think not of or even demand. Is even Tennyson free here? Men look often upon language in its symbolic character merely, admire its various attributes, and neglect to seek for and grasp that of which it is only typical, and of no real use except in relationship thereto by way of interpretation—thought itself.

If poetry were always estimated by the real amount of clear, sterling, healthy wealth of conception, should we not find much that has been pronounced genuine, accounted no longer? We shall not be supposed to mean that anything approaching to verbal rigidity and barrenness in poetical composition is worthy of cultivation: by no means. There is little danger of the poetical mind failing on this wise; the danger is in the extreme of all this, as every reader knows, if, when he reads modern poetry, he requires of it more than rhythmic beauty or verbal display, *i. e.*, clear and potent thought. Truth and beauty, life and expression, are as clearly expressed in the cartoons of Raphael as in the splendours of Rubens.

We say, then, let us write down the verbal Babel of modern poesy, that has long been lifting its confused proportions and jumbled architecture to the ignorant gaze and worship of men. Let us cultivate that which is as possible to our glorious Saxon language as to the purest classic Greek in its primeval excellence—transparency and giant vigour of conception.

There is as much truthful sarcasm as wit in the great Frenchman's remark or intimation, that "men used language as if it were given to them to conceal their thoughts instead of reveal them; and some men, it would seem, that they may the more effectually succeed in their attempts to hide thought, *because poor and dwarfish*, cultivate the artistics of poetry, and for pro-

fundity of mind, and strength and wealth of conception, substitute the music of mere words and the dignity of empty sounds. Let such take all due counsel of the Frenchman's sarcasm and witticism.

Buckingham. E. W. S.

(*To be continued.*)

OBEDIENCE.—Whoso cannot obey cannot be free, still less bear rule: he that is the inferior of nothing can be the superior of nothing, the equal of nothing.—*Carlyle.*

IMMORTALITY.—

Thought
Alone, and its quick elements—will, passion,
Reason, imagination—cannot die.
What has thought
To do with time, or place, or circumstance?—*Shelley.*

THE CONDITION OF HUMANITY.—Man standing midway in eternity looks back to Deity as his author, and forward to Deity as his protector; and bears the pledge and impress of Deity on his immortal spirit.—*W. A. Butler.*

THE LAW OF THE WORLD.—

Those that are up themselves keep others low;
Those that are low themselves hold others hard,
Ne suffer them to rise, or greater grow;
And every one doth strive his fellow down to throw.
Thomson.

COMPARATIVES.—It is too often forgotten that better does not necessarily imply good.—*Whately.*

HOW TO ATTAIN JOY.—

Go, fix some weighty truth;
Chain down some passion; do some generous deed;
Teach ignorance to see, or grief to smile;
Correct thy friend, befriend thy greatest foe;
Or, with warm heart, and confidence divine,
Spring up, and lay strong hold on Him who made thee.
Young.

READING AND REFLECTION.—

Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains;
Deep versed in books, and shallow in himself,
Crude or intoxicate, collecting toys
And trifles, for choice matters, worth a spunge,
As children gathering pebbles on the shore.—*Milton.*

The Reviewer.

THE REASON WHY. London: Houlston and Wright.

THIS is a cyclopædia of the science of common things, of very great value. It contains 1,338 questions, which a person seeking information from a sensible and learned friend might be supposed to ask, with the answers which such a friend might give. The answers to these questions are frequently corroborated by extracts from many of the highest authorities on the subjects treated of in them; the etymology and signification of difficult terms is given, and numerous diagrams and illustrations are employed to assist the understanding in its endeavour to gain an acquaintance with the knowledge it contains. It is a book to be kept at hand for consultation in moments of difficulty, to refresh the memory, or to impart interest to some passing thought. Parents should buy it for their children, teachers should recommend it to their pupils, where they cannot adopt it as a text-book, and self-educators should give it a place on their shelves, that whensoever a thought suggests itself regarding the reason of any appearance, he may be able to find in it a guide and a friend. It has reached its tenth thousand. It merits success, and is sure to receive it. It is a lucky thought, ably worked out.

HISTORY OF SUNDAY. London: Groombridge and Sons.

THIS is a learned, well-written pamphlet, the substance of which is extracted from a volume entitled, "Time and Faith: an Inquiry into the Data of Ecclesiastical History." Whatever *can* be said on the author's side of the Sabbath controversy, he has ably and concisely stated. The side he takes may be discerned from the following extract:—

"The true sabbath principle is, that for all there should be provided, at frequent intervals, a season of relaxation from toil, affording not only a leisure hour for moral and religious improvement, but those opportunities for fresh air and out-door exercise, without which . . . health is impaired, and life shortened."

The Sabbath question was discussed in this periodical in 1853. Those who read the papers it contained should read this pamphlet. Temperately and ably stated expositions of opinion ought to be valued and studied, whatever are our own opinions on the topic under consideration.

OUTLINES OF THEORETICAL LOGIC, founded on the New Analytic of Sir W. Hamilton. By C. MANSFIELD INGLEBY, M.A. Cambridge: Macmillan and Co.

This is intended as a class text-book. It is well fitted for the purpose, *if* used by a good logician and a disciple of the Hamiltonian thought-science. It is too meagre for self-teaching, and very, even scholastically, dry. The work is able and clear, and though it is more a compilation than an original work, will be serviceable, we doubt not, in disciplining mind, and controlling the efforts of random thought.

THE ENGLISH OF SHAKESPEARE. By G. L. CRAIK. London: Chapman and Hall.

This author's "Outlines of the English Language" brought down the subject to the Shakesperian era. We presume that this is only a continuation of the same work. It consists of the play of "Julius Cæsar," to which is prefixed "a Philological Commentary" of great merit and importance, in which the peculiarities of the English tongue are learnedly discoursed upon and explained. We heartily recommend the work,—with the *caveat*, that twenty-six pages of "additions and corrections" is too much for any author to demand.

LEARNING AND WISDOM.—No man is wiser for his learning; it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man.—*John Selden.*

LIVING BY RULE.—

Slight those who say—amid their sickly healths—
Thou liv'st by rule. What doth not so but man?
Houses are built by rule, and commonwealths;
Entice the trustie sun, if that you can,
From his ecliptic line; beckon the skie:
Who lives by rule then keeps good company.

George Herbert.

ARISTOCRACY AND PEOPLE.—The nobles look back on the past, and in so doing often remain motionless. The other classes look to the future, and march on.—*F. Ancillon.*

MANKIND.—

Man is but man, inconstant still and various;
There's no to-morrow in him like to-day;
Perhaps the atoms rolling in his brain,
Make him think honestly this present hour.
The next, a swarm of base ungrateful thoughts
May mount aloft. *John Dryden.*

Self-Educator.

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

5.—THE VERB—*continued.*

IRREGULAR VERBS OF THE THIRD CONJUGATION.

1. DECHOIR, TO DECAY.

PRIMITIVE FORMS—1, DECHOIS; 2, DECHUS; 3, DECHOIR; 4, ——— 5, DECHU.

INDICATIVE MOOD.

Present	Décho-is	-is	-it	-yons	-yez	-ient
(*No Imperfect.*)						
Preterite	Déch-us	-us	-ut	-ûmes	-ûres	-urent
Future	Décherr-ai	-as	-a	-ons	-ez	-ont
Conditional	Décherr-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Décho-ie	-ies	-ie	-yions	-yiez	-ient
Preterite	Déchu-sse	-sses	-t	-ssions	-ssiez	-ssent

IMPERATIVE MOOD.

Déchois déchoyons déchoyez.

These forms are very seldom met with; in fact, *déchoir* and *déchu* are almost the only parts in use. *Déchu* with *avoir* means *to have declined* or *decayed;* but with *être* it means *to have lost:* thus, *depuis ce moment son crédit* A DECHU *de jour en jour*, from that moment his reputation declined from day to day. *Ils* SONT DECHUS *de leurs privilèges*, they have lost their privileges.

CHOIR, *to fall*, and CHU, *fallen*, are the only parts of the simple verb.

ECHOIR, *to fall due, to expire* (as a lease), has only the following tenses and persons:—

INDICATIVE MOOD.

Present	Il échoit, *or* il échet	ils écheient, *or* ils échéent	
Imperfect	Il échoyait	*Preterite*	Il échut
Future	Il écherra	*Conditional*	Il écherrait

SUBJUNCTIVE MOOD.

Present Qu'il échoie, *or* qu'il échée
Preterite Qu'il échût

* *Continued from page* 136, vol. iii., 1857.

PARTICIPLES.

Present Echéant *Past* Echu

The compound tenses are used as follows:—*Le billet* A ECHU *le cinq du dernier mois*, the bill *fell due* the fifth of last month. *Cet effet* EST ECHU, this bill *is due.*

2. FALLOIR, TO BE REQUISITE OR PROPER.

This verb is used only in the third person singular of each tense, as follows:—

INDICATIVE MOOD.

Present	Il faut	*Imperfect*	Il fallait
Preterite	Il fallut	*Future*	Il faudra
	Conditional	Il faudrait	

SUBJUNCTIVE MOOD.

Present Qu'il faille *Preterite* Qu'il fallût

PARTICIPLE.

Past Fallu

The following sentences will show the use of this verb:—

Il faut secouer l'âme quand elle est abattue.

Il est fâcheux qu'il faille être malheureux pour connaître ses amis. It is vexatious that it is necessary to be (*or* that one must be) unfortunate to know one's friends.

Je ferai tout ce qu'il faudra pour réussir. I will do *all that which* it will be necessary (to do) in order to succeed.

Il faut que vous en soyez content. You must be satisfied with it. Literally, It is necessary that you should be, &c.

Il ne faut pas que vous vous persuadiez que vos auteurs dramatiques soient supérieurs aux nôtres. You ought not to persuade yourselves that your dramatic authors are superior to ours.

Il me faut de l'argent. I want some money.

Il vous faudra d'un chapeau neuf. You will want a new hat.

3. MOUVOIR, TO MOVE.

PRIMITIVE FORMS—1, MEUS; 2, MUS; 3, MOUVOIR; 4, MOUVANT; 5, MU.

INDICATIVE MOOD.

Present	Meu-s	-s	-t	mouv-ons	-ez	meuvent
Preterite	Mu-s	-s	-t	-mes	-tes	-rent

SUBJUNCTIVE MOOD.

Present Meuv-e -es -e mouv-ions -iez meuvent

IMPERATIVE MOOD.

Meus mouvons mouvez

The rest is regular. The preterite tenses are rarely used.

4. PLEUVOIR, TO RAIN.

INDICATIVE MOOD.

Present	Il pleut	*Preterite*	Il plut
Imperfect	Il pleuvait	*Future*	Il pleuvra
	Conditional	Il pleuvrait	

SUBJUNCTIVE MOOD.

Present Qu'il pleuve *Preterite* Qu'il plût

PARTICIPLES.

Present Pleuvant *Past* Plu

5. POUVOIR, TO BE ABLE.

PRIMITIVE FORMS—1, PEUX *or* PUIS; 2, PUS; 3, POUVOIR; 4, POUVANT; 5, PU.

INDICATIVE MOOD.

Present	Puis / Peux	peux	peut	pouvons	pouvez	peuvent
Imperfect	Pouvais, &c.		*Preterite*	Pu-s	-s	-t, &c.
Future	Pourrai, &c.		*Conditional*	Pourrai-t, &c.		

SUBJUNCTIVE MOOD.

Present Puisse, &c. *Preterite* Pusse, &c.

(No Imperative.)

INFINITIVE MOOD.

Present Pouvoir *Compound* Avoir pu

JE PEUX is allowed in conversation and in poetry, but JE PUIS is always admissible. In asking a question, PUIS-JE? is the only proper expression for CAN I?

6. S'ASSEOIR, TO SEAT ONE'S SELF, TO SIT.

(Reflected Verb.)

PRIMITIVE FORMS—1, JE M'ASSIEDS; 2, JE M'ASSIS; 3, S'ASSEOIR; 4, S'ASSEYANT; 5, ASSIS.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
Je m'assieds	Nous nous asseyons
Tu t'assieds	Vous vous asseyez
Il *or* elle s'assied	Ils *or* elles s'asseyent

Imperfect Tense.

Je m'asseyais	Nous nous asseyions
Tu t'asseyais	Vous vous asseyiez
Il *or* elle s'asseyait	Ils *or* elles s'asseyaient

Preterite Tense.

Je m'assis	Nous nous assîmes
Tu t'assis	Vous vous assîtes
Il *or* elle s'assit	Ils *or* elles s'assirent

Future Tense.

Je m'assiérai	Nous nous assiérons
Tu t'assiéras	Vous vous assiérez
Il *or* elle s'assiéra	Ils *or* elles s'assiéront

Singular.	*Conditional Tense.*	*Plural.*
Je m'assiérais		Nous nous assiérions
Tu t'assiérais		Vous vous assiériez
Il *or* elle s'assiérait		Ils *or* elles s'assiéraient

These two tenses, the future and the conditional, have also another form, *asseyerai*, &c., and *asseyerais*, &c.; and *assoirai* and *assoirais* are also found but very rarely.

Compound Tenses Je me suis, étais, &c., assis

SUBJUNCTIVE MOOD.

Present Tense.

Singular.	*Plural.*
Que je m'asseye	Que nous nous asseyions
Que tu t'asseyes	Que vous vous asseyiez
Qu'il *or* qu'elle s'asseye	Qu'ils *or* qu'elles s'asseyent

Preterite Tense.

Que je m'assisse	Que nous nous assissions
Que tu t'assisses	Que vous vous assissiez
Qu'il *or* qu'elle s'assît	Qu'ils *or* qu'elles s'assissent

Compound Tenses Que je me sois, que je me fusse, assis

IMPERATIVE MOOD.

Singular.	*Plural.*
	Asseyons-nous
Assied-toi	Asseyez-vous

INFINITIVE MOOD.

Present S'asseoir *Compound* S'être assis

PARTICIPLES.

Present S'asseyant *Past* Assis
Compound S'étant assis

[NOTE.—This verb is given at full length, for the double purpose of showing the irregularities and of exhibiting the full conjugation of a reflected verb.

In the same manner are conjugated SE RASSEOIR, to sit down again, and ASSEOIR, to set, to place: except that the latter, being a transitive verb, takes AVOIR instead of ETRE in the compound tenses.

The simple verb SEOIR, *to become, to fit*, is used in only a few of the tenses, and from its signification, only in the third person singular and plural.

INDICATIVE MOOD.

Present	Il sied	ils siéent	*Imperfect*	Il seyait	ils seyaient
Future	Il siéra	ils siéront	*Conditional*	Il siérait	ils siéraient

SURSEOIR, *to respite, to supersede*, is a legal term, and rarely used except in the present infinitive and the past participle *sursis*.

Of RASSEOIR, *to reseat*, or, in speaking of liquids, *to settle*, the only other part in use is the participle *rassis*. But SE RASSEOIR, *to sit down again*, is conjugated in all respects like S'ASSEOIR.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

St. Jude's Young Men's Mutual Improvement Society.—This society was established in the year 1851, that memorable year which saw the completion of the first Art and Industrial Palace. It has since, by the Almighty's blessing, progressively prospered, and may now be fearlessly regarded a permanent institution. Its rev. president (the Rev. Hugh Allen, M.A.) is the founder of it, and under his superintendency, it has been made effectual in doing much sterling good. The rooms of the society are at No. 2, Commercial-street, Whitechapel High-street, almost opposite St. Jude's Church. We have a reading-room open every weekday evening, from seven until ten o'clock, supplied with daily and weekly newspapers and periodicals—the *Times*, *Illustrated News*, *Punch*, *Leisure Hour*, *Household Words*, *Chambers' Journal*, *Christian Cabinet*, &c. Our library comprises nearly 400 volumes, all of a useful, improving character; and during the winter months, we have very instructive lectures. Our classes are six in number, viz., Theological, French, Elocution, Essay and Discussion (amalgamated), Singing, and Bible Classes. The writer can vouch for the usefulness of this society, as he has practically experienced the benefits of a three years' membership. The classes are well conducted, and under able management. The Elocution Class has frequently given public entertainments, which have afforded much pleasure, and have procured material assistance to the society's funds. The members of the Discussion and Essay Class have also creditably acquitted themselves in their entertainments. One which they gave in November of last year was very successful. The following essays were read:—"Slavery the Degradation of a Nation;" "Liberty the Glory of a Nation;" "Nineveh;" "My Dream, or a Peep into the Future;" "Money Makes the Man" (shewn to be false); and "Some of the Causes of Drunkenness. Our Singing Class consists of some fifty members, who are, under the guidance of the singing master, making progress in their vocal abilities. A bright future seems to stretch before our path. We would fain see our number of members increased. Will any reader living in the neighbourhood of the society become a member? If so, I assure him he will not be disappointed.—J. R.

LITERARY NOTICES.

It seems to have escaped the notice of the ordinary literary journals, that the *titles* of books are becoming excessively confusing. This is surely inexcusable in publishers, who have always at hand the catalogue of books published during the present century. We find, for instance, a Rev. John Anderson, a pleasing minor poet, credited with being the author of the "Pleasures of Hope;" while a Rev. J. T. Campbell is announced as the author of the "Pleasures of Home," which is the right title of Anderson's work. Then we have a poem, "Woman," by the Rev. Robert Montgomery, and a work, "Woman," by the Rev. J. Jessop, another preacher. Leigh Hunt is the author of the "Religion of the Heart," and now we have the "Religion of the Heart" by Charles Bowdler. If these things continue,

how can mistakes be avoided? Do publishers find it advisable to tag such titles to worthless books that they may be "got off" by the facilities for *mistake* arising thence? If so, the days of *palmistry* are not yet over, and "the arts of design" may be said to be progressing rapidly in our country.

W. M. THACKERAY is *again* reported to be hard at work on a new serial, to make its appearance about Christmas.

DOUGLAS JERROLD died at Kilburn Priory, after ten days' illness, shortly after noon on Monday, 8th ult. He was the most distinguished poetic humorist of the day, a worthy successor of Hook, Hood, Smith, and his early and much loved friend, Laman Blanchard. The literary men of London have met an irreparable loss in such a man and friend.

M. ALEXANDRE THOMAS, ex-Professor of History in the University of France, died in exile in Wales, of hatred of moral evil, manifest in high places.

M. CH. REMUSAT, author of the "Life of Abelard," announces his intention of issuing a Life of BACON.

A triennial prize, instituted in 1848, for the encouragement of English Sacred Poetry, has just been awarded to C. H. PEARSON, M.A., for a poem on the "Death of Jacob."

DEAN MILMAN'S "Fazio," in an Italian translation, is to be produced in London this year, and our magnates will applaud that uttered in diffuse Italian, which they would better understand in concise English. Such is *fashion!*

JOHN C. PRINCE, the Manchester Artisan Poet, is in distressed circumstances, and the press has made an appeal to the public in his behalf.

J. C. MAXWELL, of Glenlair, Professor of Natural Philosophy in Marischal College, Aberdeen, has gained the prize of £130, instituted by the members of St. John's College, Cambridge, in honour of J. C. Adams, the discoverer of "Neptune:" subject, "The Theory of Saturn's Rings."

The Cambridge BURNEY Prize has been awarded to FRANCIS EXTON, B.A., of St. John's, for the best prose philosophic critique on Pope's "Essay on Man," epistle i., lines 43—76.

Mr. EYRE E. CROWE is preparing an entirely new History of France.

FRED. HURTER'S "History of Innocent III. and his Cotemporaries" has been translated, and is to be published by Messrs. Longmans.

Mrs. EVERETT GREEN has prepared the State Papers of the early part of James I.'s reign, 1603—1610, for the press.

JOHN EDMUND READE has presented the world with a finally revised edition of his "Poetical Works."

One of the contributors to the *British Controversialist* is preparing a guide-book to the Civil Service Examinations.

The Directors of the Scottish Temperance League offer prizes of £100 and £25 respectively for the best Temperance Tale, *à la* "Burnish Family," for men and children. £100 *bonus* for taking a one-sided view of an important social question, on which the discovery of *the truth* is most desirable! A good end sought by bad means.

The following prizes have been awarded at Oxford, viz.:—The Newdegate, for the best English poem on the "Temple of Janus," to Mr. P. S. WORSLEY, Corpus Christi College; the Chancellor's, for the best English essay on a "Comparison of the Moral Results of the Grecian and Egyptian Mythology," to Mr. H. S. CUNNINGHAM, Trinity; Mrs. Denyer's, on the "Social Duties of Christians," to Rev. R. BARTLETT, M.A., Trinity; and on the "Manifestation of Divine Justice and Mercy in the Atonement," to Rev. H. BOYD, Exeter College.

The Minutes of the Council of Trent are to be published, by order of the Pope.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

COPERNICUS—MODERN ASTRONOMY.

To secure at once clearness of arrangement and continuity of exposition, we have thought it advisable to notice some events in the life of Copernicus, which have carried us beyond the period at which his theory of the planetary system had been elaborated, and, in some measure, made known to the learned and inquisitive of his cotemporaries. Alone on the outposts of scientific conquest; undespairingly tenanting the solitary sentinel-house, erected on the utmost verge to which intimidated inquiry had ventured to extend her power; self-concentred and self-upheld, although uncheered by sympathy of thought or companionship in study, with the noble heroism of patient labour, he has been engaged in waging an uncompromising warfare with doubt, error, difficulty, and distance; and he now brings with him the fruits of his victory, and the trophies of his conquests. Let us now turn our attention to the modes and processes by which, overstepping the wonted boundaries of human thought, he substantiated a new and true explanation of the majestic and slowly-evolving phenomena of the far-off firmament. To effect this well, we must turn back the pages of the history of science, and retroject our thoughts far into the time-distance of former centuries, when experimental philosophy scarcely existed, and authority had closed the doors of farther investigation. In going forwards from the light into the darkness there is little chance of acquiring distinctness of vision. Let us rather voluntarily shut our eyes to the light which the after centuries reveal, until we are able to turn our faces towards the light thereof, and find some use for the illumination which it can throw back upon the past.

Early in the history of our race the stars had attracted the loving watchfulness of thoughtful men. They gazed on them long and patiently as they sparkled in the intense blue of an Oriental sky. They had grouped them into constellations, traced their pathways, calculated their wanderings, and determined the periods in which their journeys were performed. The *phases* of "the two great lights" had been so scanned and studied, that their slowest changes were marked, known, and registered. Almost all the facts ascertainable by mere inspection had been

placed in the treasuries of science. Intellect, however, had not yet overleaped the barriers of sensation, and secured a pathway to truths of higher grade than those to which sense alone gives currency. Hence every effort made to explain the phenomena of the stars accepted as real and true that which was only apparent. Reasoning faith must learn to pass beyond the visible, before it is possible to find the *true* revealed in the *seeming*. For a time the Greeks expended their grandly theoretic intellects upon the scientific construction of astronomy, and brought into being a multitude of hypotheses, according to which the mystic motions of the heavenly bodies *might* be explained. These, unfortunately, in the then state of experimental science, could not be subjected to any decisive test, but continued to retain the fascination, as well as the indefiniteness, of dreams. Hipparchus saw this deficiency, and endeavoured to supply it, by the institution of continuous, accurate, and constant observation. Following his example, Ptolemy closely examined facts, and patiently pursued his researches into the secrets of the motions of "the orbs of heaven." At length, having accumulated multitudinous observations, he began to theorize, and by a most ingeniously devised system of cycles and epicycles, satisfactorily, for a time, accounted for the phenomena of the planetary motions. This system was recognized as true, enjoyed the popularity of centuries, and eventually became so tenaciously engrafted upon human thought, as to defy, apparently for ever, any attempt at extirpation. Some few rude remonstrances had been made, some concessions had been granted, some trivial innovations had been introduced, but in all its essentials the Ptolemaic system was that which universally prevailed when Copernicus devoted himself to the emancipation of science from the fetterment of authority, and the limitations of the single sense through which astronomical phenomena become knowable.

Copernicus was well read in all that related to the doctrines of astronomy, a profound student, a bold thinker, a patient investigator, an ingenious contriver of experiments, and a truly pious man. He was in no haste to rush before the public with his *Eureka*. The modest reticence of a true philosopher distinguished all his procedure. During thirty years he observed the varied processions of the heavenly bodies, compared their positions with those which resulted from the Ptolemaic theory, which showed—

> "The sphere,
> With centric and *ex*centric scribbled o'er
> Cycle and *epi*cycle, orb in orb;"

computed their distances, motions, and relations, in the hope of reconciling the complexity of the whole with some simple idea, such as seemed worthy of the God of the creation. The effort was vain. Each new experiment showed only "confusion worse

confounded"—the superlative degree of intricate disorder. There seemed no hope, unless he took "a new departure," changed his tack, and thus corrected the faulty reckoning of those voyagers into the ocean of space who had preceded him in the attempt to reach the sure haven of scientific truth.

Another hypothesis having become necessary, Copernicus set himself to think over the various suggestions which had been thrown out by the ancients for the explanation of the appearances which the sky presented to the sight. He remembered that Pythagoras had supposed that the grand central fire of the universe—the sun—was stationary, and that the planets revolved in order and harmony round that brilliant mass. Could this guess be the key to the truth? Doubt, prejudice, and difficulty stood before him to oppose his progress, but at last, conviction having been matured within him, he rises to new effort, and forsaking the useless and untenable determinations of ignorant authority, set out on a voyage of discovery into the far-distant spaces of the sky. Borne away, in the pellucid car of imagination,—

> "Through the midst of an immense concave,
> Radiant with million constellations, tinged
> With shades of infinite colour, * *
> An ever-varying glory,"

he reached the sun. There, in the azure canopy, he saw the stars, no longer stationary, but floating along through immensity; in the unimaginable harmony of regulated motion, he beheld—

> "Each with undeviating aim,
> In eloquent silence, through the depths of space
> Pursue its wondrous way."

All seemed explained. Complexity vanished, and simplicity appeared. The sweep of those worlds which inhabited the far-stretching splendour of space was periodical, calculable, and precise. They swirled along their diverse orbits in the same direction, and filled the same belt in the radiance through which they sped their ceaseless career. The earth was no longer the monarch of motion; his sceptre was given to the sun, while the faithful moon, accompanying her lord in his exile, seemed to devote herself to the task of comforting him in hours of gloom, and to circle him with her love.

Not all at once did the simple beauty of truth attract and charm. There were still moments when the erroneous retained its power, and prejudice refused to yield up its dominion; but decision came at last, and when experiment, frequently and carefully repeated, had verified the deductions of reason, he announced, with modest hesitancy, the new theory of astronomy, and became by that announcement the founder of a new dynasty of thinkers—sealed up an old epoch, and unsealed a new.

A revolution was initiated. A few bold thinkers, struck by the simple grandeur of the new conception, sought from its author an explanation of his theory, attested by results, and proven by experiment. Among the most note-worthy of these was Rheticus, his pupil and biographer. George Joachim, surnamed Rheticus (1514—1576), was one of those enthusiasts for knowledge who follow its track with unslacking zeal. Appointed at the early age of twenty-three, to be professor of elementary mathematics in the University of Wittenburg, he laboured there with much acceptance for about two years, when hearing—probably from his superior, Reinhold (1511—1553) — of the changes introduced into astronomical science by Copernicus, he left his chair, repaired to Frauenburg, and became the disciple, assistant, and friend of the father of modern astronomy. This noble student, who forsook position and fame to enlarge his own acquirements, found Copernicus an adept in all kinds of knowledge. His enthusiasm was fired, and despite of personal peril, he became the zealous advocate, as well as the earliest public expounder, of the new tenets. This he did in a letter addressed to Dr. Schoner, entitled, "*Narratio de libris Revolutionum Revdi. Doct. Nicolai Copernici,*" printed at Dantzic in 1540, in which he asserted that the rotation of the earth is not a probability, but a truth, such a truth as Aristotle himself would have been willing to acknowledge and adopt.

But the fame which brought Copernicus this whole-hearted disciple and loving admirer had excited some envy amongst those of his own order, as well as some displeasure in the palaces wherein preferment is arranged and given. In 1537, on the demise of Bishop Maurice, the successor of his uncle, he was nominated one of four candidates for the bishopric of Warmia. There can be little doubt that Sigismund I., when he appointed John Flachsbinder, surnamed Dantzicus (1484—1548), was influenced by the desire of not appearing to favour and reward the well-known contemner of the then all-powerful *dicta* of authority, if he was not even anxious to indicate his own aversion to the promulgation of the new theory. Dantzicus was indeed a most deserving person. He was born a peasant, was educated at Cracow, was made professor of poetry there, became the secretary of the king, and had held the office of ambassador in England before his appointment to the bishopric of Warmia. He had had his share of honour and reward, yet he was preferred to Copernicus, who thereafter neither received nor looked for worldly advancement. Doubtlessly the successorship to his uncle would have been most grateful to his feelings, and must have seemed little more than a just reward for his powerful efforts to diminish the power of the Teutonic knights. His rejection, therefore, seems to bear the import of a "vote of censure" on his innovating philosophy, unless, indeed, we are to

believe that he was tinctured with Lutheranism, a supposition which *has been* entertained, but which appears to rest on far too narrow a basis.

If it be as we suppose, how galling must this pointed dissent, if not dissatisfaction, have been to his noble soul! Already had his spirit travailed exceedingly in the task of unravelling the intricate confusion of false science, and with undaunted perseverance defied and overcome the difficulties which beset the pathway of a new traveller in an untrodden way. But now, even while—

> "From above the starry sphere
> Come secrets whispered nightly to his ear;
> And the pure spirit of celestial light
> Shines through his soul, that he may see still
> Of things invisible to mortal sight,"—

as if the toils he had undergone had not been enough to strain, with the exquisite torture of over-tension, the sinews of human thought, just when the signal whisper of success has been uttered, to the shout of derision formerly mouthed by the multitude are added the piercings of the malicious arrows of revenge, and the pain of the wounds occasioned by the crown of thorns which Envy loves so well to plait for and to place on the brows of those who bow not "to the world, nor the world's law."

It is gratifying to know, however, that in the meanwhile Copernicus had the kindly offices of charity to withdraw his thoughts from the pressure of life's cares, and the blessings of the poor to weigh in the balances against the muttered slanders of the superstitious or the silly, the laughter of the prejudiced and ignorant, or the perverse zeal of the bigotted and over-conservative. To vary his severer studies, he amused himself with drawing, painting, and mechanical contrivances, devoted himself to the gratuitous tendance of the sick, busied himself in superintending the water supplies of the village, and in arranging the administrative concerns of the canonry. However sedulously employed in investigating the motions of those dazzling masses which wheel their mighty circles through the convolved heavens, he did not forget his duties as a denizen of earth, or neglect to add his mite of help to the distressed or sorrowing.

Discouraged, but not disheartened, by his defeat in the candidature for the bishopric, Copernicus laboured on. Rheticus came, heard, examined, and was convinced. He threw himself boldly forward as the claimant of public recognition for the grand discoveries which the modest ex-candidate had made. Not contented with this, he prevailed on Copernicus to register his discoveries and to expound his views. To this advice Tideman Gysius, Bishop of Culm, and Cardinal Schomberg of Capua, added their entreaties. Copernicus had, indeed, completely determined, as we formerly stated, the whole of the elements

of his theory by 1630, but we do not believe, as some do, that his *magnum opus* was composed and finished by that date. It is true that there are traces of his having begun such a work while resident in Cracow, but we know that he was naturally hesitant and careful. We may well assume, then, that having determined upon laying his speculations before the learned, he would feel anxious to set them forth with all the care at his command, and that he would, at least, re-write his work, and test its teachings, incorporating therein the latest light he had received upon the subject. He would give the copy forth slowly, and revise discreetly, thus loading his advanced years with labour they were ill fitted to bear. Amidst disappointment and anxiety the work was at length done, and under the editorship of Rheticus, and the superintendence of Andrew Osiander, of Nuremburg, it was consigned to the press. Messengers were despatched from the printing office to carry the proofs safely into the hands of Copernicus himself, for jealousy tracked his doings, and the voice of enmity had been heard muttering, like the prelude to a storm. "May God have pity on us," writes Gysius, of Culm, "and avert the blow which now threatens thee! Thine enemies and thy rivals combined—those who charge thee with folly, and those who accuse thee of heresy—have been so successful in exciting the minds of the people of Nuremberg against thee, that men curse thy name in the streets; the priests excommunicate thee from their pulpits; and the university, hearing that thy book was to appear, has declared its intention to break the printing-press of the publisher, and to destroy the work to which thy life has been devoted. Come and allay the tempest; come quickly, or thou shalt be too late!" The threatened riot assumed a most formidable aspect. Thrice an attempt was made to enter the premises, and once the power of fire was tried. The printers wrought with their pistols at hand, and the friends of Rheticus, Gysius, and Copernicus kept watch and ward by day and night. The manuscripts of the book were stolen by a compositor from the office, and the leaves were burnt in the public market-place. Such were the dangers which overhung the issue of the revolutionary work. As day by day the knowledge of all these doings reached the ears of Copernicus, his soul became more and more subjected to excitement, and his anxiety became intense. Alas! too intense, as the issue proved. He had received notice that in three days more a messenger would be sent with the finished volume. His frame, already strung to the highest pitch, yielded; he burst a blood-vessel; to the hæmorrhage a stroke of paralysis succeeded, and memory and life began to fail. The awful anxiety of suspense had overcome the semi-exhausted life-powers, and thus it was with him as it ever is with men in the *crises* of their being.

"The ocean of to-morrow
Breaks upon life's rocky shore
With its turmoil, with its sorrow,
Evermore, ah, evermore!
Flowing, ebbing, ebbing, flowing,
Its emotions change and glide;
Fears of unknown trouble throwing
Solemn shadows o'er the tide."

In the indescribable agony of this uncertainty, which had unnerved his frame and almost overwhelmed his mind, he lay nursing hope even in the embraces of despair. And yet the ominous words, *too late*, would keep sounding in his ears, and booming through all the avenues of thought. Life began silently and stealthily to ebb away. The torpor of death was closing the gateways to the palace of the soul. When suddenly sounds are heard, the rapid tramp of a horse's hoofs makes a strange sensation on that half-shut ear. It stops—it is—it is the messenger from Nuremberg! He dismounts, hastens in; the eye sparkles with renewed life, the cheek flushes, and the pulses of the heart revive. He raises himself slowly, grasps the precious volume, touches "the great legacy he was to bequeath to mankind," turns his ardent gaze on its still damp pages, and smiles. The hour is come. The book falls from his hands; "the common safeguard against oppression" is *here;* a faint voice rises on the quietude of the sick room—"Lord, *now* let thy servant depart in peace." These words said, he rested from his labours in the kindly care of death. That was the 23rd of May, 1543. Evening had passed away and taken her stars with her, morning had brought the rising sun and the glory of a new day; but before the shadows again fell, Copernicus had gone to yield up his account to the Sovereign of that creation whose mysteries, while acknowledging their inscrutability, he had attempted in part to know, to interpret, and to describe.

The years passed on. The long ripening process of a great thought required to be gone through. Copernicus departed, but his thought remained. Wafted hither and thither, like the seeds of a plant, it sought a congenial soil to germinate in. *That* was found, and modern astronomy arose, flourished, and still flourishes.

So lived, so died, he who gave the first real impulse to that thought which, through Moestlin and Giordano Bruno, the after-ages inherited, after it had produced such results as the names of Kepler, Galileo, and Newton recall. Let us reverence him as one of the heroes of old, whose life-battle was spent in honour; but while we do so, let us not forget that—

"Earth hath her heroes still, who strive
In silence for the right;
Unheralded to battle come
Truth, Patience, Firmness, Might."

Religion.

ARE CHURCH-RATES JUST AND NECESSARY?

NEGATIVE ARTICLE.—I.

VARIOUS are the grounds upon which the church-rate question has been argued. By many it has been treated wholly as a political question; and while some of these have appealed to the abstract principle of justice, others of them have reasoned on the lower ground of expediency. It appears to us that the question is essentially a religious one, and that there can be no determination of it apart from the Scriptures; for, if an argument, ever so conclusive, were to be put forward by an opponent of church-rates, founded on the injustice or impolicy of levying a tax upon the Dissenter for repairing a place of worship he did not frequent, and the advocate of such tax could adduce Scripture in confirmation of the proposition which affirms taxation for the maintenance of religious institutions to be right, it is clear the argument would not be of much value. It is also evident, that if those who oppose church-rates, can demonstrate that the Bible affords no countenance to the compulsory exaction of money, or anything else, for the upholding of Divine worship, they will gain a position which, in the estimation of many christian people, will settle the question in the negative. The present question, indeed, involves another, or rather, is part of another; we mean, the question of national religious establishments; since taxation, on account of religion, is making provision by law for its sustenance, which is the very essence of the establishment principle.

Although we deem the Scriptures the proper starting point in this argument, we think nothing can be more appropriate than, after consulting that highest authority, to make our appeal to the sense of right within man; and we are greatly mistaken, if it will not be found that both give forth the same decision.

We propose to offer a few observations upon the Scripture argument regarding establishments, and to attempt to show that the Scriptures furnish no warrant for extorting money, or any worldly substances, for religious purposes, but that whatever is done in or for religion, should be from a willing mind; secondly, that it is unjust in itself to compel men to aid in the support of a religious system from which they derive no advantage; and thirdly, that church-rates are unnecessary.

The old dispensation has often been quoted as justifying the

union of the church with the state, we therefore submit the following statements. God himself instituted that economy. The government under it was a theocracy; that is, it comprised civil as well as ecclesiastical authority. God was king in the state, and head of the church. All the laws for both were framed by him. Additions to those laws, or deviations from them in the smallest particulars, were strictly prohibited. Of what establishment, from that under Constantine downwards, can these things be asserted? Verily, of no one. That monster of iniquity, Henry the Eighth, had much to do with fixing the articles of the English church, and in arranging the terms of the connection between it and the civil power. Strange it is, that any persons should persist in affirming an analogy to exist between an alliance, the conditions of which were determined by men (and men not the most competent), and one which in all its parts was ordained by God.

Moreover, it is abundantly clear that the Jewish theocracy was destined to come to an end. A time was foretold by the prophets when it would "wax old, and vanish away." The apostle Paul, throughout the Epistle to the Hebrews, argues from the Mosaic to the Christian dispensation, proving that the first was the type of the last, and that Christ having come and offered himself up for the sins of the world, the first was abrogated. New Testament history confirms the apostle's argument, for the sacrifices and offerings under the law, were not continued under the gospel. The king who was to "reign in righteousness," commenced a system infinitely superior to that of Moses, because spiritual in its nature. In the face, however, of prophecy, argument, and fact, our church friends keep up a human imitation of a Divine institution, which had served its purpose, and was annulled, and thereby take away the spiritual character of the church; in fact, make the kingdom of Christ what he emphatically declared it was not, in the ever memorable words, "My kingdom is not of this world."

In the law of Moses we read of tithes, and not a little misapprehension has prevailed respecting them. It is true that the Hebrews paid tithes; but it is not true that they were compelled to pay them. The obligation was moral in its character, and was not enforced by temporal pains and penalties. This may be seen by a careful reading of the book of Leviticus, and also from the expostulations of the prophet Malachi with the favoured people, where he charges them with having robbed God in withholding tithes and offerings, and exhorts them to render unto him his due, and promises blessings to obedience. How unlike the proceedings of the authorities in the British church to recover church-rates!

Though we have adverted to the old dispensation, we contend that it is to the New Testament that Christians are bound to

look, in order to learn the mode in which it was intended by the Head of the church that Christianity should be maintained in the world. The apostle Paul lays it down in express terms to be the duty of those who have received the Gospel, to give to the support of christian teachers. On this point I refer to 1 Cor. ix. 11, 12. And that all contributions, whether for meeting the temporal necessities of the apostles, or to grant assistance to the poor saints that were scattered abroad, or for any christian purpose whatever, should be given "not by constraint, but willingly," is manifest to every reader of the New Testament. In fact, the entire proceedings of the church, in the first age, prove decisively that it was not by legal enactments, nor the decrees of emperors, that the cause of Christ was designed to be upheld and extended; but through the voluntary agency of his servants, acting under the powerful influence of his love, stimulated by zeal for his glory, and relying upon no other sources of supply, either for their bodily wants, or for the prosecution of their work, than the free-will offerings of those amongst whom they laboured.

It has been said that the church was justified in allying herself with the state with the view of furthering her own objects, notwithstanding no sanction of such a course can be derived from the precepts or practice of the apostles. And it has been pleaded, that the question as to the means of the church's support, was not authoritatively settled for future ages; that inasmuch as the rulers of the world were heathens when Christianity was founded, no other than voluntary methods were at that time possible; and that certain sayings of the prophets, such as "Kings becoming nursing fathers to the church," may have reference to earthly potentates taking the church under their care, in times subsequently to the apostolic. We observe, that the apostles were not accustomed to lay down rules with the same formal precision that has since been adopted in the management of public bodies; but that, as inspired men, they both taught and acted upon the great principle of willinghood in the church; that they deprecated compulsion; that, as the God of providence, the Almighty could have turned the heart of the Roman emperor, and have inclined him to lavish his favours upon the infant church, and would have done so, had it been his intention to connect his holy cause with temporal government; and that it is highly unreasonable to quote passages of Scripture of a prophetical character, of confessedly doubtful import, to sustain a mere hypothesis, opposed to plain facts, and clear statements of the New Testament.

Our next proposition is, that it is unjust in itself to compel men to aid in the support of a system of religion, from the services of which they derive no benefit.

Religion is a matter between man and God. Its exercises are

the outgoings of the soul to him in praise, adoration, thanksgiving, and petition. But as these spiritual exercises must, under the present conditions of human existence, be attended to in connexion with form, so all men should have perfect freedom to choose forms for themselves. As regards the public worship of God, those of a locality who are agreed in the main as to the ceremonial parts thereof, and in doctrinal views, meet together, and constitute a worshipping assembly; and it is a dictate of natural justice, that whatever outlay there may be in fitting up a house of worship, in lighting and cleaning it, or in the support of a minister, with or without that clerical badge called a surplice, ought to be borne by the individuals composing the congregation. There can be no objection, however, in the case of a poor congregation, to what Dr. Chalmers calls voluntaryism *ab extra*, or aid being rendered by the spontaneous liberality of other congregations, for such a proceeding would be no violation of justice. (This flowing out of christian kindness and generosity was beautifully exemplified in the early church.) Giving, however, is very different from having a legal claim to help preferred. There would be about as much justice in compelling a man to assist in paying his neighbour's tailor's bill or grocer's bill, as there is in exacting a sum of money from the dissenter, towards keeping the churchman's place of worship in repair. As it is just that every man should pay his own debts, so it is just that the churchman should build and keep in order his own sanctuary, even as the dissenter does. But it is said, that the buildings, distinctively called churches, have been provided for the whole people; and that it is, therefore, right that all should be taxed on their account. Now, without dwelling upon the fact, that there is not church accommodation for one-fourth of the population, we reply, that such reasoning assumes the right of the Government to choose for the people a religion, to provide places in which its services shall be held, and then by legislative acts to call upon the people for the necessary funds. All this we deny. No human government is entitled to exercise such powers. They are utterly incompatible with individual liberty in religion, which justice pronounces to be one of the inalienable rights of man.

Our third proposition is, that church-rates are unnecessary. An establishment is in existence; numerous structures all over the kingdom belong to it; as time rolls on, they moulder and decay; hitherto, the civil authorities have been empowered to levy rates to repair them. What, if the legislature should pass an act abolishing such rates? Must those venerables piles go to ruin? Is it, indeed, true, that their frequenters would rather see them reduced to heaps of rubbish, if they could not put their hands into the pockets of the dissenters, for part of the cost of restoring them? Or is it the case that the adherents of

the poor man's church (as it has often been designated) are so poor, that they could not of themselves meet the expense? If the latter, and relying upon the voluntary principle, they appealed to the liberality of the christian public, ample funds might be raised; but, if the former, where can be the love of the aristocracy, the squirarchy, and the wealthy classes generally, for their church? And will these possessors of untold riches allow it to be said, that while they spend their money without stint in erecting and adorning stately mansions, in laying out and beautifying their gardens and parks, in keeping up splendid equipages, and, in short, in every way by which they can augment their grandeur, they will not part with what is needed for the houses in which they worship God? We can imagine some of the supporters of a dominant church to feel mortified at one of the marks of its ascendency being obliterated, but we cannot imagine the continuance of this obnoxious tax to be necessary.

Finally, church-rates are described as one of the outposts of the Establishment, like the British advanced work which the Russians attacked first at Inkermann; and it is said, if they be carried, the onsets of dissent will be directed with more concentrated force against the main positions. If our former arguments are sound, establishments are founded upon wrong principles, and, therefore, the sooner they come to an end the better. For ourselves, we should unfeignedly rejoice for the time to be hastened by any peaceable measures, when the alliance between Christ's kingdom and the powers of earth would be severed; because the prospect would be nearer of a return to the divinely appointed means, even the love, zeal, and spontaneous exertions of the church, for the maintenance and spread of religion.

We now leave the reader to judge for himself.

Dublin. ALPHA.

TRUE PATRIOTISM.—A statesman who mends a law removes an obstacle to progress; but a father who brings up a noble child has already made his country nobler.—*National Magazine.*

HOPE'S FRUITION.—

See, full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth;
But in time's furrows duly scattering.
Think'st thou, how deeds, by wisdom soon may be
Silently ripened for eternity.—*Schiller.*

THE GREAT WANT OF MAN.—What is it that man requires, in order to escape from *athumia*—the exhaustion of the heart? Hope—a future. He must have faith in the future. *This* is the nourishment of his soul; without it he cannot live; he despairs, and dies.—*S. M. Girardin.*

Politics.

OUGHT TAXATION TO PRESS EQUALLY UPON CAPITAL AND LABOUR?

NEGATIVE REPLY.

WITH much interest we have perused the previous articles of this debate; but we are not a little surprised that the statement of the question and the positions taken by the writers on both sides have produced a striking paradox. The affirmatives have argued for what is, in reality, an unequal pressure of taxation on capital and labour; and the negatives have reasoned most soundly for a perfect equality of taxation. Why this is so, we do not presume to determine: we only recognize the fact, and leave the individual authors to vindicate their own cause. Taxation is a necessary concomitant of an orderly constituted society. It is an evil which must be endured; but an evil which may be made, if not an absolute benefit to society, at least a price paid by the individuals to society for an equal amount of benefit conferred by society upon the individual. To attain so desirable an end, it is necessary the following conditions should attend every system of taxation as fundamental principles.

I. The amount of taxation should be proportioned to the real exigencies of the State. There should be no extravagant expenditure.

II. The expense of realising this tax should be as small as possible, so as to convey the greatest possible amount, to the service of the State, of that wealth which is taken from the individual.

III. The mode of paying the tax and the time of paying it should embrace these two considerations, the convenience of the taxpayer and the exigencies of the State.

IV. The mode of levying or assessing the tax should be as free as possible from inquisitorial and vexatious annoyances to the taxpayer.

V. The real ability of the taxpayer should be ascertained, and his just share of taxation fairly apportioned to him.

Whether the system of taxation be direct or indirect, or a mixture of both systems—it is not implied in this question that the affirmative or the negative must necessarily adopt and support any particular system; he may adopt either one system or the other, or any modification of them, without prejudice to his position in this debate, so that his positions are valid, his reasonings coherent, and his judgments correctly formed. The ques-

tion simply implies this one point, Ought the same value of taxation to press on the same value of capital as that which is made to press on the same value of labour? Thus, if 5s. is the tax required from £100 of capital, is it an equal pressure of taxation to require 5s. from £100 of labour, and ought such an equality to exist in strict justice to the capitalist and the labourer?

To a consideration of this one point we shall first direct your attention. This question necessarily suggests itself at the outset. If an equal amount of labour and capital will not bear an equal amount of taxation, why is it so? It is our duty to furnish a reply. P. has intimated, in page 70, that some capital is fixed and other capital floating; that is, some is certain and other uncertain in its real value—absolute and contingent; and he therefore implies that some capital is better able to bear the burden of taxation than other capital, because of their different degrees of contingency. We also firmly believe that all capital is not able to bear an uniform rate of taxation upon its gross amount, but we do not allow this idea of contingency to be limited to capital only, for we extend it to labour, and submit that no labour is fixed in its value, in the same or in an equivalent sense, like the fixedness which necessarily inheres in capital; farther, we see that labour differs as much in its comparative fixedness, as capital and labour differ from each other in this respect. If, then, capital differs in its value, according to the ratio of contingency, it must necessarily differ in its capability to bear taxation, in exact proportion to the ratio of its contingency. And if increased contingency attaches to the value of labour than to capital, and who can possess sufficient temerity to deny that it has, then labour, of necessity, is less able to support an equal amount of taxation than capital; and some labour, being less profitable, more uncertain, exceedingly pernicious to health, or otherwise of more intense contingency than other labour, is consequently still less able to bear the burden of taxes. Here, then, is a dilemma for the legislator and political philosopher; a problem for him to solve, requiring his most acute acumen, and clear practical knowledge of the social and commercial condition of his country. Although it is not our duty, on the present occasion, to show the possibility of a practical solution being obtained to this dilemma, we would suggest that the varied degrees of contingency in capital and labour might readily be arrived at, and grouped in a few classes for the purposes of taxation. Having shown that capital and labour not only differ from each other, but they differ in themselves in their ability to bear taxation, it must be evident that an equal amount of taxation ought not to press on capital and labour, but that capital can bear more taxation than labour. Upon these grounds, if £100, invested in the funds at 3 per cent., is capable of bearing a tax

of 10s., its value being permanent or nearly so, it may be called the maximum point at which fixed capital can arrive; but £100 obtained by labour as a cabman or a collier—from the uncertainty of the one and the danger attending the other, we will suppose them to occupy the minimum point of fixedness, and hence probably not so well able to bear a tax of 6d.

We beg the reader to observe that it is a fundamental principle to be observed by the legislator on taxation, that no tax can be laid on capital and labour, as such, without great and irreparable injury to the commonwealth. It is the productive power of capital and labour at their market value which is alone taxable; and although we have not distinctly noticed this principle in our previous arguments, it must not be supposed that it has been consequently overlooked or neglected.

P. has affirmed, on page 71, "that to tax every individual at an equal rate upon his income is to adopt a sound principle of political economy," whether that "income be derived from capital and labour respectively." The phrase "equal rate" we understand from P., page 72, to be the same per centage upon the net income derivable from property and labour respectively; he instances a nobleman, merchant, professional man, and an artisan, and the sources from whence their incomes are derived, as representing distinctive classes. We will, for a moment, examine these positions of P., in conjunction with his "sound principle of political economy." Land, freehold property generally, and funded stock are valued at thirty years' purchase; a merchant's capital, stock, and trade cannot be valued at more than seven years' purchase; a professional man would not realize more than five years' purchase; an artisan's income is only worth three years' purchase; and a day labourer would never obtain even one year's purchase. This estimate is notorious as the extreme value of these varied interests. Accordingly, A, with a net income of £10,000, would possess a capital of £300,000; B, whose income is £1,000, has a capital worth £7,000; while C's income, being £500, amounts when capitalized to £2,500; and D, having only £100 per annum, his income represents a capital of £300; and the poor day-labourer has income and capital of equal amount only. Still applying P.'s "sound principle of political economy," we find that, at P.'s rate of 1s. on the amount of income only,

A, with a capital of £300,000, pays £500 annually.
B, „ £7,000, pays £50 annually.
C, „ £2,500, pays £25 annually.
D, „ £300, pays £5 annually.
and E, the poor day-labourer, with £50, pays £2 10s. annually.

Thus P.'s "sound principle" makes the capital of
E to pay 5 per cent on the amount of capital for taxes
D „ 1¼ „ „ „

C to pay 1 per cent. on the amount of capital for taxes.
B „ ⅘ths „ „ „
A „ 1/10th „ „ „

Here the poor labourer is required to pay, according to his means, *thirty* times, the artisan *ten and a half* times, the professional man *six* times, and the merchant nearly *four and a half* times the amount of taxation paid by the nobleman with his land and funded stock. We do "join issue" with P., and show, by these consequences of his "sound principles of political economy," that it is anything but sound in theory, that it is unjust in its application, and moreover, that an equal pressure of taxation on such principles ought not to obtain the sanction of any civilized legislature. The same principle of equal taxation is equally fallacious, whether applied to a direct or indirect system of taxation.

In conclusion we observe, that all our previous remarks incidentally support and prove the truth of our fundamental principle, that "the real ability of the taxpayer should be ascertained, and his just share of taxation fairly apportioned to him;" but from the ever-varying conditions of permanency attached to all incomes, an uniform or equal rate of tax must necessarily be a great evil, and productive of serious disturbance to all social and commercial interests.

Birmingham. F. D.

OUGHT THE FRANCHISE TO BE EXTENDED?

AFFIRMATIVE ARTICLE.—I.

It has long been a disputed point whether or not a great portion of the unenfranchised were really capable of exercising the privilege which an extension of the franchise would confer upon them; but in this age of progress, when the friends of education of all classes and parties are so strenuous (or, at *least*, appear to be) in their endeavours to enlighten the hitherto benighted masses, and when success has certainly attended their efforts; when literature, and that of the best description, is accessible to most; when newspapers and periodicals are eagerly bought and read with avidity by the members of that class of which, some score years or so ago, the ability to read was a mark of distinction in any one of them? I am convinced that the plea of ignorance, as an excuse for not giving them the franchise, can no longer be advanced with any degree of validity or justice. Moreover, the use of the argument betrays an ignorance of the true nature of the representative principle itself; and when it is remembered that the first election of representatives of cities and boroughs was a matter of necessity and emergency, and the first voters men who could scarcely be expected to possess the information which we in this age possess on foreign and domestic

affairs, and therefore likely to form opinions or throw light upon the questions of the day, which would be of service to the Government, I imagine it will readily be admitted that the franchise in those days was extended as a matter of justice; and the answer, therefore, to such an argument is *not* that the mechanics in the English boroughs six hundred years ago were presumed to understand politics, but were known to have interests which needed and deserved protection.

The words of Cobbett, "If a man be too ignorant to have a vote, he ought to be considered too ignorant to pay taxes," is, to my mind, a satisfactory reply to the "ignorant" allegation—is a retort at once cogent, truthful, and direct, a text, of which the most laboured essay could be but the repetition, without its point, or perspicuity, therefore I adopt it unreservedly. I choose it as my stand-point, and proceed to view the question in this aspect.

"Taxation without representation is tyranny," said the great Earl of Chatham; and Lord John Russell endorsed this opinion, when, in introducing the Reform Bill in 1831, he remarked, "The ancient constitution of our country declares that no man shall be taxed for the support of the State who has not, by himself or his representative, consented to the imposition of the tax;" and "yet, strange as it may seem, it is a fact that, at the present moment, the great majority of the English people are still without any voice in the making of the laws by which they are governed, or in the levying of the taxes which they are compelled to pay." Now, if the assertion of Lord John Russell is correct, it is most plain that the non-enfranchisement of all taxpayers, *at least*, is a flagrant violation of English law; but I am inclined to go still further, and advocate an universal suffrage.

The franchise is a boon which every man ought to enjoy, an incomparable right which, until all possess it, will be considered one of the greatest deprivations it is the lot of mankind to deplore. The conferring of it, in the first instance, proves that it is an acknowledged right, an honest claim; and the continual consideration of the question by succeeding governments shows that though they may wish to defer its extension as long as possible, still they recognize the legality of the demand.

Even the Conservative interest, the genuine "old nobility," are beginning to believe in it; and not only that, but are positively advocating its adoption. The Duke of Cleveland very recently, while addressing the Conservatives at Durham, spoke as follows:—"So far from holding that an extension of the franchise in counties would be injurious, if extended in the way it ought to be, and amongst those who ought to have it, those who from their education and station in life ought, according to the spirit of the age, to be enfranchised, I hold that the constitution would be materially benefited. What are the classes to which I allude? Well, there are many with large money quali-

fications resident in counties, but who, from various causes, are not qualified to be on the register, who ought, in my opinion, to have a vote for the county in which they reside. I will not only say that every man who has £100 a year, but I would even go lower, and say that those who have £50 a year, no matter from what it comes, are fully entitled to the franchise in counties. This would include all curates, almost every village schoolmaster, clerks in mercantile offices, banks, and railways, and others; and it cannot be denied that all these persons are entitled to the franchise, and ought to have it." The persons enumerated in the foregoing extract are such that the cry of ignorance cannot affect, and the peculiar character of their occupations gives them a certain advantage over the general body of the working classes. Take clerks, for instance. They have opportunities of seeing the standard and accepted organs of the Government, the better class of political and commercial newspapers, home and foreign, of conversing with and consulting the popular and most respectable men of the neighbourhood in which they happen to live, or with whom they have connection in the way of business; they have greater facilities for reading, for studying, and observing the nature and character of the various projects and questions of the day, and in many ways have better chances of this kind than falls to the lot of the remaining portion of the unrepresented class.

The present small number of electors, as compared with the population of large towns and districts, is one of the greatest anomalies existing. For example:—Birmingham has a population of 232,841, and only 7,986 electors; and Wolverhampton has a population of 119,748, and only 3,587 electors. As to the benefit which the State would gain from the elevation in a political point of view of the, as yet, excluded section, there cannot, I take it, be the shadow of a doubt. Look for a moment at Birmingham; see the number of clerks employed there in mercantile establishments; think of the number of intelligent artisans engaged in the manufactories abounding in the "toyshop of Europe;" recollect the part Birmingham has always played in politics; and then say if the State would not gain by having a portion of that spirit practically infused into its management, which originated and carried with success the Bill of '32, which *then* was an "unspeakable gift," but *now* requires enlarging.

As long as the suffrage is limited, the moral influence of the representative assembly must be deficient, and until the principle of full representation is carried out, England will present the appearance she now does—mismanagement on the one hand, and distrust on the other.

The consequence of manhood suffrage is thus spoken of by W. P. Gaskell:—"Thousands who now think of nothing *but* the meanest things would, with all the natural curiosity of chil-

dren, delight in the acquisition of knowledge and the discovery of truth, when they saw how much value and importance were attached to the simple fact that they possessed, in their own safe keeping, with none to make them afraid, the treasure of a vote for the members of parliament, a vote, with the pleasing thought that it might contribute to the public good, but with the certain knowledge that it could produce in return no private favour. It would give a new life to the people, a consciousness to each man that he might be of some public use by giving a right vote; a noble and delightful field for the exercise of his intellectual faculties; expanding his ideas beyond the narrow circle of merely selfish ends to the broader one of the public interest; elevating him from the servile propensities of hypocritical flattery or unsocial coarseness; teaching him to be tolerant and patient of many things, opposite arguments and ideas to his own, as well as circumstances of life more full of physical enjoyments than his own; and, what is the more solid and desirable result of all, gradually enabling him to draw the line between what governments or law can do, and what they cannot do, to improve the condition of the people."

The extension of the franchise offers a noble subject for the consideration of an enterprising statesman; it is of all others one pre-eminently great, good, and glorious, and would serve to hand down his name to posterity as the one particular benefactor of his species in his own time, and endear him to future generations as the advocate of right and justice, as the modern saviour of his country.

Bilston. G. A. H. E.

INDISCRETION.—An indiscreet person is more hurtful than an ill-natured one; for the latter attacks only his enemies, while the former injures indiscriminately both friend and foe.

Addison.

CARES.—

Like Mecca's milky stone, which wastes away
Beneath the kiss of worshippers, so life
Darkens and wanes beneath its crowd of cares.

P. J. Bailey.

GENIUS AND SORROW.—The mind has within it temples and porticoes, and palaces and towers; the mind has under it, ready for the course, steeds brighter than the sun and stronger than the storm; and beside them stand winged chariots, more in number than the psalmist hath attributed to the Almighty. The mind, I tell thee, hath its hundred gates, and all these hundred gates can genius throw open. But there are some that groan heavily on their hinges, and the hand of God alone can close them.—*W. S. Landor.*

Philosophy.

WAS BYRON OR SCOTT THE GREATER POET?

SCOTT.—I.

LEAVING to "Threlkeld" the championship of his pet poet, may we crave a moment's space to say a word for Scotia's bard—a bard against whose fame his enemies cannot raise the breath of scandal, nor are his friends obliged to confess, with bated breath and muttering humbleness, that his poetry has in it passages of drivelling folly, utter meanness, impotent malice, ribald buffoonery, rank obscenity. "Threlkeld" himself seems somewhat dubious about this point, or he would certainly not have added the footnote, trying, by a side-wind, to couple with these charges the honoured name of Shakespeare, whose faults were the faults of the age in which he lived, and whose poetry has in it the inspiration that never descends to drivelling folly or utter meanness; and how "Threlkeld" can justify to himself the assertion, that faults which mar the man can make the poet, we are at a loss to imagine.

The faults of Byron, as pourtrayed so truly and so eloquently by "Threlkeld," are as descriptive as they are unanswerable arguments against his assertion of the greatness of Byron's poetry; its falsehoods of hell, its grovellings in the mire, its puerile rant, infinite hate, and infinite despair, go far to counterbalance, in our estimation, its glimpses into the unknowable, and its grand bodyings out of the imagination. Scott is greater, not that his flight is always so lofty, or his descent so deep, but because his flight is ever even and well sustained on the side of truth and honour; disfigured by no blots or blemishes of temper, there is in his poetry pleasure without pain, profit without loss; no disheartening consciousness that the author we are reading was a man whose passions swept down with Niagara rush the feeble barriers of honour or truth. Byron was great—great as Lucifer even in his fall. But Scott was greater, in that he fell not. It is the fashion to talk of Byron's frenzied rhymes as all perfection, deriding the smooth, and pleasant, and inspiring lays of Scott; but who can deny the charms of such a passage as the dialogue between the river spirits and the mountains in the "Lay of the Last Minstrel?" commencing—

"*River Spirit.*

"Sleepest thou, brother?

Mountain Spirit.

Brother, nay.
On my hills the moonbeams play.
From Craik Cross to Skelfhill pen,
By every rill, in every glen,
Merry elves their morris pacing
To aerial minstrelsey;
Emerald rings on brown heath tracing,
Trip it deft and merrily.
Up, and mark their nimble feet,
Up, and list their music sweet."

Is there not here the ring of genuine metal, ay, and of kindred stamp with the "Midsummer Night's Dream"? Or take the opening stanza of the fifth canto:—

"Call it not vain: they do not err
Who say that when the poet dies,
Mute nature mourns her worshipper,
And celebrates his obsequies;
Who say tall cliff and cavern lone
For the departed bard make moan;
That mountains weep in crystal rill;
That flowers in leaves of balm distil;
Through his loved groves that breezes sigh,
And oaks in deeper groan reply;
And rivers teach their rushing wave
To murmur dirges round his grave."

Does not "Threlkeld's" assertion, that the true poet clothes nature in all the hues of the spirit, justify us in claiming for lines like these the fame, as well as the name of true poetry? But with the greatness of the poet Scott unites the greatness of the man; and if here is the ring of true poetry, a few stanzas more bring us to canto six, which opens with a swell of lofty patriotism, so lofty, as to be beyond Byron's pen, as it was beyond his heart:—

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell.
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung."

Is this quite true of all the minstrel race? Would not the poet who had a lay for Don Juan have sung in strains that gloss over vice, and made a hero out of worse than common clay? "Threlkeld" disarms our criticism, even while he seems to crave it. For what can we ask for more than is already granted? that a mighty genius was given to a man too weak for it, or in plainer phrase, to one who abused his glorious talents, prostrating them by the admixture of elements so gross, carnal, and selfish, that those who read, however friendly they are to the poet, must confess, with "Threlkeld," that his earlier characters are unhealthy; and some will feel disposed to include many also of his later portraits in the self-same category. A poet's greatness may not be affected by his aim in writing, or his principles, or his life; but when the aim is bad, the principles bad, the life bad, can we imagine aught else but that that source from whence the greatness of his poetry takes rise—the mind—is morally bad also? and what sort of greatness can that be which, with God-like inspiration and glorious talents, descends to the wallowings in the mire, to "puerile rant and drivelling folly?"

"Threlkeld" says the impure find evil everywhere, in the Bible and in Milton, as well as in Shakespeare and Byron. True, but in the first three it has to be *found*, sought out, turned and twisted by their own evil imagination, till it takes the form they seek; but in the last it is ready to their hand, lies strewn upon the surface—things which *even to the pure* are not pure, "though they may not be sullied by the thought of evil." But can we touch pitch and not be defiled? is not Byron too great to leave the mind of his reader exactly as he finds it? is there no trace of bitterness, no sensuality of thought, no bodyings forth of the prurient imagination, after reading "Cain" or "Don Juan"? The effect produced by example has been seen in the readers of Ainsworth. "Jack Sheppard" and "Dick Turpin" have had their groups of open-mouthed and awe-struck hearers. Followed up as the mind led them, one carves his name on the beam, fit type and emblem of its ultimate fruit; the other emulates Dick Turpin's glory, as far as the police and the state of the roads will let him. The effect produced by the novelist is after all far inferior to that of the poet. The minstrel lay, telling of heroic deeds, has often kindled an enthusiasm beyond all calculation: the "Marseillaise" and the "National Anthem" are modern instances.

If it, indeed, be true that poets write with angels at their elbow, "under a divine afflatus," and "know not what they say, or how they say it," then of much of Byron's poetry we must e'en give the credit to an angel dark as thickest night, to one who lost his first estate, deeming that it was "better to rule in hell, than serve in heaven." "Threlkeld" does not enter into the question as to whether the office of poesy be to impart

pleasure or *instruction;* but in much of Byron's there is neither.

Scott's, on the contrary, is pure; his lameness breeds no misanthropy; his aim in life is free from morbid cravings and insensate longings, is healthy. No Don Juanic types of Cyder Cellar heroes disfigure his rhymes. Who that has read "Marmion" has not felt his soul stirred by the fight at Flodden, or his eye glisten with the unbidden tear at the woes and death of Constance? Call it what you will, it is a greatness peculiarly Scott's own that could make the dead and buried past move and breathe in the living present.

If we take Scott's estimate of his own powers, we shall give the meed to his more successful rival; but as he declares that at no period of his pre-eminent popularity was he a Scottite, or possessed by a feeling of confidence in his own powers, so he deserts the field of poetry only to reappear in the field of fiction, from which a succession of authors of no mean calibre, including our own immortal Dickens, has never been able to dispossess him. As he says in the preface to the "Lady of the Lake," like Queen Eleanor, he sunk at Charing Cross only to rise at Queenhithe. Scott feared that the extraordinary success he had enjoyed for some time must bow to the rising star, and therefore, as he thought, prudently retired. Byron says, in "Don Juan," "Sir Walter reigned before me;" and this, we think, is the real state of the case. They were *successive sovereigns* more than cotemporaries or rivals. For this decline in popularity we see no reason; his powers seem undiminished, and the "Lord of the Isles," his last effort, will not suffer in comparison with either of his former works. Scott says that he always considered himself as one who held the belt in time "to be paid over to the winner, than as having any pretence to keep them in his own right;" but it seems to us that he lost the belt more because he was afraid to enter the ring, than because he lost.

Here, then, we leave the subject to our colleagues, convinced that if the poet be separated from the man, that still the purity, evenness, and consistency of his style entitled him to the immense popularity he achieved; and if, while we speak of the poet, we also regard the man who maintained the fight, when covered with a load of debt, seeming an utter impossibility for human effort to relieve him, until, from these superhuman exertions, which at last killed him, he had paid £40,000 to the Ballantyne firm, and left in the hands of his executors enough to pay the last farthing.

READING.—To read the ancients is to take a journey; journeys in time refresh and vivify, perhaps more than journeys in space.
B. Hamilton.

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND.

AFFIRMATIVE ARTICLE.—I.

"THE public good is the supreme law;" the object of all laws, therefore, should be to "secure the greatest good of the greatest number." In endeavouring, then, to ascertain the results of any given law, it will be quite sufficient to show that the community, taken as a whole, are benefited by it, without going the length to prove that no member of that community is inconvenienced by it. Keeping these views in mind, we will proceed at once to consider the question, Whether a Maine Law would benefit, or be possible in England?

By the terms of the proposition, the abstract right or the abstract wrong of the Maine Law goes for nothing, the question at issue being merely whether this law, right or wrong, would benefit this country? Of course, we are aware of the fact, that "what is morally wrong cannot be politically expedient;" and that if the Maine Law, or any other law, would prove a benefit to the community, it must be based upon the soundest political principles; but at present this is not the question under discussion.

In the first place, then, What is the Maine Law? Simply an enactment forbidding the sale of intoxicating liquors, except for mechanical, medicinal, and artistic purposes; the violation of any of the provisions of this law being followed by fines or imprisonment. Our next point is, What is the law not? a question of as much real importance as the former. Here it will be necessary to state, most explicitly, that the Maine Law is not a compulsory Total Abstinence Act, denying the use of alcoholic beverages to every member of the community, but an act which simply limits the means by which these beverages can be procured. Instead of obtaining intoxicating liquors at the public house, a man would have to be at the trouble of importing or manufacturing them himself. An inconvenience, doubtless; but not near so inconvenient as the evils arising from the traffic in intoxicating liquors in this country. The object for which the Maine Law was enacted, it is well known, was the abatement or suppression of intemperance.

Having now considered what the Maine Law is, and what it is not, and the object for which it was enacted, let us turn our

attention to the question under discussion, and see whether this law will be likely to benefit England. We believe it will. The present aspect of intemperance demands such a law. For the last twenty-five years perhaps greater efforts have been made to stay this one vice, than have been put forth to remove every other. And yet intemperance stalks abroad at noon-day, triumphant in the land. Doubtless, something more stringent is required to curb this terrible evil; something that will reach its very heart.

So much has been said of the progress of the people in late years, that we are apt to forget the strong hold which vice and iniquity, in one shape or another, has upon them, and to believe in a state of things which has no existence save in Utopia.

And many fabulous views are entertained in reference to intemperance. According to some, this vice is really terrible only in name; whilst according to others, and the more moderate party, it is making its last struggle for existence. But what is the actual state of the case? Is intemperance really extinguished, or does it exist merely in name? Let us see. And in the first place, consider the social disorder to which it gives rise. Much has been said and written upon the subject; but in place of any lengthy statement, we will make an extract from the *Alliance Weekly News*, 22nd November, 1856. The following is the preamble:—"This is a register of the terrible doings of strong drink in this country, to be continued weekly. It has, of course, no pretensions to adequacy, as our time and means for research are small, and the greater part of the evil done through drink never becomes recorded in print. In our liquor lists of the last sixty-two weeks we have registered the following authenticated cases:—

200 serious accidents or cases of striking bodily peril.
398 robberies of or by drunken persons.
981 brawls and violent assaults.
311 cases of cruelty to wives or children.
661 premature deaths.
228 actual or attempted suicides.
152 murders and manslaughters."

Can any one, on hearing this simple statement of facts, incomplete, indeed, as it is, be prepared to affirm that this is only some light and trifling matter, which will soon rectify itself, and that the community need be under no fear respecting it? We feel quite sure that no one with common honesty will affirm any such thing. Yet these figures do not reveal half the truth, not even in reference to that branch of the subject which they specially illustrate. But, for a short time at least, let us banish all thoughts of the moral evils and social disorders produced by intemperance, and consider the material aspect of the question. And here, too, a rapid sketch must suffice.

According to the best authorities, the money annually expended upon intoxicating liquors amounts to no less a sum than £78,000,000! This includes the probable amount which smuggled spirits and those produced by illicit distillation will be likely to command; though the cost of intemperance itself, it will be well to remember, is at least double of this amount, since it certainly takes as much money to patch up the mischief produced by intemperance, as is actually expended upon the liquors producing intoxication. £78,000,000, then, are expended upon vicious and debilitating indulgences every year, a sum far exceeding what the people of this country pay for bread! In reference to this expenditure, a writer in the *Scottish Record* makes the following very pertinent remarks: — "£3,000,000,000 are thrown into the Dead Sea of drink in the time of father and son. Let that astounding fact be thrown into the teeth of those who sneer at the avarice, the niggardliness, and the shabbiness of the total abstainers. Why, it would build 125 towns, each as large as Glasgow, with all its quays, mills, warehouses, shops, and dwelling-houses; 125 such cities, with an aggregate population of 50,000,000."

For the benefit of our benevolent friends, those who seem to be born charitably disposed, and who, therefore, must give, we state the following astounding fact; really it deserves their most serious consideration. Of the undermentioned societies, whose head-quarters are in London, and whose usefulness is known and felt the wide world over, we learn that their united annual income is under £1,000,000:—the Bible Society, the Religious Tract Society, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Home Missionary Society, the Baptist Missionary Society, the Christian Knowledge Society, and the British and Foreign School Society. Or, in plain language, the money devoted annually to purposes so highly commendable, and of such grave importance to man's welfare, would only pay for about four days of the national drinking.

Many other facts might be cited, all tending powerfully to illustrate the criminality and absurdity of which, as a nation, we are guilty, in aiding and abetting intemperance; but those already adduced will be sufficient to prove our statement that intemperance, even at the present day, can be cured by no slight effort; nay, that the whole strength of the nation must be turned in this direction, if we would witness its final eradication.

If such be the state of the case, in what way will a Maine Law meet it? may now, very reasonably, be asked. We answer, simply by reducing the facilities for obtaining intoxicating liquors. All the world over this fact stands pre-eminent, that the state of intemperance, in any locality whatever, is limited and measured by the number of the facilities for obtaining intoxicating liquors.

Disguise the fact as you may, it stands before you, a fact, after all. And why? Because the appetite for intoxicating liquors is an acquired appetite, and not a natural or inbred one. Were the number of bread shops multiplied in any community, the quantity which would be consumed would not be altered; but beer and bread are two very different articles, the opinions of many wise men, after the flesh to the contrary, notwithstanding.

It may be stated, as a general principle, that the more public-houses we have, the more intemperance we shall have also; and that the greater the reduction we can make in the number of these houses, the more apparent will be the reduction of intemperance.

As substantial proofs of the tendency of the traffic in strong drinks we submit the following examples to the consideration of the reader:—

"Mr. J. Stanton, publican.—I do think it would be a good thing for the morals of the people, if about one-half of the beer-houses of Birmingham were shut up. . . . Many beer-houses are kept by foremen in different manufactories; perhaps he has a dozen men under him; these men are bound to go to that man's house, and their wives and homes are sacrificed. It matters not how much bread is sold; it is an advantage to the poor,—but the free trade of spirits and ale requires more control."*

Mr. H. Dawson, beer-agent, Liverpool, said:—"If the trade were thrown open, we do not know what amount of police we should require; in fact, the borough fund would scarcely pay them."†

Mr. Alderman Wire states:—"If you were to abolish it (the traffic), as they have done in Maine, you might have a sober population; but if you restrict it, I do not think you would. . . . I think you may do a great deal to regulate, and ultimately to suppress, by law."‡

Mr. J. Balfour, London, in evidence before the same parliamentary committee, observes:—"I went down to the bottom of the New Cut and Charlotte Street. I went into every drinking-house, numbering about sixteen. I will just give the committee a description of one. It was a house very grandly fitted up, with the first floor taken out and thrown into the shop, with some showy representations round it. I think I counted fifty persons in all, drinking; and amongst the number were women with children in their arms. Upon one butt there was an infant fast asleep, and the father and mother drunk by the side. Against the counter was a little child, about four years old, fast asleep. They were serving as fast as they could. I then visited

* "Report on Public-houses," August, 1854.
† *Ibid.* ‡ *Ibid.*

all the rest of the public-houses from the Blackfriars Road; they were all full of people drinking. This was up to twelve o'clock. The publicans were driving the people out. When I came back to the Bower Theatre, at the public-house adjoining it there was one fight inside, and just after, two fights outside; and from all that I saw, from half-past eleven until a quarter-past twelve, if the police had done their duty, according to the Act of Parliament, in taking up all disorderly persons, it would have required thirty times as many policemen, at least, more than were on duty."

Why multiply these cases? Every man is fully convinced that the public-house (*i. e.*, the public facility for obtaining intoxicating liquors) is the great cause of disorder and distress in the districts cursed with its presence. It always has been so in past times; it will be so until the end of time; or, rather, until time shall have declared that the sale of these liquors shall obtain no longer. In the debate in the House of Lords, 15th February, 1743, on a bill "For repealing certain duties on Spirits, &c.," the Bishop of Oxford declared, "It is difficult, without doubt, to restrain a nation from vice; and to reform a nation already corrupted is still more difficult; but it is the duty of Government to endeavour them; and it has been found by experience, that nothing can restrain the people from buying these liquors, but such laws as hinder them from being sold." A few days later, on the second reading of this bill, Lord Chesterfield thus nobly spoke:—"It appears to me, my lords, that really, if so formidable a body are confederate against the virtue or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose, whilst it is yet in our power to stop the destruction. So little, my lords, am I affected with the merit of that wonderful skill which distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has, by long practice, obtained great dexterity in his trade. If their liquors are so delicious, that the people are tempted to their own destruction, let us at least, my lords, secure them from these fatal draughts, by bursting the vials that contain them. Let us crush, at once, these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted."

With these facts and principles before us, then, we affirm most unhesitatingly that a Maine Law will benefit England, from the very nature of the case.

In the last place, and briefly, we have to say something about the possibility of this law. "Will the Maine Law be possible in England?" Certainly not, if by the question you mean, Will such a law be possible in England now, or next year, or the year following? But the time will come, and speedily, when this

law, or the spirit which animates it, shall rule this country, to the immense advantage of the community. There is, at the present day, a far stronger feeling in its favour than was manifested for the abrogation of the Corn Laws, several years after the inauguration of the Anti-Corn Law League; and what that organization did by hard work, we, the promoters of the Maine Law, will do by hard work too. Upon the vigour with which we go to work, and keep to work, will depend the issues of the contest. Nor do we feel the least dismayed, or afraid of the result. The work to be done is really nothing more than to blow away the prejudices and stupidities of one-half the community; though this cannot be termed very light work, particularly when the community, of which we are speaking, is of opinion that these very prejudices and stupidities are very important and essential truths. This, then, is the work; and with the evils arising from intemperance, on the one hand, and the probable advantages which will result from the adoption of the Maine Law, on the other, we are prepared to state that this law will be possible in England, and that the people of this country will not be ridden to the death by any evil, however gigantic it may be, merely because a few prejudices have interfered in time past, to secure this great and blessed deliverance.

Wakefield. J. E. B.

NEGATIVE ARTICLE.—II.

"The Maine Law is a dead letter everywhere."—*Gough.*

THE present is essentially a philanthropic age. There is no denying the fact, that the condition of the necessitous around us is ever uppermost in the thoughts of many of the magnates of our land. But, perhaps, never before was there such a want of this sympathy as at the present time. England has progressed in the race of civilization with rapid strides; the higher and the middle classes, with a sprinkling of the operative class, have kept well up in the race; but the mass of the labouring population has been left far behind. Probably our labourers are not more immoral, nor is vice more prevalent, than in former ages. but they seem to our vision to be so, when we contrast their condition with that of their more fortunate fellow countrymen. We know that a great deal of the superiority evinced by the latter is nothing but a hollow hypocrisy; we know that fraud and uncharitableness, deceit and immorality, are often hidden under the cloke of respectability; we are, in truth, no admirer of the hollow-heartedness of our civilization; we scorn and detest, even as we lament, the meanness and the money-grubbing spirit of the age; yet we must say, that with all these drawbacks, our higher classes, in this our nineteenth century, are far in advance of those of a few centuries back. In "the good old times" in which the lovers of romance are never tired

of revelling, in the days of chivalry, which are gone never to return, might was right; the strong arm of the law was nothing against the strong arm of the feudal tyrant; the honour, the integrity, and the scruples of the vassal were nought when they stood in the way of the desires of the lord. Woman was at one moment an angel, at whose feet chain-armour and nodding plumes sued for recognition; at the next, an ornamental appendage to some feudal establishment—a toy—a plaything.* Religion was a thing thought of only when martial strength had departed; when fraud and violence were no longer possible; when the power to enjoy life was gone with the power to fight with and for it; and then (oh, glorious time!) a comparative tithe of the wealth wrongfully amassed, but judiciously distributed in wax tapers and masses, purchased for the wrongdoer a peaceful exit from this world, and an eternity of happiness in the next. Society then might be compared to a painting in neutral tint—there were no violent contrasts of masses of colouring; there were some bright spots and some dark ones, but the general impression was, that of sombre equality. Now it is more like one of Rembrandt's creations, the high lights being brought more vividly forward by contrast with the intense depth and darkness of the shadows and back grounds. Philanthropists view with alarm the gradual increase of the "*classes dangereuses;*" they disregard the means whereby the higher and middle classes have raised themselves from the slough of vice and grossness in which they existed some few centuries back; and, as a not improbable consequence, they find all the endeavours they make to stay the torrent of pollution and immorality that rages around them, succumb to the difficulties that oppose their successful operation. Foremost amongst the means employed we find the religious schemes. Our home missionaries, our Sunday schools, our open-air preachings, have done undoubtedly much good; but the result is but as a drop of water to the ocean's vastness. Money has been expended lavishly, without an adequate return. However, in spite of all, the faith in purely religious endeavours is unshaken. Our ministers, as a body, scorn the idea of religious truths not being sufficiently powerful to force their way through the heathenish darkness, and more than heathenish vice and misery, that environ our benighted lower orders. It is true, nevertheless, that the soil in which the majority of our lower classes vegetate is so accursed, that to cultivate therein the flowers of religion and virtue is a physical impossibility. However those good souls who have never been exposed to temptation themselves, may hold up their hands in astonishment, we deliberately assert that vice is a *necessity to*

* Were the ladies invariably beautiful in those days? if not, what became of the ugly ones?

thousands of our countrymen. We have all heard of the horrors of the Neapolitan prisons; touching have been the expressions of sympathy poured out by noble ladies and wealthy philanthropists in behalf of their inmates; but take all these horrors for granted, and we maintain that the wretchedness and misery experienced by thousands upon thousands of our own poor far exceed that endured by the former. Densely packed in rotten, ruinous habitations, reeking with impurities, they draw out their miserable existence. The sun never shines into the dark, confined alleys in which these habitations are situated. The air never stirs, but it wafts through every crevice and opening, not the refreshing, health-bearing perfumes from the country fields, but the fetid, disease-laden emanations from bone-dust, or other unwholesome manufactories. The physical system, deprived of all that is necessary to health, and surrounded by everything that is detrimental to its existence, sinks; and then the only available mode of stimulating the failing powers is to be found in the gin-palace, and therein the victim of our mammon-worshipping age rushes. The result we all know. What effect can the Bible have on a man who goes through life in a constant state of semi-intoxication, with reasoning faculties destroyed, and his better feelings brutalized and debased through strong drink? A little more true charity, and a little less faith in the efficacy of mere preaching, would be better for the world in general; and the sooner it is acted upon the better. The numerous philanthropic institutions of the day are too numerous to refer to individually, but they have all failed in compassing the purposes for which they were established. We consider the reason of their failure is evident enough: in some cases the stream of public bounty has been diverted from its original source, and made to minister to the requirements of a grasping aristocracy, as in the case of many of the vast institutions designed for the dissemination of education amongst the poor; but in the majority of schemes philanthropists forget to take into account man's natural character. They overlook the fact that a working man is constituted like themselves, that he has the same feelings, passions, and instincts as they have; they rather consider him as a sort of spoiled, overgrown baby, to be petted, protected, and tied to the apron-string of his philanthropic foster-parents. The result is, as may be expected, the recipients of such charity lose their self-dependence, and eventually look to this protection as a right, thereby sinking themselves into a state of moral and physical apathy. We have not to look far without seeing the practical effect of such a state of dependence. There are towns in England possessing large corporation tracks of land, having almshouses for their decayed tradesmen, grammar and other schools for the education of the young, and endowments for almost every possible charitable

purpose. Every tradesman seems provided for from his cradle to his grave. But what is the result? The inhabitants linger on through life, without energy, with intellects deadened, poor, timid, inert mortals, centuries behind the rest of the country in intelligence and morals. It were better, we say, to leave the operative alone to work out his own regeneration, than to take from him his independence of character and self-respect. Indeed, the only way to ameliorate his condition is to help him to help himself.

In addition to the philanthropic measures above referred to, there are others of a far more dangerous character. Such are those that seek the strong arm of the law to enforce their behests; that intend thereby to improve the workman, by taking from him his individual power of judgment, destroying his independence of character, and transforming him into a child, whose very appetites must be under the control of certain of his fellow countrymen, who arrogate to themselves superior knowledge and deeper insight into the mysteries of human life. At one moment we are told that all evils spring from the use of salt; at another, that the eating of flesh brutalizes and demoralizes the eater; that smoking causes loss of health and penury to its votaries, &c., &c.;—the same crotchetty tune, with endless variations, is constantly being dinned into our ears. These crotchets, however vehemently advanced, hurt no one. Those who hold such opinions, it is true, anathematize each other in fine style, but they only attempt to obtain proselytes by the united powers of the pen and the tongue, and thus interfere with no man's liberty.

But lately a few enthusiasts of a different stamp have thrust themselves forward to public notice. They hold that vice and disease, in fact, that nearly all the ills that flesh is heir to, "spring from the drinking habits of the people; and that the only remedy we have at our command is that of prohibiting the sale of intoxicating liquors." Without considering that they *may* be in the wrong, that the conclusion they draw *may* be incorrect, they determine to obtain legislative powers to compel all to think with them, or, at least, to *act* as if they did. They are too enthusiastic to see—what every cool-headed observer has always before his eyes—that a large proportion of the troubles of society arises from this excessive fondness for legislative tinkering. Such are the men who no sooner discover a social grievance, than they immediately find the remedy in some legislative enactment; unfortunately for society, though quite in accordance with theory, the remedy makes matters worse; it causes other evils, which, in their turn, require the attentive care of the legislative powers, and so the original evil becomes magnified by extension. A few centuries back, our wise ancestors, who had confidence enough to legislate on any subject that came within their observation, discovered that nothing was easier than

to make people religious; they very wisely considered that if they shut up all heretical establishments, and compelled every one to frequent the only true church, the thing was accomplished. But through some unaccountable and unforeseen circumstances, the result was not such as was expected. The people went to church, it is true, but religion was no gainer. Hypocrisy and vice knelt side by side with piety and virtue for a short space of time, and then they separated, to meet no more until they became thrust together again the following Sunday. The sinner writhed under the restraint which only served to harden the evil tendencies of his nature. Religion by act of parliament became an acknowledged failure. The descendants of these clever legislators, however, have learnt nothing from the failures of the past; the mantle of wisdom, so worthily worn by their forefathers, has descended to them—it is rather old-fashioned, by-the-by, but it fits remarkably well,—and inspired thereby, they cry aloud that Government has only to say the word, and, heigh-ho, presto! drunkenness becomes turned into sobriety with legerdemain adroitness. One would almost think they were fresh from the study of the "Arabian Nights' Entertainments," and fancied some Aladdin's lamp lay concealed somewhere amongst the crown jewels.

Let us not be misunderstood. We freely acknowledge that "it is impossible to exaggerate the evils of drunkenness;" that we are as deeply sensible as any of our opponents of the outward result of the liquor traffic; and that we yield to none in the intensity with which we hold drunkenness in detestation. We would give our humble aid cheerfully and firmly to any measure which seemed really calculated to cut down the deadly upas tree which pollutes the air of our native land. The temperance movement has our sympathy, but not our support. As a moral movement, it is worthy of all praise; it has, without doubt, done much good; but we reserve to ourselves the right of dissenting from many of the distorted views of science and fact which it has so profusely promulgated. Though we are in practice as much of a teetotal as many pledged members of the temperance movement, we have refrained from becoming one in name; for we believe that if the same amount of energy that has been expended in inculcating teetotalism had been directed into another channel, the visible effect now would be far greater than it really is. A large amount of fanaticism has been mixed up with the proceedings of the temperance advocates. Believing their own views of drink infallible, and earnestly desiring to benefit their fellow men, they have indulged in much that is reprehensible. They have anathematized all those who differ from them as to the best method of disseminating the principles and practice of temperance; and now, we are sorry to say, many of their leading men are agitating for legislative interference with the social

habits of the people. We say sorry, because we cannot help considering, however inclined we may be to support any movement professing to have in view the destruction of drunkenness and the spread of temperance principles, that an enactment similar to the Maine Law would in this country be a fruitful source of evil, and a bad precedent for legislative meddling with what lies beyond the legitimate sphere of government. We have not, however, nailed our colours to the mast, but are still open to conviction, and even hope that it were possible for our opponents to succeed in proving that the Maine Law would be beneficial in its operation. We throw out for their consideration the reasons upon which our disapproval is based. Not knowing what line of argument they might take up, we have gone to the highest possible authority on the Maine Law side upon which to found our remarks. Out of deference to the importance of the subject under discussion, we shall set aside as being unworthy of notice the rhetorical small-beer so lavishly poured out at Alliance meetings, and limit our remarks to the "Prize Essay," which is the official representation of the Maine Law cause. It is undoubtedly a formidable addition to the Maine Law literature; we freely acknowledge that it even staggered for a time our own convictions; but so soon as reason regained her sway, we detected the fallacies which were hidden under the vehement denunciations, the flowery declamations, and the rhetorical appeals to our feelings, passions, and sympathies, with which the book abounds. Dr. Lees first delineates, in strong relief, the effects of drunkenness, and then draws the conclusion, that by forbidding the traffic in strong drink, we diminish drunkenness, and consequently its evil effects; *but*, the Maine Law is not to be passed until a popular feeling is produced in its favour, until a large majority can be found willing to co-operate in carrying it out; in fact, it is to be essentially a *popular measure*, and therein lies, we opine, one glaring fallacy. If we wait until the majority of our countrymen look upon the traffic in drink with horror, the Maine Law would be unnecessary, for surely no one would think of maintaining that this favourable majority consisted principally of individuals so weak as to demand a prohibitory law as a protection against their own evil passions and want of resolution. This fallacy is so self-evident, that it would be waste of time to show that no arguments can be deduced from the *present horrors* attending the traffic which could be employed fairly to prove that the traffic at some future time, *when its evil effects had diminished*, should be put down. Another fallacy is this, that the traffic in intoxicating liquors, by holding out temptations, and affording easier facilities for indulging therein, is the cause of drunkenness. Teetotal and alliance advocates invariably fall into this error; it suits their purpose to confound the cause proximate with the cause ultimate.

The traffic is undoubtedly the cause proximate of drunkenness; *but there is a* CAUSE *of this cause*, which is the cause ultimate, and which they never take into consideration. After sketching the evils which desolate the land, Dr. Lees warms with the subject, and declares, "Were the great social fountain of these evils dried up, how infinite would be the gains of civilization! That fountain is the TRAFFIC. Reader, will *you* help our 'Holy Alliance' to seal it up? Do you ask if it be possible to an enlightened nation? We point to the *actual*. The starry banners of the West wave over the victorious battle-fields of PROHIBITION."* The conclusion is true to a certain extent only. The bright side of the picture is drawn distinctly enough; the obverse not at all. The fountain (the cause proximate) would be powerless for evil, were it not for the springs (the cause ultimate) which supply it. How much better and more sensible would it be to *destroy the springs* than to *seal up the fountain!* Do the latter, and the waters accumulate until they gather strength enough to break from their confinement with accumulated power for evil; do the former, and the evil is destroyed effectually. If the traffic be the fountain from which all evils flow, why are the higher and middle classes so free from its injurious influence? How is it *they* require no Maine Law to protect themselves from its seductive attractions? The gorgeously decorated gin-palace, resplendent with tinsel ornaments, and bright with the glare of gas from the magnificent chandeliers, acts not the Syren's part to them. The merchant, as he wends his way homeward after the business of the day is over, feels no inward seducer tempting him to enter its portals. His clerk, too, as he wearily threads the maze of streets leading to his humbler residence, feels no inclination to worship at the shrine of Bacchus. And why? His affections are bound up in the spot he calls home. It is folly, therefore, to argue that the traffic is, *per se*, a fountain of evil. The *cause* of the evils that spring from the traffic lies not in the traffic itself, but in some other agent, and that is, the *demand* for intoxicating liquors, produced through the necessities of a weakened system, or a debased nature. The only sensible way to remove these evils is to *lessen this demand*. We pointed out at the commencement of this article how much our higher classes are in advance of their ancestors. The squire was, a few centuries back, a sensual boor,—now he is mostly a gentleman (in the true sense of the word). The peer of the last century thought it no disgrace to go to bed nightly in a state of intoxication; the ladies of Johnson's time frequented the public-house as a matter quite consistent with high life;—now the peer goes to bed sober, and to the ladies the public-house is a *terra incognita*. As we have before stated, the

* "Prize Essay," third edition, p. 238.

lower orders are physically constituted like their employers. There is no natural line of demarcation between the one and the other; they have feelings and passions in common; and if the one yields to temptation, and the other does not, the difference is solely attributable to adventitious circumstances, want of *self-respect* being the principal. We ask our opponents, Why may not the *employé* equally advance in a physical and moral direction as the employer? What has been done by one class can surely be done by another; and the safest way to assure this desirable attainment is to further those objects which have in view the inculcation of the working man with principles of self-respect and self-dependence, instead of environing him with law statutes, limiting and controlling his every act and desire. In the one case you make a man of him; in the other, a child. Better, then, say we, the *man*, liable to fall occasionally, but still blessed with energy sufficient to carry him on bravely in the battle of life, than the *child*, with no mind, no character of his own, who must go through life contented to eat and drink just what society in its kindness may consider suitable for him, and who must, should the protection which society has cast around him be withdrawn, eventually fall a victim to his own want of resolution and will.

And now for "the *actual*." *Where* are "the victorious battle-fields of PROHIBITION"? We feel anxious to know. The testimony of the American press—if we accept the Maine Law organs—is to the effect that the Maine Law is a decided failure. Mr. Gough, the great temperance lecturer, states that "*the Maine Liquor Law is a dead letter!*" "There is," says he, "more liquor consumed now in New York State than I have ever known, *more in Massachusetts, and more* EVERYWHERE!" This is "the ACTUAL," then, according to Mr. Gough, who professes to state what he has himself witnessed in America, whence he has just returned. This terrible confession from Mr. Gough quite startled the Alliance advocates. The cry was, How could the teetotal orator, *par excellence*, make such a blunder? They accused him not, at first, of stating an untruth, but they blamed him for being such an unskilful tactician as to make such an admission. But all at once the Alliance cause shone forth with its wonted brilliancy, for at this critical juncture no less a personage than the *Hon.* Neal Dow made his *début* on the Alliance platform, fully prepared to flatly contradict Mr. Gough's statement. Here, then, we have two opinions totally at variance on a plain question of fact—which are we to believe? The one is the great apostle of the temperance movement, naturally inclined to view everything bearing on temperance in the best possible light; the other is the originator of the Maine Law, and would be very liable to be misled by his paternal fondness for his own offspring, even as parents are often more attached

to those of their children who seem least likely to make their own way in the world. We have no confidence in Mr. Dow's judgment; he is a "one dominant idea'd" individual, who sees the world through a false medium. He is right—quite right,—and, of course, every one else is equally wrong. He considers the Maine Law *should* be beneficial, and, like those individuals we hear of occasionally, who repeat a falsehood until they really believe it to be true themselves, he is actually of opinion that what *should* be *is*. The readers of the *Controversialist* are quite able to discriminate for themselves between the conflicting testimonies of Messrs. Dow and Gough; we have therefore no hesitation in leaving the matter in their hands. If Mr. Gough be worthy of credit,—and his statement appears to us to sound like the candid, though unpleasant, admission of a disagreeable fact, —we must conclude that the Maine Law has not benefited the states in which it was introduced, and consequently, that it would, in all probability, be even less beneficial here.

"Britain has tried, and other nations have tried, restriction and regulation. The experiment has failed—miserably failed. The traffic, in spite of all, has outlawed law and defied control, and the legislative restrictions of the past have never done more than modify, leaving the vast burden of pauperism and crime almost untouched, and acting as a dead weight and drag upon the chariot wheels of civilization. . . . If legislation, then, as we have it on this matter, has pitiably failed, and is even now confessedly at a dead lock, the principle must be wrong. It is *suppression*, not sanction, that we require; and it is, we believe, only in the light of the MAINE LAW that our people and parliament will discover the key by which to unlock the problem of pauperism, crime, and taxation, now pressing so heavily and increasingly upon them."*

This is rather an illogical conclusion, we consider. In other words, let us call upon the law to put an end to the traffic entirely, because it has failed in keeping it within certain bounds. If the law be rendered nugatory in the one case, how much more so would it, in all probability, be in the other? Is it not rather paradoxical to suppose that though the law is powerless to restrict, it should be all-powerful to destroy? We draw our own conclusions from history, but they certainly do not agree with those of Dr. Lees. The fact is, the Alliance advocates only look at history through the Alliance spectacles; they see just enough to please themselves, and no more. We challenge them to point to a single moral grievance, affecting the opinions of a numerous class, that has ever been put down by physical force. We are told that smoking and drinking bear a close affinity to each other. History discovers to us that a prohibitory law of the very strongest kind was passed in Turkey in regard to the use of tobacco—so strong, indeed, that smoking was made a capital offence: and yet the habit spread; parties who did not

* "Prize Essay," p. 112.

smoke before the law was passed, took up the practice, and soon, in spite of all opposition, the Turks became the greatest smokers in the world. If the principle failed when comparatively a few only were affected by its operation, how much more likely is it to do so, when the habit to be overcome is so firmly rooted, as to spread through the whole of our operative classes! History, indeed! Why, if the history of our past failures teaches anything, it is this, that no enactment can ever prevent any demand from being met with an adequate supply. We should be very careful, unless we cast aside our past experience as worthless, before we call in the aid of force to combat a material grievance affecting the views and opinions of a large section of our fellow men. The laws meant to abolish the slave trade stand prominently forward in modern history as a case in point. Have they not actually increased the very horrors they were intended to put down? Formerly the slaves were confined in large, roomy ships; now they are densely packed in small, fast-sailing clippers, so that their sufferings are increased many-fold. Formerly they were exposed to suffocation, thirst, shipwreck, and disease; now they have all these, and far more. It is impossible to determine the number of living cargoes that have been committed to the deep to escape the protection of the English cruisers; but this wholesale extinction of life is certainly not a *very rare* occurrence. In like manner, the Alliance advocates, by attacking the *consequence* and leaving the *cause* untouched, will only aggravate the evils they wish to abolish. They would destroy the fountain, and leave the waters that supplied it to flow on unconfined, thus merely changing the locality of their evil influences. To attempt to destroy the traffic, whilst the *demand* continues unchecked, would then be not only futile, but decidedly injurious to society. The evil would be increased by its being shrouded in greater darkness, beyond the influence of the law.

From what we have predicated would be the result of the introduction of the Maine Law here—from the fact that it is, as we have shown, unnecessary and uncalled for—and from "the actual" state of things in America, where it was introduced,—we consider we have satisfactorily proved that the answer to the first portion of the question—"Would the Maine Law Benefit England?"—must be in the negative.

We now proceed to consider the second portion of the subject—the possibility of the introduction of the Maine Law. It is quite evident that such a law is, for the present, an impossibility. Were it to pass the legislature to-morrow, it would be of no more use than one of the obsolete laws. The people would not have it; and without their concurrence, its measures could not be carried out. The Hyde Park riots are only the faint shadow of what would result from the passing of such an act. Indeed, the Alliance advocates themselves acknowledge that the public

sentiment is entirely against it; for in the second article of the "Constitution of the Alliance" we have the following:—

"The object of the Alliance shall be to *call forth* and direct an enlightened public opinion, to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors."

The Maine Law is, then, confessedly impossible; we have therefore only to consider whether, within any reasonable space of time, there is any probability of its being a possibility. It must be granted by all, that the idea of a prohibitory law at variance with the feelings of the people being passed by a government which is essentially popular in its constitution, is perfectly untenable. Such a government is ours—the people constitute, undoubtedly, the fountain of power. From the passing of Magna Charta downwards, every great measure has been brought about by the people; and history plainly tells us that the Government is powerless to carry any measure directly opposed to their interests. This does not interfere with the fact that the Government does, to a certain extent, re-act upon the people; that occasionally a measure is passed contrary to the popular voice; for if the proceedings of Government involve only a slight interference with the liberty of the individual, they are submitted to rather than cause other and greater evils, which would result from disobeying the law; but if they involve a great infringement with the individual subject and the public right of judgment, the pressure from without becomes so great, that the legislature either repeals the obnoxious act, or allows it to become a dead letter on the statute book. Now, does it seem probable that such a feeling as that which carried the Reform and Corn Law Bills will soon demand a prohibitory enactment? We answer, No! The higher and middle classes are opposed to such a measure. They require no legislative enactment to protect themselves from the temptations and evils of the traffic, and would only support a Maine Law, therefore, on account of the lower orders. And here, again, we see no prospect of a majority ever being brought to believe that it would, if enacted, produce any permanent benefits. In addition to the views we have put forth against the opinion that the Maine Law would be beneficial, there are other reasons which would prevent it ever receiving a general support. It infringes too much with the liberty of the subject, and is opposed to the true principles of government. If we allow the right of Government to coerce men for their *material good*, we must equally grant the right of Government to coerce them for their *spiritual good*; and hence we cannot but draw the conclusion that the establishment of the Inquisition was perfectly justifiable and praiseworthy. The majority believed the views they held to be the only ones that could lead men to salvation; they considered all other systems of

religious faith but that held by themselves as snares made use of by the devil to entrap men's souls; hence they acted according to the avowed sentiments of our Maine Law friends, only for the good of the minority, when they prevented them from indulging in their own peculiar views of religious subjects. The folly, the injustice, and the *uselessness* of prohibitory laws, where religion is concerned, have become almost universally acknowledged. Men's souls are of far more importance than their bodies; if we find we cannot legislate to benefit their souls, we ought surely to hesitate before we attempt to do to their bodies what we have failed to do to their souls. There are certainly still in existence a few relics of a former age, who are so thoroughly imbued with a prejudice for "the good old times," as to deny the right of every individual to exercise his own judgment on religious topics; but these obstructors in the path of true civilization and freedom are fast dying out. The cry is now for "the individuality of the individual;" the right of the majority to lord it over the minority has of late years been daily losing ground. But all at once we are startled by the inculcation of views, which draw aside the curtain woven by centuries of progress, and expose, in all its naked ugliness, the unjust and tyrannical legislation of the dark ages. We had thought that laws to regulate the length of our shoes, the cut of our coat, the number of dishes we should partake of at one meal, the position in society of those who should, and those who should not, wear silver buckles in their shoes, together with all the other vexatious and ridiculous social regulations which once were so prevalent, had departed from amongst us, and for ever. But it appears we have advanced too rapidly, according to the ideas of certain wiseacres amongst us; we have cast aside the legislative wisdom of our ancestors recklessly and foolishly, and there is no hope for England until we return to Mediævalism; we must, if we wish to be "great, glorious, and free," live in Gothic edifices, pray in Gothic churches, and forbid the use of everything which, in the opinion of the majority amongst us, is liable to be *abused*. We are told, forsooth, that the drink traffic is an exceptionable case, and should be legislated for accordingly. Of course it is; and so is every other social grievance, in the opinions of some few amongst us. But where are we to draw the line of distinction? If the prohibitory principle be allowed in the case of the drink traffic, why not in those of other traffics of a like nature? The Vegetarians declare that evils innumerable spring from the practice of eating flesh. Why may they not obtain a law forbidding its sale? It is undeniable that reading and studying, when carried to excess, cause an immense amount of ill health and loss of life—why may we not, then, have a Maine Literature Law? Franklin declared, nine-tenths of the diseases with which we are afflicted are caused by over-feeding. Abernethy agreed

with him, and said, in one of his lectures, "I tell you honestly what I think is the cause of the complicated maladies of the human race: it is their *gormandizing and stuffing*, and stimulating their digestive organs to an excess, thereby producing nervous disorders and irritation." Whilst we are about it, then, let us go the whole animal. Let us destroy the source of nearly all our evils, by making illegal the traffic in *articles of food*.

If the higher and middle classes will not demand a Maine Law, is it probable that the working classes will ever do so? We think not. So long as they remain in a state of degradation, and so long as drink is a necessity to thousands amongst them, it is not likely they will ever clamour for such a law. Is it not notorious, that the majority of the electors amongst these classes give their votes at an election to the side which provides the most abundant supply of beer? and is it not, therefore, contrary to reason to suppose that they would ever look favourably towards any measure calculated to put an end to their much-loved drink? A large number of the lower classes are now sober and intelligent members of society; suppose that this number were to receive a considerable increase through the beneficial operation of the religious and temperance societies and other means, would they be likely to look favourably upon the Maine Law? We think not again. They would consider that the measures which elevated themselves would, if properly directed, elevate their companions in labour also. They would know from experience that moral regeneration must be worked out by the individual; that the possession of self-dependence and self-respect is more efficient than the protection of the law against the evil tendencies of man's nature.

We have glanced through some of the most salient points bearing on the question under discussion, and we now leave the continuation of the debate, in perfect confidence as to the result, in the hands of our coadjutors, who will have the advantage of limiting themselves to the line of argument advanced by our opponents. We have had, as it were, to fight in the dark, which must be a sufficient apology for the discursive and unconnected state of our own contribution. The wording of the question obliges us to leave out much which we might otherwise have advanced. However deeply we may deplore the evils of drunkenness, we cannot but consider that to deprive the temperate drinker of the moderate *use* of wine, beer, and spirits, because the drunkard *abuses* these gifts, is most tyrannical and unjust, and calculated rather to increase than diminish the evils thus attempted to be put down. There is no royal road to learning, neither is there one to moral stability of character. The Government cannot make men sober and virtuous against their own inclinations, any more than it could make them religious. The Maine Law outrages the axiom, that most men may be drawn,

few driven. In the very nature of things, it must therefore be a failure. Attempt to force a man, who believes that moderate drinking is to him a necessity and a harmless gratification, to refrain from spirituous liquors, without convincing him that they are injurious and detrimental to his social happiness and healthful existence, and you rouse a determined spirit of opposition. And very properly too; for no one laying claim to the title of being a man would ever allow himself to be dragooned into any particular line of conduct. Take from a man his habitual glass, and tell him he shall not indulge any more in his evil propensities, and you think by so doing you make him a better citizen! But how fallacious! The man is not a whit less immoral; his passions are still unsubdued, and they draw him off into some other evil; or he manages to *do* the law, and fall back into his former life of semi-intoxication. The State of Maine tried a prohibitory liquor law; the result we have stated came to pass; so that in a very short space of time the law was seen to be a failure, and was consequently abolished. We claim for ourselves the possession of no prophetic mantle, but we firmly believe that the Maine Law would *not* "benefit, or be possible in England," either now or at any future period. Nothing so unjust, nothing so arbitrary, will ever be allowed to pass the legislature of our land.

TALIESIN.

KNOWLEDGE.—Pleasure is a shadow, wealth is vanity, and power a pageant; but *knowledge* is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred office it fears no dangers, spares no expense, omits no exertions. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, enriches the globe, explores sea and land, contemplates the distance, ascends to the sublime; no place is too remote for its grasp, no heaven too exalted for its reach.—*De Witt Clinton.*

ELEVATION OF THE WORKING CLASSES.—I have no sympathy whatever with those who would grudge our workmen and our common people the very highest acquisitions which their taste, or their time, or their inclinations, would lead them to realize; for, next to the salvation of their souls, I certainly say that the object of my fondest aspirations is the moral and intellectual, and, as a sure consequence of this, the economical advancement of the working classes—the one object which, of all others in the wide range of political speculation, is the one which should be the dearest to the heart of every philanthropist and every true patriot.—*Chalmers.*

DEATH.—Death can only take away the sorrowful from our affections; the flower expands; the colourless film that enveloped it falls off and perishes.—*W. S. Landor.*

Self-Educator.

LESSONS IN MATHEMATICS.

ALGEBRAICAL DIVISION—*continued.*

Where the dividend consists of more than one term, the method before described must be applied to each term in succession, till all have been divided. So $4a^3x^2y - 6a^2x^2y^2 \div 2ax = 2a^2xy - 3ax^2y^2$. And if the divisor contains any factor which is not found in every term of the dividend, that factor is to be written under the quotient arising from the other part of the divisor; thus, $4ax \div 2ab = \frac{2x}{b}$; and $7y^2z \div 3yz^2 = \frac{7y}{3z}$; and $4a^3x - 2a^2x^3 + 6ax^3 \div 2a^2x = 2a - x + \frac{3x^2}{a}$.

Ex. 1. $9a^4x^2 - 6a^3x^3 + 12a^2x^4 - 3ax^5 \div 3a^2x^2$.

2. $x^5y + x^4y^2 - x^3y^3 + 2x^2y^4 - 3xy^5 \div x^2y$.

3. $4a^5b^4x - 3a^4b^3x^2 + 2a^3b^2x^3 - 5a^2bx^4 + 7ax^5 \div a^2bx$.

Thus far our observations have been confined to the case in which the divisor is a simple quantity; or, at least, consists of a single term. We now proceed to consider the case in which the divisor contains two terms or more. Here it is necessary that, first of all, care should be taken that all the terms, of both divisor and dividend, be ranged in order, according to the powers of the same quantity. [In the examples just given this arrangement is observed. In the first and third, the powers of a successively diminish, and the powers of x increase. In second, the powers of y increase, and the powers of x diminish.] Take, for the first term of the quotient, the quotient of the first term of the dividend, divided by the first term of the divisor, and proceed, as in arithmetical division, to multiply the whole of the divisor by the term thus found, and subtract the product from the dividend, arranging the remainder according to the directions given above. Repeat and continue this process, either till there be no remainder, or till the quotient of the first term of the partial dividend, divided by the first term of the divisor, is a fraction. The sum of these several quotient-terms is the quotient of the whole. Thus, let it be required to divide $17x^4 + 10x^3 + 1 + 4x + 16x^5 + 12x^6$, by $2x + 4x^3 + 1 + 3x^2$; arranging the terms of both divisor and dividend according to the powers of x, we have $4x^3 + 3x^2 + 2x + 1$ for the divisor, and $12x^6 + 17x^4 + 16x^3 + 10x^2 + 4x + 1$ for the dividend. $12x^6 \div 4x^3$ gives $+ 3x^3$; which is the first term of the quotient. Multiplying the divisor by $3x^3$ produces $12x^6 + 9x^4 + 6x^3 + 3x^2$, which, subtracted from the dividend, leaves $8x^4 + 10x^3 + 7x^2 + 4x + 1$. Then, $8x^4 \div 4x^3$ gives $+2x$ for the second term of the quotient. Multiplying the divisor by $2x$, and subtracting, leaves $4x^3 + 3x^2 + 2x + 1$. This remainder, being exactly the same as the divisor, gives 1 for the third and last term of

the quotient; and these three terms, with their proper signs, form the answer, $3x^2 + 2x + 1$.

Instead of writing the highest power of x first, we might have begun with the term in which x does not appear, and then taken the first power, then the second, and so on. This would have given us exactly the same answer, only inverting the order of the terms. Let the student try it.

2. Suppose the question was, "What quantity multiplied by $2a^3 - 3a^2x - 5ax^2 + x^3$, will give $2a^7 + 11a^6x - 30a^5x^2 - 22a^4x^3 - 2a^3x^4 - 2a^2x^5 + 28ax^6 - 5x^7$?" Here we have both divisor and dividend properly arranged. $2a^7 \div 2a^3$ gives a^4 for the first term of the quotient. Multiplying the divisor by a^4, and subtracting the product from the dividend, leaves $14a^6x - 25a^5x^2 - 23a^4x^3 - 2a^3x^4 - 2a^2x^5 + 28ax^6 - 5x^7$. Proceeding as before, we get $7a^2x$ for the next term of the quotient, and $-4a^5x^2 + 12a^4x^3 - 9a^3x^4 - 2a^2x^5 + 28ax^6 - 5x^7$ for the remainder. Then, $-2a^2x^3$ for the third term of the quotient, and $6a^4x^3 - 19a^3x^4 + 28ax^6 - 5x^7$ for the remainder. $3ax^3$ is the fourth term of the quotient, and $-10a^3x^4 + 15a^2x^5 + 25ax^6 - 5x^7$ is the remainder. The fifth and last term of the quotient is $-5x^4$, which leaves no remainder. The answer therefore is $a^4 + 7a^3x - 2a^2x^2 + 3ax^3 - 5x^4$. Let the reader now invert the order of the terms of both divisor and dividend, being careful to retain the sign of each term, and he will probably obtain the same answer as we have already found.

Now, let it be required to find the quotient of $a^4 + x^4 \div a - x$. First, $a^4 \div a$ gives a^3 for the quotient, and a remainder $a^3x + x^4$. The next term of the quotient is a^2x, and the remainder $a^2x^3 + x^4$. The next step gives ax^2 and $ax^3 + x^4$ respectively, and the next x^3 and $2x^4$. The next term becomes fractional, and all that follow; the succeeding terms of the quotient are $\frac{2x^4}{a}, \frac{2x^5}{a^2}, \frac{2x^6}{a^3}, \frac{2x^7}{a^4}$, &c., and the corresponding remainders $\frac{2x^5}{a}, \frac{2x^6}{a^2}, \frac{2x^7}{a^3}$, &c. The answer is $a^3 + a^2x + ax^2 + x^3 + \frac{2x^4}{a} + \frac{2x^5}{a^2} + \frac{2x^6}{a^3} + \frac{2x^7}{a^4}$, and the remainder $\frac{2x^8}{a^4}$.

Exercises:—

1. Find the quotient of $12x + 31x^2 + 58x^3 + 49x^4 + 30x^5$, divided by $4x + 5x^2 + 6x^3$.

2. Of $a^5 - b^5 \div a - b$, and $a^5 + b^5 \div a + b$.

3. Of the product of $(a^2 + 2ax + x^2) \times (a^2 - x^2) \times (a - x)$, divided by $a^2 - 2ax + x^2$.

4. Multiply $a^3 + 3a^2b + 3ab^2 + b^3$ by $a^3 - 3a^2b + 3ab^2 - b^3$, and divide the product by $a^2 - b^2$.

SELF-RESPECT.—Unless we respect ourselves, our respect for superiors is prone to servility. No man can be thrown by another from such a height as he can throw himself from.—*W. S. Landor.*

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

145. Will any of the contributors of the *British Controversialist* furnish me with the title, price, and publisher of the best modern work on the "Nomenclature of Colours"? If so, I shall feel obliged.—TYRO.

146. An "Inquirer" wishes to know the names of works (with the best editions) in French, German, Spanish, and Italian, for a person to read who wishes to have a pretty general knowledge of the classics of the various languages.

147. Will some one please to tell me two or three *good* elementary works in Hebrew, such as grammar, dictionary, reading book, &c.? also, which may be considered the *best* (cheap) atlas now published.—ALEPH.

148. Will some one be kind enough to state whose edition is *generally* considered the best of either of the following authors, viz:—Xenophon, Homer, Herodotus, Euripides, Aristotle, Æschines, Sallust, Virgil, Cæsar, Horace, Juvenal, Plautus, Livy, Terence, Persius, Lucretius, and by so doing, oblige —THETA?

149. "Mens" wishes to know if any reader can give him, through the medium of the *British Controversialist* a list of the works usually read in a scholastic course at Oxford: also, the same information with regard to Cambridge.

150. Will some one please to give me the names of a few standard works on medicine, surgery, &c., as, although I am not going into the profession, I wish to pass the first, and probably the second, examination for the degree of M.B. in the University of London? —MEDICUS.

ANSWERS TO QUESTIONS.

145. About thirty years ago, a very valuable work, entitled the "Nomenclature of Colours," by Patrick Lyme, was published in Edinburgh. We believe the number of copies was limited, and hence copies are scarce. In default of this work, the books on "Colours," published by Dr. R. Hay, of Edinburgh, are by far the most philosophical and intelligible published in this country. There is besides a good book on this subject published by Routledge, price 2s., viz., "Chevrent on Colour."—P. Q. L. R.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Belfast Young Men's Intellectual Improvement Association.—The annual meeting of the session was closed by a *Soirée Musicale* in the large room of the Corn Exchange, Victoria Street, on the evening of Tuesday, the 9th June, when the members and their friends, amounting to nearly 300, sat down to a comfortable tea. After tea, Mr. Hugh Mack was called to the chair, when the secretary read the report for the past year. The adoption of the report was moved by Mr. James Mathison, seconded by Mr. W. Edgar, and carried amid great applause. The musical portion of the evening's entertainment then commenced, and several songs, glees, &c., were sung, in which some of the members took part. Mr. Cowan then came

forward and read an address to Mr. W. Lowry, expressive of the gratitude of the members, for the efficient manner in which he had acted as their secretary during the past two years, at the same time presenting to him an elegant and costly time piece, as a token of their regard and esteem. Mr. Lowry made an appropriate reply, which was warmly applauded. The musical treat was then continued. The pieces performed on the violin by Mr. Frank Webbe elicited the warmest applause, whilst the selections played on the pianoforte by Mr. J. R. Edeson were also eagerly encored. The thanks of the meeting was then given to the chairman, and the company, which was large and respectable, separated at a reasonable hour, after spending a pleasant and agreeable evening.

A. B. C.

LITERATURE OF THE MONTH; OR, ESSENCE OF THE PRESS.

At the risk of being thought changeable, we propose making an alteration in our mode of treating the "Literature of the Month," and also including under that head notices of new books, &c., specially worthy of remark.

"Blackwood," one of the oldest and best of our monthly magazines, opens with No. II. of "New Sea-Side Studies—The Scilly Isles." These delightful sketches positively make us in love with those zoophytes which our author delights to describe. These articles—scientific, curious, artistic, and interesting—form one of the features in this ancient but juvenile periodical. As witness take one extract:—"My vivarium is as pretty a little world of wonders as a speculative man may need. In this small vase behold two serpent-like fish, with the heads of greyhounds. That fish is named *syngnathus* by naturalists, Pipe-fish by less erudite tongues. You see nothing in it, either as to beauty or eccentricity, and wonder why it has a place among my pets. Listen. When a Basque woman becomes a happy mother, her husband straightway takes to his bed, and lies there, receiving caudle and congratulations. Mrs. Gamp waits upon him, while the wife pursues her household avocations. To him flock village gossips, copious, no doubt, in experiences; he does the 'lying-in,' with all pomp and circumstance. Well, our pipe-fish is a Basque in this respect. Strange as it may sound to hear of a fish incubating like a domestic hen, it sounds still funnier to hear that the male fish performs that office, and he alone. I hope the *syngnathus*, from this day forward, will have an interest for you." Speaking of the *doris tuberculata*, and admiring the various colours of its cloak, and the delicate beauty of its frilled *branchiæ*, he describes it as "a mere drawing-room beauty; *large, lazy, lymphatic, and unintellectual*, it has no pretty ways to captivate our hearts."

"Blackwood" has three biographies, "Charles the Fifth," "Sir C. J. Napier," and "Currer Bell," all good in their way. In "Charles the Fifth" the well nigh worn out joke is revived. Brusquet, the jester of Francis the First, after Charles had outwitted him, inscribed his master's name in a "Book of Fools," which that redoubtable personage kept for his amusement. "But what," said Francis, "if I allow the Emperor to return as securely as he came?" "Nay," said Brusquet, "if he again ventures himself in your power, I will erase your name, and put his in its place." "Currer Bell" is an epitome of, and comment upon, Mrs. Gaskell's book. The writer does not agree, however, with her character of Emily, the most talented and the most unfortunate of the three sisters. He says Mrs. Gaskell has not done it justice, in attributing to selfishness what was due to the despair of her nature. Charlotte, who adored her, and used to

address her as "Mine dear love," and "Mine bonnie love," attempted to give some idea of her noble nature in the character of Shirley; at the same time, Emily could never appear to the world as anything like Shirley, for she had that fearful defect which darkened her in the eyes of every stranger, and Mrs. Gaskell was one of these strangers. She was the victim of despair. With amazing powers, she had no confidence in her strength; with overflowing sympathies, she could not believe that anybody cared for aught she might say or do. The "Life of Sir C. J. Napier" brings us down to his fifty-eighth year. The writer, as an apology and reason for making two bites at a cherry, says, "We remember that, in our youth, it was our wont to amuse ourself by sketching the full length portrait of an officer whose size and stature had excited our admiration; and, as the only means of expressing our idea of his proportions, we used to draw him in two parts, on two sheets of paper. So must we do with Charles Napier; we must draw him in two parts."

The only political essay is an article on "The Representation of the Colonies." It expresses a hope, to which we cordially respond, Amen! that "a time is at hand when statesmen may be able, without pandering to faction, sedulously to apply themselves to the great social problems which yet remain unsolved; to legislative more comprehensively (!) and providently than heretofore, remembering that their conduct now does not simply affect existing locants, but must exercise a large influence upon the future destinies of Britain." The fact that the Jew Bill is again thrown out by the Lords is a strong comment upon the comprehensiveness of class legislation.

"Dublin University" has a dull article on the "Constitution of England;" one, a little brighter, on the genius of the Rev. C. Kingsley, by one who is confessedly an admirer; a crusade against the opium trade; a Latham-like sketch of the curiosities of the English language; the usual amount of tales and poetry, but nothing very special.

"Fraser" opens with "Some Further Talk about Scotch Affairs," gives criticisms on "Palgrave's History of Normandy and England;" a notice of the "Philobiblon Society," which, it states, is composed of a few gentlemen and noblemen, associated for the purpose of interchanging, in a printed form, their literary curiosities. Apropos of their object is a bon môt of Boswell's, contributed, with others, by Mr. Monckton Milnes: "When I was warm, telling of my own consequence and generosity, my wife made some cool, humbling remark upon me. I flew into a violent passion. I said, 'If you throw cold water upon a plate of iron much heated, it will crack into shivers.'" Mr. Curzon contributes a curious conversation between the Lord and Moses, in which God shows to Moses his sleepless providence, by causing him to fall into a deep sleep, with a cup of water in his hand. Of course the cup falls, and the water is spilled. "Then Moses awoke from his sleep. Then said God to Moses, I declare, by my power and glory, that if I were to withdraw my providence from the heavens and the earth for no longer a space of time than thou hast slept, they would at once fall into ruin and confusion, like as the cup fell from thy hand." "Notes on Canadian Matters" should be read alongside of "Blackwood's" eloquent protest against official indifference and impertinence in respect to colonial affairs. Canada is fast rising into importance. She cannot be hindered. Would it not be true policy to help her, and bind her to us by self-interest? "The Militia," a grumbling, descriptive, and suggestive article, closes the magazine.

"Bentley" as usual—tales, sketches, and made-up articles, *à la* Ainsworth. "The Second Empire," by M. de Cassagnac, and Michelet's "France in the Seventeenth Century," are the Alpha

and Omega of July. Titan, like its editor, interesting but not deep, full of matter, nicely got up, a magazine made for sale, and answers the end; started at 1s., but raised to 2s. 6d., and not worth it. "Days on the Tweed;" "Dialogues on Past Impressions;" "The Coming War in China," by De Quincey; "The Puzzles of Geology" (we opine by the Editor); "Art and Science Abroad," are among the best of the articles.

"The Eclectic" is not very readable, and is so long making its choice of subjects that they are lost to sight and mind by the time they get ventilated in its pages. This month, "The Knights Templar:" "Frauds in Food and Medicine:" "Phantasmata;" "Foreign Sacred Poetry;" "Maurice on the Gospel of St John;" "Novels of the Season;" "Prevention of the Smoke Nuisance," and one or two other articles of no general importance, with notices of new books, form its stock in trade.

"The Critic" gives a severe castigation to its contemporary and rival, "The Saturday Review" for a splenetic attack upon Charles Dickens. It is the misfortune of "The Saturday Review" that its writers are so clever themselves, that in their own effulgence they cannot see as ordinary men, nor do they look from the same point of observation as others; therefore we do not feel ourselves competent to judge between them and "The Critic," who (without going into the question) seems to think that the writers are a clique of university men, who make up in scholastic flippancy what they want in common sense, and knowledge of the world; in fact, overgrown schoolboys. We agree, however, with "The Critic," that Dickens, where he fails, fails gloriously; and that his seeming failures are only by comparison with his own works, and not with others. "The Saturday Review" clique abuse because they cannot get alongside.

The "Critic" has also some hard hits at our friends the "Neophytes," which, in our opinion, they had better pocket, and let the matter drop.

Lord Campbell's Bill comes in for some strictures, severe but not undeserved. The bill is *partial*, and therefore injudicious. Why suppress London garbage, and let in French and German?

The "Quarterly" we must perforce leave to our next. Time and space both fail us. *Au revoir.*

LITERARY NOTICES.

Thackeray has failed in the Oxford election, as prognosticated by the press; for what on earth do we want with men of mind in the House? Is not Disraeli there already? Thackeray, however, for a man of mind, was not so very far below, and there is hope for him yet; even Oxford is advancing.

Mrs. A'Beckett has received £100; T. P. Bailey, £100; Mrs. Merrifield, £100; Dr. Alison, £70; Mrs. Hugh Miller, £50; Charles Swain, £50; Mrs. Haydn and Dr. Richardson, an extra pension of £25 each from the £1,200 granted by Parliament for the reward of learning and genius.

The Livingston testimonial, amounting to £1 600, has been presented to this indefatigable and intrepid missionary.

The Earl of Ellesmere, Dr. Sandwith, and A. Trubner, the publisher of Paternoster Row, are the new members of the Ethnological Society.

Royalty has waited upon the sick poet Béranger, into whose heart the Empress Eugenie's attentive solicitude deeply sank. He was thought to be recovering, but has since died.

Mrs. Seacole's wonderful adventures in foreign lands, with preface by Russell, the *Times Correspondent*, is issued at a low price by Blackwood. We trust it will meet with success, and help to cheer and relieve her undeserved poverty.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

CHARLEMAGNE—MODERN EUROPE.

IN FOUR CHAPTERS. CHAPTER I.—PROLUSION.

IN the olden ages of the world, the various forms of government arose singly "at sundry times and in divers manners." The patriarchal, the kingly, the sacerdotal, the oligarchic, and the democratic systems of rule may not have manifested themselves in distinct and chronological succession; but they did not develop themselves consentaneously, neither did they attempt to work in harmony and union. The grand purpose of the period, included in the terms, ancient history, seems to have been to give birth to those differing schemes by which men may be governed, and by a process of "progress by antagonism" to raise each of these to its highest power and noblest individual development. This purpose being fulfilled, the kind and degree of each being so tried, tested, and known, and each having failed, in its turn, to maintain pre-eminence, and produce the highest and holiest good to the people, a new problem arose, viz., How, by a due admixture of these, to secure the greatest possible amount of stability in government, and the highest possible state of civilization in all classes of the people? This integration and harmonious union of all the possible varieties of government appears to us to have been and to be *the* legislative problem, if, indeed, it is not the life problem, of modern history. Accordingly we find that in passing from the records of ancient to those of modern times, the object of contestation and dispute is changed. It is no longer the self-existent supremacy of any one form of government which is aimed at, but rather the degrees, the times, the manners, and the circumstances in which each shall be supreme, yet each subordinate in turn. Individual, continuous, and unshared dominion is found to be impolitic, if not impossible, for any; and hence a system of collocation, mutually agreed upon for each, has made itself a desideratum. We believe that the true era of this change may be safely regarded as beginning with the Carlovingian dynasty, and as finding its articulate and definitive place in modern policy during the reign of Charlemagne.

To make this evident, it will be advisable to throw back our

thoughts into the past, and by a comprehensive review of the tendencies exhibited there, prove that this constituted a true epoch, and that he who led the van in its accomplishment was a genuine epoch man.

Rome inherited from the great empires of pre-christian times a knowledge of those forms of government which had influenced, combined, and divided the various political *as*sociations or *con*sociations of antiquity—the imperial magnificence of Egypt, Assyria, and Babylon, the theocratic or sacerdotal mysteries of Judea, the municipal and civic independence of Greece, and the military renown of Macedonia. By the conquest of Gaul and Germany a rude and hardy personal independence had been added to the experiences of the past; and now, on this vast stage, the grand drama of civilization was to reach its *prolusis*, the curtain was to fall at the close of a contest between the forces of Imperialism and Personality, the issue of which was unknown and uncertain.

The banks of the majestic Rhine were then most singular in the contrast of their inhabitants. Want and barbaric rudeness held the one, while wealth and all the discipline and pomp of imperial civilization occupied the other. The natural result of such a state was war. Disciplined skill for a time held the turbulent forces of barbarism in subjection and fear: at length, however, need gave birth to leagues and combinations, and well-knit confederacies of the Germanic barbarians were arranged, in which chieftainhood speedily passed into kingship. The civil contentions in Rome during the third and fourth centuries—already alluded to in this series, in a paper on "Constantine the Great"—afforded ample scope for disciplining those barbaric hordes in the arts and practices of war. The overthrow of the Mistress Empire by Alaric, 405 A.D., gave unbounded license to experiment and change in all things except such as the church had managed to acquire the mastery of. Even the memories and traditions of the past were endangered in the inebriety of conquest; but luckily, or shall we not, in preference, assert providentially? the greed of acquisition overpowered the bonds of union by which they had hitherto been held, and the divisions which ensued made it impossible to effect a thorough overthrow of all that deserved to be cherished in ancient civilization. It is a singular illustration of the power of strong passions working in the souls of men intent on personal independence, that in all the contests of this period, the least united and the least advanced in the arts of life or the polity of nations were most successful in their efforts. The Goths vanquished the Romans, and in Gaul the Franks, rude, restless, and loosely held together, eventually subdued the firmly confederated Goths and Burgundians. In the early part of the fifth century each Frankish town, territory, or band, had its petty and independent

temporary chief. They had no common capital, no universally acknowledged head. The chieftaincy was the prize of the man most skilled in managing other men; he who could most advantageously plan and conduct schemes of plunder or projects for settlements; he who could assemble around him the greatest number of roving bands, and subjugate them most entirely to his controlling will. Such a one was Clovis, the founder of the French monarchy. He was the chief of a small band of Franks settled at Tournay. By guile and perfidy he contrived to entrap and overcome many of the rival chiefs of the Franks, often assassinating whole families in his jealous ambition. The Merovingian kings who succeeded him pursued much the same plan. Gross indulgence of the criminal passions and mutual murder thinned off the race, and weakened it. Relationship became a cause of enmity, and seldom did a monarch live to see a son of age to succeed himself. Regencies first became frequent, then perpetual. The possession of a shadowy royalty could not content those who felt themselves entrusted with all the essential duties, responsibilities, and cares of kings. Usurpation transferred the name and title to those who had long worn the dignity and exercised the power. Pepin, the *major-domo* of the palace, threw aside the hypocrite's pretensions, and claimed the kingdom by the tenure of power and possession. Childeric III. was dethroned, and France exchanged a mock for a real sovereign.

The Franks, and indeed the Goths, in general, were not fitted for national life. They were accustomed to soldierly, but not to civic and municipal, restraints. It was requisite that they should be brought under national institutions, led within the scope of the magnificent imperial traditions of the mother-city of nations, and educated to united obedience, action, and finance. To effect such purposes, the Western empire must renew its youth, resume for a time its former vigour, and weld together, by the strong force of military prowess, the disjunct nationalities, or rather chieftaincies, which abounded in the misrule resulting from the fall of Rome.

It may be observed, as a general law, that in the infancy of civilization vast imperial organizations are necessary. Luxury riots in courts, and invention is bribed into activity. Each new pleasure, as it palls upon the court, is welcomed to the homes of the class below. The strong, the independent, and the dangerous, are drafted off into the army; the weak are subjected to the mere will of their masters; and the middle classes live on the bounty of the courts, the spoils of the army, or the gains of commerce. For a time these co-operate and co-exist. So long as a clear head and an energetic hand holds the government in his grasp, the latent elements of discord are repressed in their activity, but the vitality of self-interest at length asserts itself. If a weak monarch, a divided or disputed sovereignty succeeds

a strong, united, or uncontested one, class after class appears ready to try any change, in the hope that it will lead to betterment. The aspirants to dominion throw baits to each class, or at least to such classes as are powerful and clamorous enough to be annoying, and thus by natural processes of growth and decadence do vast empires advance to the maturity of extended rule, then *dehisce*, for the production of other and younger nations.

To compound, to blend, to amalgamate, all that was good in the sublime organic governments of olden times with the youthful impetuosity, the hardy independence, the rude effervescence of personal being, and the undeterred experimentalism of modern times; to suffuse the noble endurance and manly heroism of barbarism with the holy influences of civilization, and to impregnate an effete civilization with new life and energy, the Western empire of modern Europe was essential. The hour came, and the man. The landmarks of civilization had been swept away; colossal crime infested Europe; anarchy, confusion, and ignorance reigned over the territories of the Cæsars. A stedfast and heroic one is wanted. Who is he who accepts the crown and government, resolved to quiet, by resolute and indomitable perseverance, the noisy wranglings of many classes and many kings? Charlemagne, the restorer of social order, letters, and rule.

Chapter II.—Early Life, Times, and Character.

Charlemagne, the eldest legitimate son of *Pepin-le-bref*, mayor of the palace under Childeric III., one of the Merovingian nominal kings of the Franks, was born April 2nd, 742 A.D. There is a considerable discordance among historians regarding the precise place of his birth. Aix-la-Chapelle, Ingeheim, Carlstadt, and Salzburg, have each been named as entitled to that honour. There is no sufficing proof of any of these assertions. All that can be regarded as certain is, that he was born *somewhere* near the banks of the Rhine, whither his mother, Bertha, daughter of Caribert, Count of Laon, had followed her husband, who was at this period engaged in suppressing a revolt in Aquitania, which was headed by the duke of that territory. As the civil contest then waging lasted for some years, Bertha and her young son must have passed a somewhat wandering life. In 744, when his father had gained the victory, they would return to court, and he would doubtlessly be brought up after the manner of the age, in the company of the young people whose parents held office near royalty or under the mayor, in the knowledge and practice of all the military arts, and some of the elements of civil polity. At this time, however, genius had withered, and learning was at the point of death. The imperial

schools in which the scions of the Roman nobility had received the culture which fitted them for the exercise of power, and enabled them to adorn society, were destroyed by the irruptions of the barbarians, and long years of neglect, discouragement, and opposition, had chased learning and literature into obscurity, where it lingered sicklily in grief and prostration. To the youth of Charles the chivalric accomplishments and the notes and exercises of war were well and thoroughly explained; but the grace of letters, the refinement of thought, the means, the taste, the power, or the opportunity of reading, were almost wholly denied.

We can form but an imperfect idea of a life from which the schoolmaster is excluded, or of the dense ignorance of the times when the priests of religion themselves, in too many instances, had sunk into deplorable machines, who uttered a round of uncomprehended worship, and had little or no acquaintance with the language of Roman literature and of church legislation. Yet we can scarcely express regret that Charlemagne was not brought under the mental discipline to which youth is usually subjected, but that he spent his early years in the pursuits of the chase, of war, and of political intrigue. Had he been exposed to the former, his own mind and will would have been somewhat effeminated; he would have lost the resolute, unresting, practical energy of his nature; the breadth of theoretic thought, which would then have stretched before him, would have stayed his hand when the stroke required to be given; and the widening of the horizon would have weakened the intensity and clearness with which he saw and did the one thing that seemed best in any exigency. Had he been deprived of aught of the latter, he would have lacked the ready skill and the powerful influence which could curb and check, outwit and brave, resist and conquer danger, revolt, or opposition. We do not grieve, then, but rather rejoice, that in his case the practical and the real in life were the earliest educative influences amid which he dwelt, and that the attractions and pleasures of scholarship were recognized by him as weapons of polity, as well as occasions of true and lasting enjoyment only in the latter part of a life whose first duty was to effect the inauguration of a new empire by the powers of the sword, which should be afterwards established by the powers of thought—an empire which should unite in itself power and intelligence.

Pepin, Charlemagne's father, was a consummate politician and intriguant, as well as a notable warrior. He inherited the ambitious schemes of Pepin d'Heristal and Charles Martel, his grandfather and father, and doubtlessly educated his son in all the traditions of his house and lineage. They were the parties who introduced the fashion of shadowy and do-nothing royalty, a plan by which, without the nominal honours of that state, they

exerted its real powers, and yet escaped the odium of their own abuses of those powers. This scheme had at length produced its intended results; the regal power had been totally severed from the regal title, and the attentions and regards of aspiring courtiers were turned to the virtual dispensers of place, patronage, and pay. Love, affection, and interest, had been diverted from the king to the mayor, and the time seemed ripe for a bold attempt to seize the nominal, as well as retain the real, sovereignty of the Frankish empire. The church was greedy of power, and was already corrupted by a love of wealth, splendour, and rule. Pepin saw this, and by a cunningly framed question obtained the papal sanction to the *moral* legislation, which enacts that "it is better that he who exercises regal power should also possess the regal title." The moral sanction of the Pope gained to this axiom, Pepin speedily placed himself at the head of the disaffected nobility, and by a cunningly-devised and well-worked revolution, dethroned Childeric III., and "reigned in his stead." This happened in 750, when Charlemagne was about nine years of age. He who was but a courtier's son had now become a crown prince, and his mother and sister were ennobled, *in fact*, by the success of Pepin. Though this was accomplished, however, there is little doubt that great art and care required to be exercised, lest those lately acquired honours should lead to the manufacture of new enemies and new rebellions. Even in childhood, therefore, Charlemagne would be trained to practise a conciliating policy, and to conceal a deep-laid and boldly-planned scheme by an artless demeanour and blandness of manner. In March, 752, Archbishop Boniface, the apostle of Germany, solemnly, in the name and by the authority of the Pope, consecrated and anointed Pepin King of the Franks, at Soissons, the very place where, two hundred and sixty-six years before, Clovis, the first of the Merovingians, by a victory over Syagrius, the Roman provincial governor, established the Frankish sovereignty. Of this pageant Charlemagne and Carloman, with their sister Gisla, would form no unattractive part, and the prince-made youth would observe, with keen tact and evident relish, the potency of ceremonial pomp. A subsequent lesson would teach this even more impressively. The wise courage of Pepin having subdued opposition and silenced discontent—having consolidated his power and vanquished his foes,—had left him time to be courteous, affable, and kingly. The popedom at this period had got enmeshed in great difficulty. Aistulph, King of Lombardy, had invaded and conquered Ravenna, and now sought tribute and submission from the reigning pontiff. Such a humiliation was in nowise compatible with the schemes of the pontificate. Pope Stephen III. bethought him, in this extremity, of the Rome-sanctioned usurper of the dominion of the Franks, and besought his friendly

aid. This Pepin granted, on condition that he, the Pope, should re-anoint him king, as well as baptize and consecrate his two sons. Stephen accordingly crossed the Alps in 753, and sojourned at Munster, where Pepin held his court, during the winter of that year. Here Pepin was re-consecrated; here his children were baptized and declared to be the only legitimate successors to the throne and dominion of Pepin. On this occasion the Pope lifted the crown prince from the font with his own hands, so specially did he desire to mark his favour to the new dynasty. There can be little doubt that Charlemagne, in the spring of the following year, 754, accompanied his father in his march towards Italy. Pepin, having crossed the Alps with a numerous army, encountered Aistulph, King of Lombardy, near Susa, and conquered. This done, he compelled him, by treaty, to resign all claim to sovereignty over the see of Rome, to deliver to him the exarchate of Ravenna and all the cities he had seized belonging to the Roman dukedom, whose powers the Popes exercised. Aistulph agreed, but shortly after infringed the convention; then Pepin returned, severely chastised his duplicity, and made a formal grant of his conquests to the Pope and his successors in the apostolic chair. The Pope having sanctified his usurpation by religion, he sanctified the Pope's dominion by the power of the sword. A fair and goodly exchange, equally advantageous to the contracting parties. On Charlemagne, of course, these forms of policy would not be lost. As Pepin intended to convey the empire to his children, he would make a point of sedulously instructing them in all the diplomatic arts of the age, in all the strategies by which power might be gained and retained, and in all the punctilios and observances by which outward homage may be paid, while the realities of dominion are laid hold of and appropriated.

The renown of Pepin speedily rung through the world. As he seemed dangerous, his neighbouring princes sought to propitiate him by gifts, favours, and treaties. Even Constantine, Emperor of the East, observing the rise of a rival, found it politic to send ambassadors, and to open negociations with him. By this act, Charlemagne was brought into connection with the magnificent traditional despotism of the East, learned its method, and became acquainted with its practices.

Deprived, as Charlemagne was, by the necessities of his times, of any defined, intentional, mental training, we can only form an idea of what his early life must have been by considering the circumstances amid which he lived, the history enacted before his eyes, and shedding its influences into his mind. We know little or nothing directly of his "youth's doings," and can only estimate, from what we know was passing round him, the nature of the thoughts and aspirations which were growing up within him, training him for empire, and fitting him for working out,

however unwittingly, the purposes of Providence. Hence, though we are relating no definite and well ascertained *fact* regarding the early years of Charlemagne's life, we are tracing the progress of that practical education which made him what he was, and led him to do what he did.

We have seen that he was well versed and trained in military and chivalric arts, in the manœuvres of diplomacy, and in the practices of government; that he had seen court, camp, and church life; that he had been specially taught to look upon himself as destined to rule; that he had been introduced to an acquaintance with forms of etiquette and systems of sovereignty of various kinds, despotic, sacerdotal, kingly, and ducal; and that he had been practically instructed to use any or all of these, whichever seemed most likely to suit, for the elaboration of his own purposes, and the defeat of the intentions of others. More than this, he had enjoyed in the love of his mother, Bertha, the affection of his sister Gisla, the fraternal competition of his brother Carloman, and the earnest counsels of his father, a considerable share, such as it was, of that too uncommon blessing—home education. To be sure, some portion of this instruction, and that which belongs to the sacredest elements of human life most of all, was not by any means of the best kind. We may specially instance Charlemagne's low estimate of marital relations. He had espoused, while yet young, a lady of good family, named Huniltrude. But when Pepin saw that the Lombardine king could only be managed by a marriage connection, he advised, and his mother Bertha joined in the advice, that he should contract a politic marriage with the daughter of Desiderius, who had then become King of Lombardy. Desira did not relish the position in which she was thus placed, and the union was, as might have been expected, unhappy. Pepin died in 768, and Charlemagne became king. A new era began in his life. The hero-king and scholar had a work to perform. We shall follow him hereafter to empire and greatness.

FICTION.—

True fiction hath in it a higher end
Than fact; it is the possible compared
With what is merely positive, and gives
To the conceptive soul an inner world,
A higher, ampler heaven than that wherein
The nations sun themselves.—*P. J. Bailey.*

ACTION.—

Every task thou dost
Brings strength and capability to act.
He who doth climb the difficult mountain's top,
Will the next day outstrip an idler man.—*B. Cornwall.*

Religion.

ARE CHURCH-RATES JUST AND NECESSARY

AFFIRMATIVE ARTICLE.—I.

We answer, Yes! they are just, because a national religion is a national necessity, and without a national tax, it cannot be supported. Some may dispute our basis, and deny the necessity of a national religion. With such we hold no controversy; the fact that they are governed by laws professedly christian, and under a government ostensibly religious, at once affirms the necessity for some sort of religious observance, if it be but for the sake of mere consistency. "Alpha," in opening the debate, takes his stand upon the religious side of the question, and denies its claims to be considered upon political grounds. This seems to us unfortunate, for assuredly there are more texts *for* than *against* the imposition of Church taxes. The Jewish theocracy was essentially national. All classes were obliged to contribute the tithe of their substance, besides the offerings to the temple, which were no small addition; and the fact that God was "King in the state," and "Head in the church," is no bar to our opinion. There seems a hazy, bewildered chaos in "Alpha's" mind, when he gravely asserts that tithes, under the Levitical economy, were voluntary, and not obligatory. What means, then, the expostulations of Malachi (which "Alpha" speaks of), charging the people with having robbed God, by withholding tithes and offerings? Surely if they were voluntary, the charge of *robbery* cannot be sustained.

We think even our opponents must allow that if the Church doors are always open, without respect of persons or creeds, and that every parishioner has a right to claim accommodation, whether he chooses to exercise his right or not, that the building must be sustained in its integrity, that the service must be manitained, that all must be done decently and in order, there must unavoidably be a fund for all necessary and expedient outgoings. The fact that churches are the recognized property of the nation is, in our mind, a conclusive argument that the nation should pay for their due preservation.

"Alpha" runs away with the notion that this debate is only the question as to the union of Church and State in another form; but we think that if he looks at it again, it will resolve itself into another, quite separate and distinct. The question is, now that the State *has* taken the church into alliance, taken

possession of her temples, confiscated her property, and aspiring to dictate her laws, shall not the State pay those who are virtually the servants of the State, or reimburse those whom they have spoiled?

It is confessedly a difficulty, that the imposition of an universal tax must include some most unwilling payers; but is not this a difficulty to the full as weighty in the question of income-tax as Church-rates? We think that if "Alpha" waits till he finds a people generally agreeable to a tax, whatever its necessity, he has a very fair chance of living to the age of Methusaleh, and dying at last without the realization of his Utopia.

Is "Alpha's" assertion, that "men are compelled to aid in the support of a system of religion from which they derive no benefit," borne out by fact? Who can assess or sufficiently appreciate the advantage and benefit of a national system of religion, whose observances tend to knit together the social and political interests of an empire upon which the sun never sets? What is it but religion, and that to its national religion, which has elevated England in the rank of nations, and made her mistress of the world? Let "Alpha" ascribe this to what he will, *we* prefer to trace the influence of that religion which dictates laws to the conscience, more potent than kings, lords, and commons.

The dissenter, it is said, keeps in order his own place of worship, and so should the churchman. The cases are not parallel. The dissenter, seceding from the Church, choosing to worship with those of a kindred faith, rears a chapel apart, and makes an annual rent the condition of worshipping therein, which, to say the least of it, is a system very far from the practice and teaching of either Old or New Testament. But the churchman is well content if *all* will come in. Church accommodation has not, it is true, kept pace with the increase of population; but as far as bishops and pastors can, they are urging on the relief of this most crying want in new and crowded districts. The people are perishing for lack of that bread which is the sustenance of the soul. As to the right of any "human government to exercise such powers," the fact that the "King in the State," and the priest in the church, is the two-fold representation of that theocratic government under which, we think, it must be allowed the national support of religion was obligatory, is a sufficient reply; indeed, how can it be otherwise? The moment that the Church be severed from the State, that moment England, however great, or good, or useful, her various religious sects may be, that moment, as a nation, we may write upon bar and senate-house, as well as upon Westminster and St. Paul's, upon the Exchange and her docks, upon her merchant palaces and her village homes, Ichabod! Ichabod!—the glory has departed. Let dissent, as good yoke-fellow, strive side by side with the Church, meet on the same platform, and occupy a foremost

place with her in the van of human advancement, not striving to rise upon the ruins of the other; let Church and dissent be sisters, not antagonists; and religion will receive an impetus irresistible in the cause of that gospel they both proclaim. The times are past for vain disputes and noisy babblings; Church and dissent have both their places in the evangelization of the world; and time is far too precious to be thus wasted.

"Alpha" would rejoice to see the day when the Establishment, severed from the State, should become a sect, perhaps one of the most considerable, but still a sect; when England, if asked for her faith and tenets, should only be able, in reply, to point to a mingled host of Wesleyans, Baptists, Lutherans, Calvinists, Arminians, Unitarians, Tractarians, Puseyites, &c., &c. Save us from such a day! Our prayer is, that God may long preserve to us our national faith and our national Church; and to this end we grumble not at the demand for Church-rates, believing them to be both just and necessary.

London. J. B. J.

NEGATIVE ARTICLE.—II.

In dealing with this question, we feel, and therefore admit, that the task is not an easy one—we mean with reference to the opinions entertained by Churchmen and Dissenters on the subject. We think it right, too, in order that the numerous readers of this Magazine may form a correct judgment, that those who take part in this discussion should state whether they belong to the Church of England, or whether they dissent therefrom, so that the bias of their mind, assuming such to exist, may be taken into due consideration. Deeming this to be necessary, we affirm that we belong to the Established Church, have a deep interest therein, admire her glorious services; in short, we give way to none in our good opinion thereof. Having thus confessed our sincere attachment thereto, let us ask whether, under these circumstances, any are surprised that we join in the *negative* side of this debate? At first sight they may be, but surprise will soon vanish away when we tell them that although, in our opinion, the law relating to Church-rates should be repealed, yet some substitute must be found.

The question before us is, Are Church-rates *just* and *necessary*? We reply, *according to the present law.*

1st, They are *not* just, because *all* persons, "as well religious as others whatsoever" are now chargeable "concerning their Church and the ornaments thereof," and also for "the Sacramental bread and wine, and other articles required for the decent performance of divine service." The days when people were unable to choose and think for themselves, have happily passed away, never to return. If a man conscientiously dissents from us, he is at liberty to do so; therefore why should

he be compelled to contribute towards those services from which he gets no benefit, or in which he takes no interest? Such law is certainly arbitrary; it is wrong in principle, and an injustice which Churchmen should be only too proud to put an end to.

2nd, Are Church-rates necessary? *Only* so far as the fabric is concerned. Churches (namely the buildings) are, so to speak, national property; and, that being so, the cost of their "reparation, rebuilding, or enlarging," honestly should fall on the parishioners generally, whether Churchmen or Dissenters, but beyond this it is only fair that the latter should have nothing to do.

True, that Church-rates have existed from time immemorial; true also, that, *as the law at present stands*, parishioners ought not to desire to "throw off" such rates, until such law be altered, any more than the repair of "bridges and highways" (to use a legal phrase); and we cannot help here protesting against the system of refusing to pay what the law authorizes, though such payment may not be considered *just*. The grand point is to get objectionable law abolished; but, until it be so, it should be submitted to. Still it must be borne in mind that the state of religion is far different in the present age to what it was in ancient times. The vast amount of dissent (all of which is allowed, and rightly, too, in a free country like England), and the diversity of opinion consequent thereupon, give rise to much disquietude in reference to Church-rates; and hence the reason why something *must* be done before long; *what* that something is, we consider—as we have before said—no easy task to decide upon. We will, however, make a few suggestions.

In our opinion, an Act of Parliament should be passed abolishing the present law, and authorising a rate to be levied, whenever required, on the parishioners generally, whatever their religious tenets may be, for the repair, rebuilding, or enlarging (as the case may be) of the fabric; and this is all the law should do; thereby relieving Dissenters from everything else. A meeting, at which Churchmen and Dissenters would be at liberty to attend, should be called, at which the name of a competent surveyor should be agreed upon, and instructions given to him for an estimate of the necessary outlay; after which another meeting should be held, the subject fully discussed, and a rate demanded for the amount of such estimate. This mode would leave no excuse for Dissenters "knowing nothing of what was going on."

It would be requisite, however, to look a little further. Supposing that the meeting should consist principally of Dissenters, the consequence would be that no rate would be granted! This must be provided against, and how? Why, vest the alternative power in the minister and churchwardens, and a committee of, say, six Churchmen to be nominated by them (the minister and churchwardens), and let these parties make the rate to be binding on all the parishioners. Surely this alternative would not be

inconsistent or improper, for we say to those who dissent from us, "*We give you an opportunity of attending our meetings, we wish you thereby to be informed of what is wanted, and ask you to vote towards that which you are asked to pay for; but if you monopolize the proceedings, you cannot blame us, who wish to see the fabric of the Church, which is yours as much as ours, in proper condition,—if we make a rate for you as well as for ourselves.*"

If Church-rates be done away with, without providing other means for the fabric, the Church would be placed on a par with chapels of Dissent; a circumstance which might lead to the separation of Church and State—a step which Churchmen should endeavour to prevent. Whether at a future period such a separation will be beneficial, is another matter. Certain, however, we are, that the time has not yet arrived, and we trust it may be far distant.

As to the "Ornaments," "the Sacramental bread and wine, and other articles required for the decent performance of divine service," these should be defrayed by the *voluntary* contributions of those who attend Church, and occupy seats therein. We cannot but believe, with perfect confidence, that a sufficient sum would readily be obtained for these purposes, either by collections, or in any other convenient way.

We do not extend the present article farther, but wait to see some of the arguments on the other side.

Bristol. R. D. R.

THE ERRORS OF GREAT MEN.—It is difficult to sweep away anything, and not to sweep some grains of gold dust with it. The great man has cobwebs hanging in his workshop, which a high broom, in a steady hand, may reach, without doing mischief. But let children, and short men, and unwary ones, stand out of the way.—*W. S. Landor.*

THE SOURCES OF HUMAN TROUBLE.—We fancy that all our afflictions are sent us directly from above; sometimes we think it in piety and contrition, but oftener in moroseness and discontent. It would be well, however, if we attempted to trace the causes of them; we should probably find their origin in some region of the heart which we never had well explored, or in which we had secretly deposited our worst indulgences. The clouds that intercept the heavens from us come not from the heavens, but from the earth.—*W. S. Landor.*

OUR noblest piles and stateliest rooms,
Are but outhouses to our tombs;
Cities, though e'er so great or brave,
But mere warehouses to the grave.

Samuel Butler

History.

WAS MARY QUEEN OF SCOTS MORE SINNED AGAINST THAN SINNING?

NEGATIVE ARTICLE.—I.

THE moral aspect of the preceding question is highly important in a social point of view, because we are not likely to perform what is good if we admire what is bad. The interests of morality will, therefore, certainly be advanced by placing some of the incidents of Mary's career in their proper light. By doing so, her influence direct and indirect over the events in that career will be clearer, and, when seen aright, will aid in determining in the mind of the reader her guilt or innocence.

The position in which Mary was placed was one of great peril to a young and at this time unmarried Queen—the temptations both from without and within were great, but greater far we think from within. And we are afraid it shall be seen, notwithstanding the too partial paper on the affirmative, that it is truly no causeless dishonour which the faithful historical narrative has thrown around her name.

When the Queen landed in Scotland, in 1561, the country was divided from end to end upon the vital subject of religion. Between the partisans of the crucifix and the followers of Calvin and of Knox a great contest was going on. Catholicism was on the wane—monks and monasteries were falling into shadow—the dark ages and the rooks were beginning to take their leave, and the Peterpence, that erewhile filled the coffers of the Vatican, were intercepted in their way thither. The spirit of opposition to Catholicism was being organized, and was becoming intenser, and more intense; and although the people were not actually in arms, there needed but the martyrdom of Wishart, which then took place, to join the wide-spread friends of the Reformed Faith, and to introduce upon the scene the "Grey Fathers" of the Reformation, who were to achieve a decided triumph over the papacy. That triumph was willingly completed, when the assembled parliament of Scotland rejected the entire fabric of Popery, and accepted the confession of faith which gave to the Church a new doctrine and a simpler polity.

Mary beheld this great national movement in religion with silent dismay, but she could not make up her mind to sanction within her dominions that liberty of worship which she so strenuously desired for herself. Her double-dealing in the

matter of religion led her to be suspected by the honest but somewhat fanatical preachers of the Reformed faith. They remembered well the deadly hostility ever borne against the Protestant cause by the House of Guise, and might well suspect Mary, who frequently showed that she wanted not the inclination, but the power, to stay the progress of the Reformation. On the magnitude of the guilt involved in these attempts, we will not pause to enlarge, but content ourselves with saying that had they then been successful, our national position would now be as degraded as that of Italy or Spain. Civil and religious freedom in her found an open and secret foe. Did not the Queen "uniformly decline to ratify the religious system adopted by the parliament of 1560?" Did she not refuse to confirm the confiscation of the Church lands? and thus seek to undo a measure that did as much for the advancement of the Reformation as the preaching of Knox. It is undeniable that she did so. Nay, more, she always acted and spoke of the public acknowledgment of the Reformed faith as a mere temporary arrangement, to which considerations of expediency induced her to submit for the present. She waited but for the moment when her power should be consolidated, and her throne secure, to place the people once more under vassalage to the Church of Rome. Mary's subjects knew the Queen to be a Catholic—themselves they knew to be Protestants, but they were never, solely on account of that diversity of faith, disloyal. Where, then, under the circumstances, was the need for the dishonesty of reservation? None, whatever. Her duty was clearly defined by her position, and as clearly neglected. It was the Sovereign's duty to legislate for behoof of the major part of her subjects, more especially as they consisted of many of the more influential nobles, many of the great barons, and a vast number of the more intelligent of the people. It was worse than folly to meet their demands, ruin to provoke their hostility—as she could never hope to thwart her subjects, and retain their love—never hope to bring back the palmy days of the Church—never more lay the plume and the sword in humbled reverence beneath the crucifix and cowl, or recall, without the torture, the serf and the baron who had embraced the Reformed faith. In this the era of the Reformation, and the grandest crisis of her country's history, she signally failed to comprehend the spirit and tendency of the time. This want of foresight was the prelude to innumerable disasters, which might have been prevented by an enlarged and liberal measure of toleration. Her bigoted and defective policy in religion was happily met, and successfully combated, by the Reformers and the lords of the congregation, who were then the only defenders of that civil and religious freedom which Mary would have bartered for Confession and the Mass.

Her next step was no less impolitic than her preceding, in

religion. To enrich her natural brother, the Earl of Mar, gave rise to the first of those civil disturbances too common throughout Scotland during the entire reign of Mary. Nothing could have been devised more likely to beget dissension and continued hostility than the mode adopted for the attainment of this purpose. Mar was to have been ennobled by the title of Earl of Murray, and to receive with this dignity a great portion of the estates of that northern earldom. These estates required to be taken from the Earl of Huntley, then in possession, one of the most powerful of the Catholic peers, who still continued attached to that form of worship, and whose loyalty could have summoned 20,000 men to the standard of his Sovereign.

By this stroke of policy Mary lost the assistance of a powerful and loyal subject, whom to conciliate and retain would have been wise, and gained in the meantime in her brother of Mar a doubtful friend, and ultimately a deadly enemy. Be this as it may, we will not now pursue this point at any greater length, for every reader of history may see that the principal civil wars that marred the tranquillity of Scotland had their origin in the "imprudences" of the Queen.

Notwithstanding her long continued education at the court of France, then the most refined in Europe, her various accomplishments, and her political tutelage under her first husband, Francis, she does not seem to have been well prepared for the duties of her high office in her Scottish realm; and none, we think, will require to ask, "Did Mary govern wisely and well?" to discover her shortcomings, either in legislation or in morals. All the misfortunes of her reign seem directly traceable to her desire for the advancement of the Catholic faith, the enrichment of her friends, and the gratification of her passions at all hazards. We have no wish to deny to her some skill in State affairs, but we must say that love rather than legislation was her forte, and that she had no inconsiderable portion of the flirt in her royal composition, and that this coquettishness of character was "enhanced by her great condescension, and by the good humour and gaiety, which she sometimes carried to the verge of excess." "Queen Mary was fond of laying aside the state of a Sovereign, and indulging in small private parties, quiet as she termed them, and merry." What the soberness of history calls merry meetings, were not unfrequently occasions for something more than venial levities. And we are not to be told, by the unblushing apologist of regal misdeeds, that these rumours, in which we find the names of Sebastian and Rizzio, are false. That history lies, when it says of "David Rizzio that his talents for music and arts of insinuation gave him considerable influence over her mind," and that her personal familiarity with this foreigner of humble rank became a subject of offence to the nobility, and of vulgar scandal among the common people." Her faithful subjects, sympathizing

with her peculiar situation, and animated by sentiments such as a wise father may justly be supposed to entertain for a beautiful and wayward daughter, desired her to form some matrimonial connection corresponding to the dignity of her station, doubtless with the design that such an alliance would end the scandal which had hitherto soiled the fair fame of Mary. To these suggestions she the more readily listened, as they coincided with "a purpose she herself entertained and encouraged." At this juncture many suitors presented themselves, and her choice fell upon Henry Lord Darnley, certainly such a suitor as was likely to captivate the affections of our Scottish "light o' love;" tall and handsome, he was moreover skilled in all graceful accomplishments, and seemed to the eye of the widowed Queen the very ideal of a consort; they were accordingly united at Edinburgh, in 1565. This marriage gave offence to several of the nobles, to Murray, her natural brother in particular—they took up arms—the Queen assembled her subjects in great numbers, and defeated the leaders of the "Run about Raid," the success of which achievement shows that she stood high in the estimation of her people, and distinctly beyond the control of the nobility. Darnley and the Queen, however, lived unhappily, for which many reasons have been assigned, the most probable of which is, that the adviser of Francis wanted to make of him a mere appendage, and to this, young as he was, he refused to submit. But much of the unhappiness most surely lay in the conduct of Her Majesty; she treated her husband with less respect than Rizzio, and his jealousy, roused by this marked preference for the insinuating Italian, led him foolishly to retaliate in kind upon the Queen, even to the damage of his own reputation. Ultimately, he taxed the Queen "with showing this mean Italian more civility than himself." And in this he was not mistaken, for the depth of her guilty affection for the hapless Rizzio was rendered apparent at a time when hypocrisy was not likely to remember its arts of concealment; for we are told that the Queen continued to beg his life with prayers and tears, but when she learned of his death she dried her tears, and pronounced the significant words, "I will now study revenge."

For a variety of reasons, her dislike deepened into hate. A divorce was suggested and objected to, not, as has been said, because of the inexplicable liking of the Queen for the wayward Darnley, but because the peace of the country would have been imperilled by friends and partisans of the divorced husband. Some other mode was, therefore, needed, and one hardy spirit did not scruple to devise the murder of the unhappy Darnley. Bothwell all along seems to have acted upon the *knowledge* that one alone stood between him and Mary's throne—the event did not belie the thought. Whether from negligence or design, she certainly did not warn her consort of what must

have reached her ears regarding a matter so nearly affecting her safety. She did more. On his removal to a kirk of Feild, she lulled him into a fancied security by attending him with a frequent assiduity, and the two never seemed on better terms than when the conspiracy against Darnley's life was on the eve of being executed. This fair deceit was no doubt intended to avert suspicion, but the acted hypocrisy cannot prevent us from thinking that the wife who could mingle in the gaiety of the dance, or court revels of any kind, while her husband is labouring under affliction, had a heart that is little to be envied. The feint was all the more conspicuous, that the revel was given by herself in honour of Sebastian's marriage with one of her own maids of honour, and there are many circumstances that give certitude to the supposition that the whole affair was a pretext to account for her absence, and leave the unfortunate Darnley alone to meet his fate. Of this, Morton tells from his death-bed. And, in doing so, he but confirms what the populace in their general verdict had shouted long before, that the Queen "was herself in the plot, and an abettor in the murder." Darnley is now no more, and "her study of revenge is complete." What can we think of the guilty being who could thus outrage the finest feelings of the heart by complicity in the sad fate of her young and thoughtless husband, whom sickness could not save from his enemies, amongst whom must now appear the wife; while the fact that Darnley was related to Elizabeth and to her both by relation and marriage deepens her guilt, and lends a fearful horror to the whole?

Of Bothwell, the principal in this shameless deed, we care not to speak. Daring ambition and irregular passions have already linked guilt and disaster sufficient with his name. During all these unseemly and royal differences, he was being advanced at Court for alleged zeal in the cause of Her Majesty; her favours fell thick upon him, so much so, that the preachers who heralded the Reformation rebuked her for permitting the fierce and profligate Bothwell to too great an intimacy, and numbers of her subjects roundly accused the Queen of being fonder of him than she ought to have been—he being a married man, she a married woman. This feeling was manifested variously. The hurried dismissal of the Jedburg court of justice, that she might hasten to see Bothwell so soon as she knew him wounded in a border scuffle with a freebooter, showed such a solicitude as afforded much ground for suspecting the nature of her affection for that nobleman. The annals of the time, too, give us to know that this excursion was considered by a numerous body acquainted with the circumstances as expressing her anxiety for the safety of her lover. Nor were they mistaken in this identity, as after events prove.

This brings us to the crowning error in her life—her marriage

with Bothwell. Her beauty, her sex, and her misfortunes have done much to soften the decisions of more recent enquirers on this point. But we cannot help thinking that a mistaken lenity has drawn in too favourable colours the character of the unfortunate Mary. If history speaks with a reliable voice, and the general opinion of her own age be not mistaken, she is guilty of crimes at which the very heart trembles. Much as we wish it otherwise, it avails not. We see before us the mate of princes, knights, and nobles, by her own act changed from a virtuous queen to a very harlot in general estimation, fallen so low in degradation as to connive in the murder of him she had sworn to love. Here the words of Ruthven express our views upon this point of the question at issue. "There is little need to tell your grace that adultery and murder are crimes for which, ere now, queens have suffered death. What further proof is needed than the shameless marriage betwixt the widow of the murdered and the leader of the band of murderers? They that had joined hands in the fated month of May had already mated hearts and counsels in the deed which preceded that marriage but a few brief weeks." That fatal union was the most unhappy act of a most unhappy life. Her more than suspicious connexion with the death of Darnley, and the sudden espousal of Bothwell, darken fearfully the moral outlines of her character. This alliance was in every particular singularly unfortunate. Even had nothing but suspicion lighted upon his name, that alone might have rendered him for ever hateful in her sight. But, no; the known murderer rose high in favour, and was rewarded with marriage. By this act she disgusted the nobles and the people, and exhausted the affection that had hitherto overlooked her errors. She seemed "infatuated," and nothing less could have made the accomplished Mary lay aside the softness of woman, the dignity of a queen, and finally barter her life and crown for the illicit dalliance of a sinful love passion.

It is melancholy to think that while we give the tribute of a tear to the fallen fortunes and tarnished splendour of Scotland's Queen, we are at the same time moved to condemn in her the misapplication of powers "equal, if not superior, to those of Elizabeth." Her reign was to her people one of duplicity and mal-legislation; her relation to Darnley was one of treachery and dishonour, and to Bothwell of lawless love and abetted murder.

We are, therefore, shut up to the conclusion that the misfortunes of Mary Stuart were of her own seeking, and that her after fate, though severe, was not unmerited.

ZANONI.

AFFIRMATIVE ARTICLE.—II.

"CHARACTER is a growth, and not a creation." Exterior influences go a far length in the formation of it. Impressions

are easily made upon young minds; and according to the nature of the circumstances that surround, and the ideas impressed upon them, characters in accordance with these will be produced. How great the necessity, then, of having children surrounded with proper objects for their consideration. The evil results of bad training are numerous. Through it a great amount of the crime committed arises. Young persons, when compassed by a mixture of good and bad examples, are far more ready to adopt the bad ones than the good, simply because they accord with the natural state; therefore a great responsibility rests upon parents and guardians—all who have children under their care and tuition.

The question before us involves the characters of individuals; and, on that account, we will have to follow, and draw conclusions from, the various actions of their lives, because it is only by their works we can know them. Was Mary Queen of Scots more sinned against than sinning? Now, every person sins, and that continually. Of course, we know but a very small fraction of the sins committed by persons; and it is only things we have a knowledge of we can speak upon. To discuss this question properly, we must, therefore, confine ourselves to the sins we know of as having been committed by the persons we introduce. What we understand by the subject is, Was there more crime committed by individuals against, and, on that account, detrimental to the interests of Mary, for time and eternity, than Mary committed against herself and others, and, therefore, detrimental to her own and their interests for time and eternity? The Queen of Scots was far from faultless. Her passions were violent, and her sins many and great; but still we must confess and enforce our belief, that the crime committed by her was nothing in comparison to that committed against her. When a mere child, we may say, she was made the dupe of designing villains. At that infamous court, where she spent the greater part of her early life, she picked up much she would have been better without. The usage she received from her own relatives was very bad. It would seem, in fact, she was taken across for nothing else than to be used as a tool, whereby not only to exercise an influence over Scotland while she was upon its throne, but to annex that kingdom to France, and place French rulers over it. While quite young, her uncles, the Princes of Lorraine, compelled her to sign a document giving over her kingdom to France, if she left no heirs of her own body. It may be said, that in these times sovereigns acted independently of their people; but this will not alter the case at all, because they wrought upon her simplicity, and it was from evil motives they did so. These men never consulted the Scottish nation upon it. They saw well enough the people would never agree to such a thing. The heinousness of the crime would

have been lessened, had Mary been able to judge for herself; but being so young, and so much under their influence, she had not the power, as it were, to refuse. Another furtherance of their object was, at Mary's marriage, persuading her to "vest in her husband the rights which belonged to her as a sovereign princess." Also, at the death of the English Queen Mary, Henry of France, the young Queen's father-in-law, persuaded her to assume the title of Queen of England. The French King could not but have thought that doing so would cause a rupture between Mary and Elizabeth; and so it proved, for the latter never forgave her for it. Viewing the treatment she received in France altogether, we can see nothing else than that it was not not so much for Mary's comfort and well-being they cared, as the extension of French influence and dominions.

The conduct of the young Queen's mother, Mary of Lorraine, we cannot approve of. While Regent of Scotland, almost every measure she adopted tended to induce her subjects to conspire against her government, and it is a wonder there was not a complete revolution. She cruelly persecuted the Protestants, and almost continually deceived them by promises she never fulfilled. It was quite natural that the Protestants, so peaceable when left alone, should have been highly incensed against the Regent for her behaviour towards them. An excuse for her conduct might be founded upon her zeal for the propagation of her religion; but it is a known fact that, with regard to the persecutions, she was instructed by her brothers, the Princes of Lorraine, as to what measures to adopt. It was devotion to her brothers that led her to do many things contrary to her own judgment, and most prejudicial to the interests of the nation and the future Queen. She ought to have tranquillized the people as much as possible, so that her daughter might have had all the more peaceful and happy reign. On her death-bed she confessed she had involved the nation in many unnecessary and ruinous struggles.

When the Regent died, Mary came across herself to govern the country, and, as was to be expected, the greater part of her subjects viewed her with abhorrence and detestation. This was the natural consequence of her mother's reckless government. She placed confidence in her half-brother, the Prior of St. Andrew's, whom she ennobled by the title of Earl of Murray, and several other men; but they all proved false. Elizabeth had secured them to further her interests. The Earl of Murray was a very wicked man, which his actions show. He did not relish the Queen's marriage with Darnley; and he carried his opposition to such a length, that he raised a conspiracy "to seize and imprison the Queen, put to death her husband, and usurp the government." It was detected, and Murray not only received a pardon, but had numerous benefits bestowed upon him by her whom he had

injured so much. Still he persisted in his evil designs, for it was the crown he wanted. He was encouraged by Elizabeth; and the results were, the murder of Rizzio and the King, the imprisonment of the Queen, and the usurpation of the government. The circumstances were these:—Darnley had become very profligate, on account of which the Queen was very angry with him, and Murray and others persuaded him there was an improper intimacy between Mary and her aged secretary, Rizzio. By so doing, they roused him to such a pitch, that, at the suggestion of these wicked men, he determined to murder the secretary, which was done. In reference to this horrid deed, an able historian remarks:—"The purpose of this shocking outrage was to procure the abortion of Mary, and probably her death; or, should she survive, to alienate her affections completely from her husband, and thus to render *her* suspected of the design *they had projected*, of cutting him off by assassination. In the latter purpose they succeeded, and the report immediately prevailed that Mary had been accessory to his murder."* It was quite natural that Murray and his associates should endeavour to throw the blame off themselves on the Queen; for the nation well knew that Mary was very angry with Darnley, on account of his evil habits, and the idea readily found credit among a people, the most of whom were deeply prejudiced against her. A circumstance soon occurred, too, which gave that suspicion a sort of foundation—her marriage with Bothwell, a very profligate fellow. This was at the "earnest recommendation" of the Earl of Morton and others; and the result of the whole was the completion of Murray's designs, by the apprehension and imprisonment of the Queen on the charge of murder and adultery, and being compelled to resign the government to her unnatural brother. The facts speak for themselves far more forcibly than all the reasoning of the astute logician, and cannot fail to convince those who are unprejudiced.

The conduct of Queen Elizabeth towards her cousin was most disgraceful. Had it not been for the great amount of crime she committed against that unfortunate individual, she would have been one of the most illustrious of sovereigns, but that cast a darkness across her character which can never, *never* be effaced. From the very first she had a jealousy and dislike of Mary. The first and the only *real* ground she had for this was, when Mary took the title of Queen of England. But the Queen of Scots sent ambassadors to her *twice*, disclaiming all idea of disputing her throne. Now, this ought to have satisfied her, but it did not. The real secret of Elizabeth's dislike to Mary was, we believe, jealousy and envy. The Queen of England was a woman excessively fond of admiration and flattery, and she was far from

* Tytler's "Elements of General History," p. 398.

a beautiful woman. Mary, on the contrary, was considered the most beautiful person of her time. This is the whole affair, so far as we think. The circumstances connected with her long imprisonment in England, where she ought to have been entertained as a guest, and then restored to her kingdom, every intelligent person is familiar with. Elizabeth ought to have promoted peace among her cousin's subjects, instead of inciting them to rebellion and every wicked thing. Had the imprisonment been all, it would have been very little when compared with the tragical scene that followed. Surrounded by enemies on every side, it was impossible for Mary to escape. Her brother came forward and accused her of that crime in which he himself had been the main actor—the murder of her husband, with *copies* of letters said to have been written by her to Bothwell. Where were the originals, pray? We think they would have been preserved, and brought forth (if there were any), which would have saved the trouble of transcribing. But—but—they were lost, perhaps, and it was as well they took the precaution of having a copy of them. The fact of the matter is, had letters been found bearing directly upon Mary's connection with Darnley's murder, they would have been cared for, and brought forward. The charge against her on her second and fatal trial was, being in connection with plans for her deliverance, and more especially one plot, which had for its particular object the assassination of Elizabeth, and placing herself on the throne. It is true she had earnestly solicited a deliverance, but never knew so much that the plots, in which her enemies said she had taken a part, and for which she was murdered, were forming.

The Queen of Scots, as we have said, was far from faultless. But we do believe there are many crimes laid to her charge of which she was innocent. Many have asserted she had a share in the murder of her husband, which we have endeavoured to confute; only there were two unfavourable circumstances connected with it—her going to a masqued ball on the evening of his death, while he was lying ill, and her marriage with Bothwell so soon after; but, as she was very passive, she may have been acted upon in the first instance; we are assured she was so in the second. Both circumstances were essential to the fulfilment of the designs of Murray and his accomplices. A would-be deliverer, and perhaps something more, Mary found in the Duke of Norfolk. Many seem to think this was improper; but it was not so. There was no harm whatever in her trying to escape; and wherever she could find a deliverer, it was right in her to take advantage. Where could she turn to? none of her relatives tried to deliver her—they were her enemies. In fact, had it not been for some of them she would not have underwent the cruel sufferings she endured. Even her own son, the King of Scotland, refused to afford her aid; and, in so doing, he committed a great crime.

Selfish motives prevented him from so doing. He was afraid, if he offended Elizabeth, that she would shut him out from the succession in some way, and he allowed, we may say, encouraged, the commission of a crime which has handed down his own name, and that of his contemporary, with infamy. In a sense, he was nothing less than the murderer of his mother.

We have introduced seven principal persons, as having sinned against Mary to a greater or less extent; and, what is still worse, they were *all* her *nearest relatives;* namely, her two uncles, father-in-law, mother, half-brother, cousin, and son; those who ought to have encouraged and upheld her in youth, and strengthened her by sound advice in her maturer years.

In conclusion, we may say, she had many faults and failings, which we believe were principally the results of bad training at a vile court; her life throughout was embittered by the cruel usage of her relatives and other enemies; and last of all, she was slain to gratify the passion of a worthless female.

Bishopmill. SPERO.

LABOUR.—

Love thou to labour; not by words alone,
But with an ever constant heart and hand.
Out of much labour all things lovely spring;
And they who would be prosperous and great,
Incessantly must toil. Love thou labour, then;
So shall thy life be full of loveliness.—*Menander.*

CONVERSATION.—Unless you want to be hated, don't let one see you know all that a feller can tell you. The more you do know, the more folks are afeard to tell you something new. It flatters their vanity, and it's a harmless piece of politeness, as well as good policy to listen; for who the plague will attend to you, if you won't condescend to hear them? Conversation is a barter, in which one thing is swopped for another, and you must abide by the laws of trade. What you give costs you nothing, and what you get may be worth nothing; so, if you don't gain much, you don't lose, at all events.—*Sam Slick.*

PROVIDENCE.—

One adequate support
For the calamities of mortal life
Exists, one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.—*Wordsworth.*

ACTION.

Action is the world's omnipotent pulse.—*Count Platen.*

Politics.

OUGHT BRITAIN TO ADOPT THE NON-INTERVENTION PRINCIPLE IN ITS FOREIGN RELATIONS?

NEGATIVE ARTICLE.—I.

GREAT Britain, exercising dominion over one-sixth of the inhabitants of the globe, possessing the bravest army, the most powerful navy, and unequalled commerce, is obviously capable of exerting an immense influence over the various nations of the earth. The question has, however, to be considered, whether non-intervention in our foreign relations would not be more consistent with the interests of Britain? We maintain the negative, and contend:—1. That it is morally wrong. 2. That it universally tends to retard the progress of civilization. 3. That it has an injurious effect on our commerce.

1. Do unto others as ye would be done by, is a Divine maxim, and it would be as well if it were more generally followed. Can it nevertheless be affirmed that England, the enlightened, the generous steward of so many blessings, should turn aside from the path of duty pointed out to her by humanity and benevolence, and refuse to render those blessings efficacious to the nations engaged in the struggle for liberty? Can it be recommended that the English Government should remain regardlessly inactive, whilst despots are engaged in trampling under the heel the liberties of our fellow men, and when at the same time a firm remonstrance would effect all that is required? The subjugation of Poland, *e.g.*, *might* have been prevented, if the Government of this country had only firmly remonstrated against it; but not only did our Government not do that, but they actually consented to it. Such a policy meets with our unqualified abhorrence, being utterly unworthy of the British nation. Our opponents must, nevertheless, meet these points. Again; the stoppage we are at present attempting to put to the slave trade will, by some ingenious process of reasoning, have to be shown unjustifiable,—perhaps, may be, on the ground that flags of all nations in times of peace should be respected (be the cargo of the vessels what they may), but our readers will easily perceive to what extent this theory might be carried; let truth, however, be our motto, and let us rejoice that it will in the end ultimately prevail.

2. Despotism is diametrically opposed to civilization. Take, for example, the gradually increasing empire of Russia. The people brought under its subjection in a short time lose that

freedom of thought, energy of will, and independence of action, by which they were before characterized, and degenerate into an ignorant, servile, and besotted race.* This will always be the case while despotism exists, the energies of a tyrannised people are crushed, whilst it is impossible that the arts and sciences can thrive. On the other hand, in a country constitutionally governed, civilization advances rapidly. It is, then, plainly always the duty of the British Government to aid the cause of liberty. We are not without instances in which this has been effected; Sardinia is an happy example. Ultimately prevailed upon by Great Britain to accept a representative constitution, she stands firm and secure, and lately took a noble part in the war with Russia; whilst the surrounding states are cruelly tyrannized over by the Austrian soldiery, and are now on the verge of anarchy. It is for our readers to say which they admire the most; but we, for our part, cannot doubt their verdict.

3. Non-intervention, by permitting the establishment of despotism, considerably retards commercial enterprise. In civilized countries we find that capital accumulates in safety, property is secure, the workman goes forth to his work and returns peaceably, and thus protected and favoured, the manufacturing prosperity of that country strikes its roots deep, and spreads forth its branches to the ends of the earth, to its own advantage as well as that of other countries. Not so the despotically governed country; there the life and property of a man are any moment at the disposal of his sovereign; consequently all incentives to industrial enterprise are removed; and the commerce of the country is never in a flourishing condition; thus acting detrimentally to its own prosperity, as also that of other countries. It may be advanced that the well-being of another nation would have an injurious effect on our own commercial interests, but this could only be the case were the same manufactures produced in both countries; and even then the injury would only fall on the producers of those peculiar commodities, whilst the great body of the people would be benefited by the consequent fall of price. The difference, however, of latitude and longitude would, by varying the native products, and inducing the production of different commodities, greatly discourage competition. And hence, it will be obvious that by augmenting the exports of other countries, and thereby increasing our own imports, we materially add to our own domestic comforts.

We would not have it understood that we recommend revolutions to be fomented in despotic countries. No, such a waste of

* Happily, however, Russian agrandisement has been put a stop to in one quarter, a treaty having been concluded betwixt England, France, and Sweeden, by which the latter is secured from further loss of territory.

bloodshed and human life cannot be justified; and when the only result would probably be that the revolution would be quelled, and a more rigorous and arbitrary system of rule resorted to. What we object to is, that the formation and establishment of despotic governments should be passively allowed, when at the same time an energetic remonstrance, or at the most, an armed demonstration would,—with so powerful a nation as England,—produce the required effect. We do not advocate war, except on an emergency, and until all other means have failed. We would now ask our opponents one queston. Would it be to the advantage of America that Russia, supposing such a thing possible, should conquer Great Britain? What moral advantage would arise to the Americans therefrom? What benefit would accrue to them from the spread (?) of the arts and sciences? What gain to their commerce would arise from the increased (?) demand for cotton and other products? Yet, as is obvious, precisely the same results would ensue with England, were America despotically governed. Let it not be assumed, then, that the welfare of another nation has no effect on ours. Yet until of very late, the people of England have had no idea of the influence of their foreign relations upon their own commercial, social, and manufacturing interests, and have almost entirely allowed themselves to be directed by the impulse given to them from the Foreign Office; but they have lately begun to be alive to their own interests. May they continue so. We will just touch upon another point, and we have done. Some few years ago the British Government obtained a full promise from the Spanish Government to the effect that the slave traffic in Cuba should be abolished. This, nevertheless, has not been effected, notwithstanding repeated remonstrances on our part. A naval demonstration would doubtless produce an happy effect; yet it must not be attempted, the non-intervention principle must be kept inviolate. The palpable injustice of such a system; the injury that, by our passively allowing it, we inflict on other, but weaker, nations, is, we think, so plainly obvious, that the only conclusion we are warranted at arriving at is, that "Great Britain ought not to adopt the non-intervention principle in its foreign relations."

Micklehurst. S. E. L.

OUGHT THE FRANCHISE TO BE EXTENDED?

NEGATIVE ARTICLE.—I.

EXTENSION of the franchise, till lately, was one of the most popular of election cries. The Reform Bill of 1832 for a time stopped the mouths of agitators and demagogues, but now the defects of that famous Whig measure have been magnified and

onlarged upon, till the group unrepresented consider themselves the most persecuted and down-trodden of mankind; but what are the facts? Those who might vote do not, and those who do, but too often sell their vote for a paltry bribe. At present, we contend, the lower orders are not sufficiently educated to properly use the franchise. Let the schoolmaster come *first;* let them be shown their duties and privileges; let them rightly understand their social position; and then, when you have given them the *key*, they will soon procure for *themselves* an entry to the polling booth. As to Cobbett's ultra and exploded ideas,—ideas often given utterance to more for the sake of what they would bring, than for anything like the principle involved,—they are not worth a second thought. A man may be too ignorant to have a vote, and yet, as his person, his family, his poverty, his health, require protection, he must of course pay his share towards the government of the country in which he dwells. Besides, the taxes that the unrepresented pay are, in most cases, upon the food they eat, or the clothes they wear. It is impossible to legislate for persons without standing, or places of settlement. That there are cases where the franchise should be granted, I admit, as in counties; but this is not such a measure as G. A. H. E. contends for. He wants the representation to be thrown wide open for the admission of all who are arrived at manhood; and he says that, until such be the case, it is tyranny. We cannot agree with him. We would rather have the line drawn somewhere. If the franchise be a boon, a privilege, let it be thrown open to the mass; and it is no longer a boon or a privilege,—it is no longer an object of either ambition or desire; and as we deny the premise, so we deny the conclusion, *i. e.*, that England presents the appearance of "mismanagement on the one hand, and distrust on the other." G. A. H. E. quotes W. P. Gaskell, who appears to be but a very recently fledged politician, for he talks of men who think only of the meanest things, and having the natural curiosity of children, being fit to exercise the franchise. We never heard of the power to vote for a member of parliament at once conferring the power to discriminate between right and wrong, or to choose rightly for whom they should vote. It still resolves itself into the question, Are the uneducated, the unsettled, in fact, the unrepresented, to be admitted to all the rights and privileges of those who are at once the wealth and mainstay of England? We throw down the gage to all combatants, and deny that the country at present wants, or is ready for, or is capable of appreciating an extended franchise.

BETA.

AFFIRMATIVE ARTICLE.—II.

No time could be more favourable than the present for the discussion of this question. A very general expectation amongst

the people, backed by the most influential portion of the press, and encouraged by some of our greatest statesmen,—as Lord John Russell and Sir James Graham,—has compelled the Prime Minister, averse as he has been known to be to Reform, to promise to bring forward a Reform measure in the next session of Parliament; and there can be no doubt that among the matters that he will propose to deal with, the extension of the suffrage is one of the most important. It may, therefore, be anticipated that an unusual degree of interest will be excited by a debate in the *British Controversialist* on that subject at this juncture. The following thoughts are penned by one who can scarcely hope to do more than add, in a very small degree, to the interest of the debate.

The elective franchise is an important privilege to be used intelligently and conscientiously, according to the best judgment of the individual for the good of the community. No one has a right to dictate to another, no master is entitled to require a workman to forego his own convictions. No landlord is justified in coercing a tenant. No merchant can be excused, who unduly influences a person with whom he trades. In any one of these cases, if the convictions and wishes of a voter be disregarded, and the prerogative of thinking for him assumed, the offending party encroaches upon what ought to be deemed a valuable public right. Some may think that a statement of the proper manner of exercising the franchise is unnecessary; but knowing, as we do, that the possessors of the broad acres of these countries, and many of the employers of labour, treat their tenants and dependants as though one of the rights of property were, the power of dictating to them in the affair of voting, we entertain a different opinion. Interference with voters is not confined to any one political party, and though we do not intend to discuss here the question of vote by ballot, we have serious misgivings as to whether an extension of the suffrage would augment the strength of the advanced liberals, without the protection of the ballot.

The abstract right to the franchise of every man who pays taxes, is of sound mind, and untainted by crime, is generally admitted; but in the judgment of most persons of reflection, the good order of society and the safety of the State demand that if substantial reasons can be given for withholding that right in the case of any class, it shall be withheld, seeing that the well-being of the nation is of far higher moment than the abstract rights of a limited number. To possess the franchise, a person should have received some education, should be capable of discriminating and judging both as to the characters and measures of statesmen; and also have an interest in the preservation of the country from confusion and anarchy. Now, although it be admitted that no injustice is committed by refusing the privilege in question to individuals who have not the necessary

qualifications, if it can be shown that multitudes, who have not possessed it hitherto, are not deficient of such qualifications, we think the affirmative of this question will be proved.

Many years ago, Lord Brougham gave utterance to the expression, "The schoolmaster is abroad," and since that time the education of the people has been going on at a constantly accelerating pace. When it is remembered that mechanics' institutions, discussion classes, and public lectures have long been established in almost every town in the kingdom; and when the information that is widely diffused by the press, and especially the facilities that exist for the attainment of political knowledge, through the medium of cheap newspapers, are taken into account; moreover, when we think of the . . . advance of education, until (by the admission, as we believe, of Sir James Graham and Mr. Gladstone) there is nearly as large a per centage of the population under instruction, as under a system of enforced education they have in Prussia,—the conclusion may fairly be drawn, that in so far as knowledge and intelligence qualify for the franchise, these are possessed by very large numbers to whom the privilege has not been granted.

It may justly be urged that those who are sufficiently enlightened to use the franchise intelligently will not be likely to become the dupes of unprincipled demagogues, or enthusiastic visionaries —of men who talk of sweeping away the national debt, and wresting the land from its present owners, and parcelling it up amongst the people; it is the ignorant who are thus deluded. Besides the required intelligence, however, we think society should have some other assurance as to the fitness of the persons to whom it is proposed to commit this important trust; we therefore suggest that an additional qualification should be (no new thought, we are aware) an undoubted interest in the maintenance of order and good government. Now we submit that both qualifications exist in the case of householders paying a rental of £6 per annum; to them, therefore, we contend the franchise ought to be given. And, further, with the same prerequisites in view, we see no valid reason for the continued exclusion from the privilege of voting of any man in lodgings whose income amounts to £70 per annum. If it were possible to compare exactly the intelligence of the £10 householders, who obtained votes in 1830, with that of the classes who by the above proposal would get the suffrage, it is probable the advantage would be with the latter. Though such a comparison cannot be made with a nice exactitude, there are well known facts which will enable us to judge with accuracy enough for our purpose. From all that we can gather regarding the amount of education that was deemed necessary, fifty or sixty years ago, for youths designed for trade and business, we deduce this,—that a knowledge of the first four rules of arithmetic, and the ability to read and

write, were all that were thought to be required. The middle classes of 1830 were educated when this notion was prevalent. The clergy instilled it into the minds of their parishioners, whilst Tory statesmen looked with alarm upon any indications of a spirit of inquiry showing itself amongst the people; the sentiment of the dominant orders towards those below them being akin to that which is cherished by the higher classes in Russia at this day, namely, that a people can be best dealt with while in a state of ignorance. Happily for Britain, a great change has taken place. The present generation, as we have shown, has grown up under influences more calculated to develop mind. As a whole, we think that those, to whom we propose to give votes, have been more favourably circumstanced for acquiring political as well as other knowledge, than were the £10 householders who gained the franchise under the Reform Act.

As to the consequences of that measure becoming law, there were prophets who predicted disaster, convulsion, revolution; all the worst passions of human nature were to be let loose, and perhaps the horrid scenes of the French Revolution enacted in England. But the mantle of the true prophet had not fallen upon these men; the Reform Bill became law, and after a little excitement and a few excesses, the course of things ran on as smoothly as before. We are, therefore, warranted in inferring that apprehensions of danger to the State, from a further extension of the suffrage, are groundless.

We now propose to show, that instead of giving the franchise to the parties mentioned being fraught with mischief, it is a measure that would render the British Constitution more solid and durable. Much has been spoken and written concerning that Constitution, in which we fully concur; but what must be the emotions of our intelligent mechanics and artizans, when they read eloquent panegyrics of that mixed form of government which is said to be the pride and boast of Englishmen, and the admiration of foreigners; and the thought is present to their minds, that, though part of the nation, they are excluded from all participation in its legislation? What is there to endear that form of government to them? They read the debates of parliament, they judge of public men, and of the laws that are passed, they know they must bear their share of taxation, they may strongly disapprove of particular laws, but no one channel (except the right of petition) is open to them, through which their opinions may be directly brought to bear upon the legislature. Give these men the franchise, and they will be attached to the Constitution; and although they may find that their particular views are not advocated by a majority in parliament, still there will be a sense of satisfaction derived from their having been able so far to give effect to their opinions, as to vote for the man most likely to exert himself to carry them out.

It may be argued further, that an extension of the suffrage would be a stimulus to the acquisition of political knowledge. Treat a man as though it were with him the period of nonage, and he will be likely to be depressed, and to look upon the knowledge of State affairs as knowledge of a kind that does not concern him; for he will think, that whether ignorant or intelligent respecting them, he has not the power of making his voice heard; give him a political status, and he will see the necessity of devoting his mind, in some degree, to national concerns; for he will be sensible of this, that to continue ignorant of matters, upon which it is his duty to form intelligent opinions, would be injurious to his reputation. Whilst thus adverting to the tendency of raising a man politically, we feel sure that it may be affirmed of a large majority of those whom we should be glad to recognize as voters, that the spirit of free inquiry, which is characteristic of these times, has led them into the domains of politics, so that they do not need any such stimulus as we have mentioned; but, as in extending the privilege to considerable numbers, it might be expected that some few would lack at first the necessary intelligence, to them the argument would apply.

We come now to another branch of the general argument. The former part of this article will convince any reasonable man that the writer is no revolutionist. We deprecate violent changes as strongly as any can do. We do not believe that the working men of England will be deluded again as they were by Feargus O'Connor and his party. Exaggerations like those in which the late Mr. Attwood indulged would not be swallowed in our time. It is questionable if a mechanic could be found so credulous as to be brought to believe that if he and his fellows had the franchise, the iron age, in which working is the condition of existence, would be past, and the golden age, in which a life of ease might be spent, be ushered in. Still there is a change which, in our humble view, it is desirable to bring about, and which cannot be otherwise accomplished than by an extension of the suffrage,—we mean a change by which the House of Commons would be made to represent more truly the great body of the people. The influence of the aristocracy is too great. It is not that the House of Commons has ceased to be the chief power in the State, but that it is too largely impregnated with the aristocratic element. That House is said to consist of the people's representatives; our position is, that there is too little sympathy manifested there with the wants and interests of the bulk of the people. Many of its members belong to, or are the nominees of, the aristocracy, who therefore, besides having their own House, infuse much of their spirit into the people's House. The consequences of this state of things are, that great organizations, like the Anti-Corn Law League and Administrative Reform Association, are required to stir the mind of the country, and

wake up the nation's energies, when any great measure is needed that deeply concerns the masses of the people; and it is not until the aristocratic interest sees those often dormant energies thoroughly roused, and the attitude of stern determination assumed, that it consents to measures which, from selfish motives, it had long opposed. If the franchise were extended as far as it ought to be (provided that voters were protected), a House of Commons swayed by the aristocratic spirit would soon be one of the things of the past. Then would there be hope of obtaining thorough administrative and law reform; of seeing the last remnants of intolerance and bigotry swept away; of gaining attention to the case of the hard worked and miserably paid members of the different public departments; and of getting rid of the anomaly of Mr. Secretary This and Mr. Commissioner That, relatives or connections of the aristocracy, getting their £1,000 or £1,500 per annum for doing next to nothing, whilst men of talent, who toil almost night and day in charging and collecting the revenue, get a bare subsistence.

The recent manifesto of Mr. Disraeli in Buckinghamshire, shows that any scheme, by which a portion of the influence of the landed interests would be taken from them, would be met by his party with the most determined opposition. If the people do not speak out, they need not be surprised if the Reform Bill turn out a sham and a delusion.

The substance of our argument is as follows:—We first described the manner of exercising the franchise, and pointed out the qualifications we deem essential. We next endeavoured to show, that by reason of the wide diffusion of knowledge, many not possessing the franchise have adequate intelligence, but that it is desirable that voters should be interested in the upholding of law and order in addition, and that both conditions exist in the case of householders of a £6 rental and lodgers with an income of £70 per annum. We then sought to establish the position, that by our proposal the suffrage would be gained by persons fully as capable of using it as were the householders who obtained votes under the Reform Act; and afterwards showed that, as the predictions of evil from that measure were falsified, there is no ground for fear from an extension of the suffrage now. We then argued that love for the Constitution would be engendered by conferring the privilege as proposed, and that the possession of it would be a stimulus to the acquisition of political knowledge. Lastly, we represented an extension of the suffrage as desirable, to make the House of Commons more in harmony with the great body of the people, with the view of obtaining further reforms. We now leave the subject in other hands.

Dublin. ALPHA.

Philosophy.

WAS BYRON OR SCOTT THE GREATER POET?

BYRON.—II.

Ere we can justly decide who was the better poet, it will be requisite to define what poetry is. But, like all other abstractions, it is scarcely susceptible of being defined. Poets themselves have differed concerning it. Many have attempted its definition, and still we have not an authoritative or actual one to refer to. We think, however, that poetry may be defined as the musical and harmonious expression of whatever is true in morals or beautiful in nature. He who can most beautifully express what is true, or most appropriately describe what is beautiful, is the better poet. Beauty and grandeur, simplicity and novelty, are essential concomitants. "Poets are the acknowledged legislators of the world," and proportionate with their powers of song is the influence they exert upon men's thoughts and actions. "The heart of man is the province of poetry," so says Macaulay; hence, he who can pierce its depths, and describe its inner life, is a poet; and he who can do this best, the better one.

In the lives of the two illustrious poets in question there were several coincidences. They were both lame; Scott, when a boy, was familiarly called "Lame Wattie;" while "Byron had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the street mimicked." They were contemporaries, Scott being about eleven years the elder. Both published early in life; Scott when fifteen, Byron when nineteen, though much that he then published had been written years before. They both drew their earliest inspiration from the same soil; Scott sang—

"O Caledonia, stern and wild;"

and Byron, with all a lover's ardour, rapturously exclaims—

"England, thy beauties are tame and domestic,
To one who has roved on the mountains afar;
Oh, for the crags that are wild and majestic,
The steep, frowning glories of dark Loch-na-gar."

Of Scott as a novelist we are not to judge, his fame as a poet must take care of itself, as though Woodstock, Ivanhoe, or Kenilworth, had not been written. As a poet alone are we to judge him, and to his poems alone must we refer. Whilst of Byron we

must not allow the prestige of his rank to increase our admiration for his genius, nor his real and imputed derelictions as a man be suffered to diminish his *status* as a poet. In their selection of themes they evinced as great dissimilarity as in their modes of treating them. Byron could picture Manfred, that lone man with a dubious crime; Neutra, "the gentle savage of the wild;" Childe Harold, the philosophic pilgrim; or Don Juan, the profligate punster and philosopher, with equal dignity and finish. Compare his "Beppo" with "A Dream," and you have as strong a contrast of one man's writings as it is possible to conceive. Byron's muse was eminently versatile, it could make quick and easy transitions, from

> "Grave to gay,
> From lively to severe."

Scott's lyre, on the contrary, was an instrument of one string, varied occasionally in sound, but still struck for the same purpose, for

> "Still the burden of its minstrelsy
> Was knighthood's dauntless deeds, and beauty's matchless eye."

He knew no actual variation, whatever the theme, wherever the scene; he still "plied the ancient Highland strain," and

> "Aped the measure wild
> That charmed him when a child."

An enthusiast upon the popular songs, legendary tales, border traditions, and national airs of his country, his brain was an archæological storehouse, and his imagination peopled with knights and nuns, robbers and monks. He has sung the exploits of "Wat Tinlinn," and that "stark moss-trooping Scot," William of Deloraine, better than those of Wellington or Napoleon. "The Vision of Don Roderick," written to commemorate the achievements of the Iron Duke and the British army in Spain, has been pronounced a complete failure. Whilst his "Battle of Waterloo" invites us to place in glorious juxtaposition Byron's energetic, spirit-stirring description of the night preceding that "King making victory," wherein he has so vividly described the sudden alarm, the hasty muster, and

> "Partings, such as press
> The life from out young hearts,"

that at its conclusion we sigh with regret that he left the engagement itself unsung. Scott's muse sang best, when singing in a wild strain the wild deeds of wild men, in a wild age and wild country. Antiquarian in his tastes, the metrical ballad lore of Scotland became the model of his poetry. His "Lay of the Last Minstrel," the poem that first brought him into positive notice, is the product of "an endeavour to transfer the refinements of

modern poetry to the matter and manner of the ancient metrical romance," and as such was perfectly successful, owing, certainly, as much of its success to its novelty as to its merits. "Marmion," upon the perfection of which he is said to have laboured as for immortality, is full of antiquarian lore, and tiresome details. The services of the "prologuizing minstrel" are here ill supplied by the epistolary dissertations that preface each book of the poem. To quote from a brief biography of their author, published shortly after his death; "The characteristics of these two poems are evidently the same, a broken narrative—a redundancy of minute description—bursts of unequal and energetic poetry—and a general tone of spirit and animation, unchecked by timidity or affectation, and unchastened by any great delicacy of taste, or elegance of fancy."

"The Lady of the Lake" is his most purely-polished poetical production; here, for once, the author forsook the antiquary and became entirely the poet, and for once thought more of diction than detail. Scott's great forte, like Byron's, was description. But how different the exercise of the capacity in the two. Scott's description of scenery is like a broker's inventory, where everything is set down and particularized in "most admired disorder." Byron, on the contrary, with a few bold strokes, a few delicate touches, describes the whole. Again, Scott, with all the arts of elaboration, can tell how chieftains fought and clansmen fell, how beacon to beacon burned,

> "When startled burghers fled afar,
> The furies of the border war."

He revels in scenes abounding with action, turmoil, or strife. Peculiarly happy in describing what an hero did, he seldom deigns to tell you what that hero thought; his countenance, his voice, his mien, are all rendered with fidelity, but the heart is not exposed, nor the workings of the mind revealed. He never enters the peasant's home, like Crabbe, nor probes domesticity, like Campbell. The poetry of common things was unknown to him; as a poet of the people, Burns is far superior to him. None of his characters are calculated to excite the reader to enthusiasm, or melt him into tenderness. His poems please the ear, but seldom touch the heart. Anxious only to strike and to be understood, he never attempted to raise any passion to a height which the most worldly could not comprehend; his strain was simple, not sublime; pretty, but never profound. His fame as a poet was secured ere Byron had quaffed deeply of Helicon. When he had outstripped all his poetical competitors in the race of popularity, Byron's name had been little heard, his mighty star had not yet risen; but as that star rose luminous in the firmament of poesy, that of Scott's, with others, declined. The literary Briareus of the north himself, with a candour that does him

honour, speaking of the universal homage paid to Byron upon his first entrance in public life, says, "Even literary envy, a base sensation, from which perhaps this age is more free than any other, forgave the man whose splendour dimmed the fame of all his competitors."

Byron's style is one of which he is the greatest master. It is sketchy, vigorous, warm, and happy. There is music in its rhythm, and feeling in its verse. He was a poetical daguerreotypist—quick, yet faithful. To him we are mainly indebted for the change that took place in our poetry, during the twenty years following Cowper's death; who, "instead of raving about imaginary Chloes and Sylvias, wrote of Mrs. Unwin's knitting needles;" for "none of the writers of that period, not even Sir Walter Scott, contributed so much to the consummation as Lord Byron;" so says Macaulay, and few will suspect him of partiality for Byron. Byron's poems are not so full of narrative as Scott's; but they are more philosophical, have a greater depth of meaning, betray a closer acquaintance with human nature, and make the strongest impression. And an Edinburgh reviewer remarks, that "if that is the finest poetry which leavest the deepest impression on the minds of its readers—and this is not the worst test of its excellence—Lord Byron, we think, must be allowed to take precedence of all his distinguished contemporaries." Scott has few apophthegms; Byron plenty. There are few quotable passages in Scott; abundance in Byron. His poems teem with adages, pithy truths, and proverbial couplets. It has been charged against him as a fault, that he himself is the hero of all his poems, and that he seldom wrote without reference, direct or indirect, to himself. I grant all this; but then these personal passages are most certainly some of the finest in our language, and move the sensibilities of the most obdurate. As an instance of his capability to write poetry, and that of the most animated description, without any allusion to himself, I need but mention the Siege of Corinth. And where shall we find a song more incentive to high-souled patriotism and valorous daring for love of country, than the one put in the mouth of the Greek, and beginning thus?—

> "The isles of Greece, the isles of Greece!
> Where burning Sappho loved and sung."

What words of inspiration to despairing patriots, who, baffled in their attempts to win independence for their country, and freedom for themselves, have begun to sink into despondency, are breathed in the following triplet:—

> "For freedom's battle once begun,
> Bequeathed by bleeding sire to son,
> Though baffled oft is ever won."

On the other hand, what a knell of retribution is rung in the ears of tyrants and despots, in the lines—

> "They never fail who die
> In a great cause."

Search Scott through, and you will find few passages so calculated to inspire with energy, or elate with hope, the down-trodden and oppressed, as those just quoted. Turn we to "Childe Harold," that poetical panorama, where romantic scenes and classic lands are described in language worthy of them; and then to "Don Juan," that repertory of folly, wit, and philosophy. It may be said that there is much in the last-named poem calculated to shock propriety, and offend morality. I admit that there is much that is decidedly exceptionable therein, and a deal that is unworthy of its author; but its beauties are so abundant, that for their sake I fain would tolerate, if not excuse, its blemishes. Extract its beauties, its wisdom, and philosophy, and how comparatively little would remain. I am no apologist of Byron's errors as a poet; none mourn his occasional derelictions more than I do; but I would ask, why treat him with indiscriminate harshness for the very offences that are tenderly alluded to in others? Shakspeare is not pure, nor Dryden, nor Pope; but for that reason alone is Scott to be preferred, who is himself not quite faultless?

A charge of scepticism, with a deal of plausibility, has been often brought against the noble bard, and he has been calumniated accordingly. Certainly he did not strike his lyre to the dreary tune of Sternhold and Hopkins, nor to the lugubrious ones of Hervey or Watts, and he has paid the penalty "in such cases made and provided."

Though not orthodox, Byron possessed emotional feelings nearly akin to devotion; and if he did not worship the Creator after custom's arbitrary fashion, he paid him well nigh as great an homage in adoring the nature he created:—

> "Like the Chaldean he could watch the stars,
> Till he had peopled them with beings bright
> As their own beams."

And here it may be observed, that if Byron would loosen the bonds of creed and church, Scott has erred—if error there be—in a contrary direction. With a mind of undoubted bias towards superstition in its worst form, its most aggravated phase, Scott's prejudices in that respect peep out in all his works. His poems have a tendency to perpetuate the evils concomitant to, and inseparable from, a belief in Demonology and Witchcraft. In them we have prodigies of the most extravagant kind; second sight clearly developed; visions "plentiful as blackberries;" witches in close communion with the evil one; monks who

" Knew by the streamers that shot so bright,
That spirits were riding the northern light,"

and prophecies fulfilled to the letter.

In conclusion, we maintain, that though possessed of genius and high poetic talents, such as rarely fall to humanity, Scott lacked the great essentials of a true poet, in the power to sway the mind, and touch the hearts of his readers. In Vol. IV., page 300, of the *British Controversialist*, it is laid down as a literary axiom, that the highest poetry is " the most philosophical of all writings." Byron's poetry is of a higher order than Scott's, and more pregnant with philosophy; and that, too, of a kind of practical import. Not merely speculative, but educational also; in short, such a kind as, while it affects the individual, likewise stamps its impress upon the national character. So, whilst I would gladly allot to Scott a lofty niche in the temple of fame, to Byron I would assign the loftier.

Bilston. H. V. M.

THE GREAT.—

Who are the great?
They who have boldly ventured to explore
Unsounded seas, and lands unknown before;
Soared on the wings of science wide and far;
Measured the sun, and weighed each distant star;
Pierced the dark depths of ocean and of earth,
And brought uncounted wonders into birth;
Repelled the pestilence, restrained the storm,
And given new beauty to the human form;
Wakened the voice of reason, and unfurled
The page of truthful knowledge to the world;
They who have toiled and studied for mankind,
Aroused each slumbering faculty of mind,
Taught us a thousand blessings to create;—
These are the truly great.—*Prince.*

WIT AND STYLE.—Wit and good writing consist, not so much in advancing ideas that are new, as in giving to things known an agreeable turn.—*Boileau.*

ACTIVITY.—

Work unlamenting. When the bruised foot bleeds,
Bear thou thy burden, battle with the storm;
Advance, act, illustrate, all power seize
To strengthen toil.—*Henry Morley.*

POETRY.—Poetry is not a thing of form, but an expression of the life within us; and where it utters neither wishes nor convictions, it is but a frivolous ornament, an instrument of sound. —*George Sand.*

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND.

AFFIRMATIVE ARTICLE.—II.

FALSE reasonings may be left to find their own level, but false statements of *fact* should be always noticed and corrected. As the author of the "Alliance Prize Essay," permit me a few words.

The calculation as to the national expenditure on strong drink *may* be a little extravagantly stated at £78,000,000 annually. I have said *about* £75,000,000. G. R. Porter, of the Board of Trade, *some years ago even*, estimated the sum at £70,000,000, within a few pounds.

It is no fallacy, but a simple fact, that the *masses of the people* are even now (not a London mob, perhaps) favourable to a Maine Law, and want the temptation removed, which they cannot resist. *Twice* has this been shown in the vast Birmingham Town Hall; and the other day, in Rochdale, at an out-door meeting, 3,000 people voted for it, with only twelve dissentients; and a few weeks ago, at the Pardshaw Crag pic-nic, in the wilds of Cumberland, above 10,000 persons did the same.

An error has been imputed to Alliance advocates into which they do not fall;—they *never* confound the cause proximate with the cause ultimate, nor a part with the whole. In an official manifesto now before me the following passage occurs:—"(*a*) The *causes* of the evil of intemperance are twofold, or direct and remote, viz., (1) the use of the drink which generates the intemperate appetite; and (2) the outward temptations to *that use*. (*b*) The causes of the use, and the temptations to the use, are resolvable into ignorance, fashion, private custom, and *the traffic;* the last being the public fountain which supplies and sustains, in chief part, the private custom. (*c*) While temperance societies find their first, chief, and permanent work in antagonizing the former, the last, as a public and licensed system, is amenable to *social law*, being the proved source of three-fourths of our pauperism, crime, and public burdens."

The imputative writer who has accused the Alliance of confusing causes "to suit their purpose," has very amusingly fallen into a singular blunder himself. He says, "The traffic is the cause proximate of drunkenness; *but there is a* CAUSE *of this cause.*" The latter part is a truism, since there is a cause of all

causes, save the ONE; but the fact of a cause of evil having a father seems a very bad reason for *licensing* the son to do mischief. In truth, however, the traffic is not the proximate (or immediate) cause of the inebriate's lust; that cause is the operation of *the drink* alone. The traffic is simply a *temptation* to the use of the cause—is a part but potent agency in the remoter causation.

I *do* distinguish causes proximate and ultimate (as in my "Sequel"); but I show, by scores of examples in parishes, that *this* one cause (the temptation of the traffic) being removed, *without any other alteration*, drunkenness, pauperism, and crime sink almost to zero. The true philosophy of causes may be based on facts—not invented in our closets or our brain. The Alliance does *not* admit the public sentiment to be *entirely* against it; on the contrary, it believes that it pre-exists, and only wants "*calling forth*" into distincter form and action. With universal suffrage, we could carry the law in a year.

Mr. Gough, in a recent speech at Liverpool, distinctly affirms that the Maine Law is *not* a failure, and that his remark about its being "a dead letter" was intended only to refer to Massachusetts *generally*. He says, moreover, that it is no *longer* a dead letter, and supplies evidence to show that the temporary lull in its enforcement was owing to pending *legal* obstacles, and not to *itself*, or the principle. In Vermont he allows it accomplishes great good, and elsewhere. Mr. Gough, in his original letter, speaking of "*everywhere*," did *not* "state what he himself had witnessed;" he repeated hearsay merely. He is *not* ubiquitous.

The paragraph at page 112 of the "Prize Essay" is not a "logical conclusion," but an *anticipation*, introductory of another proposition. It may, however, be very difficult to *restrain* the growth of an evil, while the germ of it is fostered (as in the license system), but very easy to *prevent* the evil, by removing the seed altogether.

The *people* of Maine never put away the Maine Law. On the contrary, at the last election, they *put away* the governor, senators, and politicians who did so, by way of penalty for violating their pledges.

Leeds. F. R. LEES.

GOODNESS.—

Goodness alone is worshipful. Not what
Gives *life*, but what gives happiness, is good.—
Thomas Cooper.

SELF-CONQUEST.—

Conquerors have conquered their foes alone,
Whose revenge, pride, and power they have overthrown.
Ride ye, more victorious, over your own.—*Shelley.*

Self-Educator.

LESSONS IN MATHEMATICS.

At the request of several of our students, we commence a series of problems in mathematics, beginning with simple equations involving one unknown quantity. If any find them too difficult, we will give the method of working them, with the answers, in our next.

A certain sum is to be raised upon two estates, one of which pays 19 shillings less than the other; and if 5 shillings be added to treble the less payment, it will be equal to twice the greater. What are the sums paid?

A person engaged to reap a field of corn for 5 shillings an acre, but leaving 6 acres not reaped, he received £2 10s. Of how many acres did the field consist?

A certain sum is divided among three persons: *A* receives £3,000 more than the half, *B* £1,000 less than the third part, and *C* £800 more than the fourth part of the whole. What is the sum divided, and what does each receive?

A waterman finds that he can with a common tide row down a river from *A* to *B*, which is 18 miles, in an hour and a half, and that to return from *B* to *A* against an equal tide, though he rows back along the shore, where the stream is only three-fifths as strong as in the middle, takes him just two hours and a quarter. It is required from hence to find at what rate per hour the tide runs in the middle where it is strongest.

Suppose two fingers of a watch (*a*) and (*b*) were together on Sunday noon at 12 o'clock, and the motion of each was such that (*a*) moved round the horary circle in 1 hour, and (*b*) in $1\frac{1}{35}$ hour. When will they be together again for the first time?

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

5.—The Verb—*continued.*

7. SAVOIR, to Know.

Primitive Forms—1, Sais; 2, Sus; 3, Savoir; 4, Sachant; 5, Su.

Indicative Mood.

	Present	Sai-s	s	-t	sav-ons	-ez	-ent		
Imperfect	Savais, &c.			*Preterite*	Su-s	-s	-t, &c.		
Future	Saurai, &c.			*Conditional*	Saurais, &c.				

* *Continued from page* 46.

SUBJUNCTIVE MOOD.

Present Sach-e -es -e, &c. *Preterite* Suss-e -es sût, &c.

IMPERATIVE MOOD.

Sache sachons sachez

INFINITIVE MOOD.

Present Savoir *Compound* Avoir su

PARTICIPLES.

Present Sachant *Past* Su *Compound* Ayant su

8. VALOIR, TO BE WORTH.

PRIMITIVE FORMS—1, VAUX; 2, VALUS; 3, VALOIR; 4, VALANT; 5, VALU.

INDICATIVE MOOD.

Present Vau-x -x -t val-ons -ez -ent
Imperfect Valai-s -s -t, &c. *Future* Vaudr-ai -as -a, &c.
Conditional Vaudr-ais -ais -ait, &c.

SUBJUNCTIVE MOOD.

Present Vaill-e -es -e vali-ons -ez vaillent

IMPERATIVE MOOD.

Vaux valons valez

The other parts are formed regularly from their primitives.

In the same manner the compounds of *valoir* are conjugated. *Equivaloir* is used only in the third person singular of the present indicative, and it is better to say *est équivalent* than *équivaut*. *Prévaloir* makes *prévale* in the present subjunctive—not *prévaille*.

9. VOIR, TO SEE.

PRIMITIVE FORMS—1, VOIS; 2, VIS; 3, VOIR; 4, VOYANT; 5, VU.

INDICATIVE MOOD.

Present Voi-s -s -t voy-ons -ez voient
Future Verr-ai -as -a, &c. *Conditional* Verr-ais -ais -ait, &c.

SUBJUNCTIVE MOOD.

Present Voi-e -es -e voyi-ons -ez voient

And the rest regular from their primitives.

Two of the compounds of *voir* differ a little from the simple verb. *Pourvoir, to provide*, makes the preterite *pourvus* (not *pourvis*); and *pourvoir* and *prévoir, to foresee*, make the future indicative *pourvoirai* and *prévoirai*, and the conditional *pourvoirais* and *prévoirais*.

10. VOULOIR, TO BE WILLING.

PRIMITIVE FORMS—1, VEUX; 2, VOULUS; 3, VOULOIR; 4, VOULANT; 5, VOULU.

INDICATIVE MOOD.

Present Veu-x -x -t voul-ons -ez veulent
Future Voudr-ai -as -a, &c. *Conditional* Voudr-ais -ais -ait, &c.

SUBJUNCTIVE MOOD.

Present Veuill-e -es -e vouli-ons -ez veuillent

IMPERATIVE MOOD.

Veuille veuillons veuillez

All the rest are regularly formed from their primitives.

EXERCISE VII.

Etre instruit produit deux avantages: on décide moins, et l'on décide mieux. Il faut toujours agir avec franchise, si l'on veut être sincèrement vertueux. Quoique la justice ne se vende pas, il en coûte beaucoup, et il faut être bien riche pour l'obtenir (il *en* coûte beaucoup, it costs much *for it*). L'équité veut qu'on tienne compte de toute action louable. Assieds-toi près de moi, et écoute-moi attentivement. Il n'était pas convenable que nous nous assissions en sa presence. Les Juifs furent déchus par leur infidélité des promesses faites a leurs pères (*faites*, past participle feminine, plural, from *faire*, to make). Le misanthrope fuit les hommes sans les haïr; l'égoïste les recherche sans les aimer. Nulle âme basse ne va à son devoir qu'en rampant (ne—que, only). On ne monte à la fortune que par dégrés: il n'*en* faut qu'un pour *en* descendre (*of them* [the steps] it requires but one to descend *from it* [fortune.] Je m'étonne qu'avec son intelligence il ne voie pas le danger où il est. Il faudrait qu'il achevât aujourd'hui son travail afin que demain je le revisse et que tu pusses aussitôt le transcrire. Ce que l'on conçoit bien s'énonce clairement. C'est ce grand prophète qui nous a ouvert le ciel. Le ridicule est l'arme favorite du vice: c'est par elle qu' attaquant le respect dû à la vertu, il éteint enfin l'amour qu'on lui porte. Je viens d'entendre une grande vilaine harangue; qui m'a fait bâiller vingt fois. Ils ne voulaient voir que le mal; et j'étais le seul qui ne voulût voir que la vérité.

IRREGULAR VERBS OF THE FOURTH CONJUGATION.

1. ABSOUDRE, TO ABSOLVE.

PRIMITIVE FORMS—1, ABSOUS; 2, ——; 3, ABSOUDRE; 4, ABSOLVANT; 5, ABSOUS.

INDICATIVE MOOD.

Present Absou-s -s -t absolv-ons -ez -ent

SUBJUNCTIVE MOOD.

Present Absolv-e -es -e -ions -iez -ent

IMPERATIVE MOOD.

Absous absolvons absolvez

There is no preterite. The parts not mentioned are formed regularly from their respective primitives.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

151. Herschel, in his "Treatise on Astronomy," in Lardner's "Cabinet Cyclopædia," says: "Arguments are not wanting to render it, if not absolutely certain, at least in the highest degree probable, that the surface of the aerial, like that of the aqueous ocean, has a real and definite limit." What are these arguments?—W. W. L.

152. Have the covers for binding the whole of last year's numbers together been issued? If so, what price?

153. Are the undermentioned discussions complete?

Have we sufficient evidence, apart from Revelation, to believe in the immortality of the soul? Two affirmative articles; no reply. Three negative articles; no reply.

Is the character of Queen Elizabeth worthy of admiration? Three affimative articles; no reply. Two negative articles; and reply.

Is man the creature of circumstances? Three affirmative articles; no reply. Three negative articles; no reply.

154. Could you, or any of your correspondents, throw out some hints for the proper conducting of a class for the study of English Grammar and Composition, as a means of helping them on in their literary aspirations, and increasing their usefulness; with the names of the best works on these subjects, and their prices? Also, what is the best work on elocution for self-tuition?—ADDISON.

155. *Apropos* of the debate on the extension of the franchise, can you tell me who has to pay the expenses of a contested election?—T. Y.

156. A young man educating for the church, but with a literary *penchant*, would take it as a favour if the Editor would kindly give him the benefit of his advice.—CLERICUS.

157. Can any of your correspondents inform me of the date of the establishment, and the name of its founder, with any other particulars, of the first mechanics' or literary and scientific institution?—A WORKING MAN.

158 Can you tell me whether there is any difference in the rank of midshipmen on different class ships? And where and how commissions are to be obtained?—R. T.

159. What is the process in the manufacture of the red varnish used for philosophical instruments?—T. B.

160. Is there any difference between the systems of Copernicus and modern astronomers? What is the best elementary treatise on astronomy?—A. C.

161. Is perpetual residence required in order to obtain a degree at the Dublin University? What are the fees, and the best mode of proceeding?—ASPIRANT.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Chalmers Society.—Some two or three years ago, this society, of which notices have appeared in the *British Controversialist*, was incorporated with the *Church of England Young Men's Society*, in connection with which it has since been continued under the title of the *Wednesday Evening Class*.

Its half-yearly social meeting was held on the 17th June. About 100 members and friends were present. After tea, the Rev. W. Isaacs delivered a most interesting and instructive lecture, descriptive of a recent tour in Palestine. The members of this class have, for some time past, found great advantage from writing "Competition Essays." Three or four essays are read on some given subject, the members expressing their opinion, by ballot, as to which is the best. The essays thus selected during the quarter are referred to adjudicators appointed for the purpose, who decide which of the essayists is entitled to a prize, kindly provided by the committee of the *Young Men's Society*. Discussions have also been held, in which an animated interest has been taken. The class will meet again the first Wednesday in October, at the society's new rooms in Fleet-street, and be continued every Wednesday evening, at 8·15. The readers of the *British Controversialist* are invited to pay the class a visit.

An interesting ceremony has recently taken place in PEEBLES, the native town of Mr. William Chambers, the partner in the firm of William and Robert Chambers, of Edinburgh, publishers and proprietors of the "Edinburgh Journal," "Information for the People," "Educational Series," and other instructive and educational books for the masses, viz., the inauguration of a new literary institute, founded and endowed by himself. The following document, which was inserted in a glass bottle, and placed beneath a cavity in the foundation stone, gives so good an account of the ceremony, that we quote it in *extenso*.

"The property, of which the site of this hall forms a part, successively belonged to the church of the Holy Cross, of Peebles; the Hays, Lords Yesters, Earls of Tweedale; the Douglasses, Earls of March; and William, the fourth Duke of Queensberry, from whom, in 1781, it passed into the possession of Provost James Reid. Finally, during the current year, it was acquired by William Chambers, Esq., of Glenormiston, with intentions as after narrated:—Born and educated in Peebles, Mr. Chambers followed the profession of a bookseller and publisher in Edinburgh and London, and was the projector of Chambers's 'Edinburgh Journal,' of which publication he has been editor, jointly with his brother Robert, until the present time. It having pleased God to bless Mr. Chambers's efforts to disseminate a cheap and wholesome species of literature, and to give him the means as well as the desire to do a noble work of piety and munificence, he resolved to show his affection for his native town and county (to which he had returned in 1849, on acquiring the estate of Glenormiston), by purchasing the aforesaid property, and, after effecting sundry improvements and additions, devoting it to purposes of moral and intellectual advancement and public utility for the benefit of the present and all succeeding generations. He now, accordingly, by assisting at the laying of this foundation stone, commences a series of operations which, it is reasonably expected, will be finished within the ensuing two years. When completed, according to present plans and intentions, the Chambers's Institution, as it is to be called, will comprehend—first, in the old and massive edifice fronting the High Street, a public reading-room and library; second, in the buildings projected southwards, on the west side of the quadrangular court behind, a gallery of art and museum fitted for the reception of objects illustrative of science and the fine arts, and calculated, it is hoped, to improve the mind and the taste of the visitors; third, closing the quadrangular court on the south, a hall of large dimensions, adapted for public meetings and exhibitions, also festive, educational, and other assemblies. It has also been arranged, at

the request of the magistrates and town council of Peebles, that the ancient cross of the burgh, removed from the grounds of Sir Adam Hay, Bart., and presented by him to the burgh, shall be placed in the centre of the quadrangle, being a convenient and eligible spot, as nearly as possible to its original site in the High Street, and well adapted for the preservation of this interesting relic. When completed, according to these designs, at the cost and to the satisfaction of Mr. Chambers, the various buildings and their contents will be heritably conveyed, by Mr. Chambers, by deed of gift, to the provost, bailies, and town council of Peebles in trust for behoof of the community, according to certain terms enjoined by Mr. Chambers, and also according to certain regulations appointed by the directors, who, with their successors, will be named by Mr. Chambers in the constitution to be granted by him for government of the aforesaid Chambers's Institution."

All honour to the men who have so nobly gained, and nobly spent, their immense wealth!

LITERARY NOTICES.

Mr. Wilkie Collins's "Frozen Deep" has been performed by *the* amateur company at the Egyptian Hall, before Her Majesty and the Royal Family, and many royal and illustrious visitors, with great *eclât*.

Mr. Ayrton, M.P. for the Tower Hamlets, undertakes the championship of the Association for the Repeal of the Taxes upon Knowledge. The "Critic" thinks that at present it is only tilting at windmills, and about as bootless.

Mr. Dickens has replied, in the "Household Words," to the "Saturday Review," and denies that the accident in Tottenham Court Road had given the idea for the closing catastrophe in "Little Dorrit."

The Jerrold Testimonial will, it is expected, amount to over £2,000.

The biography is to be entrusted to his son, William Blanchard Jerrold, successor to his father as editor of *Lloyd's Weekly London News*. Could not more impartial and reliable hands be found?

A proposal for a new English dictionary has just been issued by the Philological Society, and not before time.

The Copyright Consolidation Bill (which has been read once) has been postponed for the present session.

It appears by a correspondence that has recently taken place between the Post-office and Sir Cusack Roney, relative to the transmission of newspapers and other printed matter to the colonies, that on and after the 1st of October next packages of printed matter not exceeding 4 oz. in weight can be sent free by payment of 3d. sterling on each package. The lowest charge at present by the Colonial Book Post is 6d.

The Paris correspondent of the "Critic" gives the following interesting analysis of the pay of leading French authors:—

Victor Hugo averages 10,000 francs per volume each edition.

George Sand receives 1 franc per line (10d.)

Alexandre Dumas (senior), 65 centimes per line (6d.)

Paul Féval receives from 15 to 50 centimes per line (1½d. to 5d.)

Edmond About is not paid by the line, and keeps his transactions quiet.

Gozlan does any kind of work. His maximum price for a book is £50; but for a magazine article he will take what he can get—as little as £3.

Eugène Sue used to receive fabulous sums for his works. The "Mystères de Paris" brought him in alone 400,000 francs. He never worked to order.

Alexandre Dumas the elder is paid at an exorbitant rate, which fully explains the peculiarity of his style. Whole pages of his novels consist of lines of half a dozen words each, thus:

"Vous l'avez vu?"
"Oui."
"Quand?"
"Hier."
"Le matin ou le soir?"
"Le soir."

According to Dumas's reckoning, the above would form six lines. He is *now* paid invariably the same price, irrespective of the moral of the work —thirteen sous, or sixpence, a line— the length of the line being always left at his discretion. M. Dumas has made the fortune of several publishers, and, but for his habits of disorder and improvidence, would have made his own long ago. At his *début* he was very indifferently remunerated.

Mr. Bayard Taylor during a visit to this country, has furnished the *New York Tribune* with a few literary notices, some of them evidently his own:—

"Already there is a break in the Amateur Company, though less than might be anticipated in fast (some of them *very* fast) London men. Douglas Jerrold has 'shuffled off this mortal coil;' and R. H. Horne, who published his epic poem, 'Orion,' for one farthing, is now in New South Wales, making (and saving) money for the first time in his life. For the rest, Dickens is reposing after partaking of the marriage festivities of 'Little Dorrit;' John Forster sticks to the *Examiner*, though a rich man now, with his £1,000 a year Lunacy Commissioner's Secretaryship, and the £50,000 which he obtained when he married the yet blooming widow of Mr. Colburn, the publisher. Wilkie Collins has become one of the most successful of novelists. Frank Stone, the artist, has risen to be A.R.A. Dudley Costello continues to write stories, unreadably interlarded with bad French. Mark Lemon is not only editor of *Punch*, but secretary extraordinary to Herbert Ingram, member of parliament for Boston, proprietor of the *London Illustrated News*, and of the quack medicine known as 'Parr's Life Pills' (it would have been just as easy to call them 'Methusaleh's Own'). Peter Cunningham is managing the Manchester Exhibition—a great pecuniary failure, by the way. Westland Marston, eschewing further flirtation with the 'Patrician's Daughter,' is co-editor of a joint-stock company's weekly magazine. Augustus Egg has risen to the rank of Royal Academician. John Tenniel fills (as well as he can) Richard Doyle's place on *Punch*. Charles Knight, the author-publisher, is taking people's lives in the biographical volumes of his 'English Cyclopædia.' And F. W. Topham is engaged, as usual, in the 'general utility' line in private society."

The *American Publishers' Circular*, in making some announcements to its readers lately, took occasion to state that Mr. S. C. Hall was about to visit the States, for the purpose of delivering some lectures. This, we believe, to be quite apocryphal; but appended to it was a graceful allusion to a fact which the American journalist pretended to have discovered, that Mr. S. C. Hall is "the original of Dickens's *Pecksniff*," and a suggestion that, if Mr. Hall wanted his lectures to draw, he should advertise himself as "the original Pecksniff."

The London correspondent of the *Presse* says that Ledru Rollin has brought an action against the *Times* for an article alluding to him in connection with the case of conspiracy against the life of the Emperor.

The whole of the documents connected with the history of the celebrated Council of Trent are about to be published, from copies in the Vatican Library, by order of the Pope.

A compressed translation, in 3 vols., or adaptation, of "Grote's Greece," by Dr. Theodore Fischer, has appeared in Leipsic.

A cheap edition, in German, of Lewes's "Life of Goethe," is announced for publication in Berlin.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

CHARLEMAGNE—MODERN EUROPE.

IN FOUR CHAPTERS. CHAPTER III.—BEING AND DOING.

THE empire over which Pepin had borne sway, and to which Charlemagne ultimately succeeded,—for in this place we say nought of the brief and eventless co-reign of his brother Carloman,—was very extensive. It consisted of three states—viz., (1) *Austrasia*, or the Eastern Empire, comprising within itself the north-east of Gaul and the south of Germany, so much, at least, as lies between the Tyrol and the Thuringerwald, the Rhine and the Inn. (2) *Neustria*, or the Western Empire, which included the north-west of Gaul, between the Waal and the Loire. (3) *Burgundy*, or the Southern Empire, in which were comprehended Provençe and parts of Aquitania, Switzerland, and Alsace. In other words, it extended from the Pyrenees to the Rhine, and from the English Channel to the Noric Alps. The monarch of such a territory could not but be important as an ally, formidable as an enemy, and worthy of jealous watching as either, in the then unsettled state of the European powers. Northern Europe was, as yet, only the cradle of valiant emigrant races, unconsolidated under any form of government except that of military leaders. The south-west peninsula was peopled by a tribe of Visigoths, who zealously held out against the farther progress of the Saracens, whose religious ardour had carried them into Spain. Italy was, as it has too long unfortunately been, a divided country; the Longobards possessed the upper part, the Romans the middle, and the Greeks the lower part and Sicily. Rome itself was in a state of semi-anarchy—the Pope, the senate, and the people being at variance with each other, at the same time that Charlemagne held the rank of a Roman patrician, wielded the war-legions of France, and was linked by marriage with the Longobards, the fiercest enemies of Rome. In Austria and Hungary the Avari, effeminate through luxury and indolence, had their treasure-cities, encircled by walls and moats, but undefended by strong arms or stout hearts. Eastern Germany was inhabited by various disunited and often contentious tribes of Sclaves and Vandals; in the north of Germany, the Saxons, a free and manly race, dwelt under the

government of self-elected chiefs, and worshipped in the primeval forests their ancient fathers' gods; but South Germany was considerably under his dominion, and, with the exception of the Bavarians, seemed inclined to take kindly to the foreign yoke. England was a secluded and uninfluential island, subject to the incursions of the Danes, and not yet harmonized and united into one kingdom, under one king. There was no great empire near him, no formidable power around; for the Greek empire, although it still existed, was, at Charlemagne's accession, great in name only, not in deed; it was no longer the empire of Constantine, but an effete life-simulating state.

Such, in brief terms, was the condition of Europe when Charlemagne, in his twenty-sixth year, succeeded to the throne of his father, as before stated, in A.D. 768. At Pepin's death, the empire was divided between Charlemagne and Carloman, the former being sovereign of Austrasia and Neustria, the latter of Burgundy. The brothers had married sisters, daughters of Desiderius, king of the Longobards. Charlemagne had, however, repudiated his wife, and her father had immediately resented the rejection of his daughter by exciting and encouraging revolt in his son-in-law's kingdom. Some of the nobles were, of course, anxious to be independent, and this favoured the design of Desiderius. The seeds of sedition are easily sown; and though no rising of importance took place in Charlemagne's allotment, the nobles and people of Aquitania made an attempt to throw off their allegiance to the empire. Carloman besought the aid of his brother, which was readily granted, as it might read a lesson to his own nobility of the power and determination with which he would resent any infringement of the regal dignity, any neglect of a subject's duty. While Charlemagne was in the field, his brother fled, and left him to maintain the conflict alone against superior odds. The valour with which he pursued his purpose, and the firmness with which he continued the dubious contest, convinced the nobility of the whole empire that he possessed military skill, energy, and resources, sufficient not only to curb revolt, but to extend conquest. Nor was he slow in perceiving that, on his part some means should be adopted by which the nobles might be employed in foreign war, rather than in the fomenting of domestic discord.

On Carloman's death, in A.D. 771, he was invited to accept of the sovereignty of that portion of his late father's possessions, of which he would doubtless have made himself master, even though uninvited. Carloman's wife fled, with her two sons, to her father; and now the court of the Longobards contained two women whose wrongs called for vengeance on the head of Charlemagne. Desiderius set himself about gratifying their anxious thirst and his own ambition in a somewhat circuitous manner. Pope Stephen IV., who had been opposed to the

union of the regal families of Pepin and Desiderius, died in the early part of 772, and was succeeded by Pope Adrian I. Desiderius seized the opportunity of this new accession to demand from the Popedom the anointment of Carloman's two sons as the true and real heirs to their father's kingdom, threatening war as the consequence of a refusal. Adrian did refuse; advised Charlemagne of the course pursued by his father-in-law, and sought help to maintain the dignity of the papal authority, and to defeat the designs of his enemy, whose defeat would, of course, serve Charlemagne's interest as well as his own. Charlemagne promised that as soon as possible he would devote himself to the humiliation of the haughty claimant of his dominion, and the insubordinate enemy of the Pope in Upper Italy.

Meanwhile, however, he had provided full occupation for himself, his nobles, and his armies, by declaring war against the Saxons. This he did at an imperial diet held at Worms in 772, where he enlarged upon the predatory character of the Saxons, the shamefulness of the heathen worship they practised, and the merit which would be due to the Frankish empire if they could be converted to Christianity. Conversions were then more frequently made by the sword of a temporal king than by "the sword of the Spirit;" as if a religion which could be donned to order might not as easily be doffed by a countermand from a stronger power. Having declared war ostensibly to bring the Saxons under the dominion of "the true and saving faith," he made his first irruption into their territories about the middle of that same year. It was a short, successful, and briskly conducted campaign. Leaving Worms, he entered Hesse, advanced to the banks of the Weser, took Eresberg [Statberg], destroyed the statue of Irmin, an object peculiarly venerable in the eyes of the Saxons, and compelled them to conclude a peace, giving twelve chiefs as their hostage for its fulfilment.

At the very moment of his victory, ominous tidings reached him from Rome. The plot on which Desiderius had resolved had begun to effect its purpose; the Pope being embroiled had asked Charlemagne for such help as he needed, and as it was easy to see that it was his own quarrel forced upon a third party, he could not refuse. Girding up his loins, therefore, he determined upon graciously aiding the Pope to maintain his supremacy, at the same time that he would settle the dispute with his father-in-law, and mayhap extend his own influence, if not his own dominion, in the Italian peninsula.

Desiderius, on hearing of the hostile approach of Charlemagne, —who, having hurried from Germany, had crossed the Alps by the pass of Susa, and entered Italy,—resolved to employ tactics more than valour in the attainment of his end. He accordingly retreated towards Pavia, and fortified himself there, in the hope that sickness, scarcity, and impatience would cause all the evils

of a defeat to his enemy. Charlemagne, however, had no notion of being so readily fatigued; so, leaving orders for the preservation of a strict blockade, he set out to attend the Easter festival at Rome, A.D. 774. There he was received by the Pope with the highest honour and the most lavish sycophancy. In return, he confirmed the gift of the Exarchate of Ravenna and the Pentapolis, which Pepin his father had made to the Pope, and obtained, on his part, the right of confirming the elections to the papal chair. These things being seen to, Charlemagne returned to Pavia, which soon after capitulated, and Desiderius, being made prisoner, was immured in the Monastery of Corvey, in France, where he, not long thereafter, died. The conqueror claimed the Longobardian crown, and annexed its territories to his own dominions.

While Charlemagne was employed in Italy, the Saxons, presuming upon his finding occupation there, invaded his empire. Calling a diet at Düren, near Aix-la-Chapelle, he decided upon proceeding against them at once, made an incursion beyond the Weser, and thoroughly discomfited them for a time. No sooner was this matter somewhat settled, than he required to repair to Lombardy, where his viceroy, Duke Rotgand, had revolted. This insurrection he quelled almost in the hour of its birth—so sudden and energetic were the measures adopted by him—and immediately set out again to Saxony, driving the inhabitants before him, compelling submission, and demanding promises of adhesion to Christianity. At this time he built a fortress on the Lippe, where many of the Saxons consented to be baptized. So well had he overrun the country, that, in 777, the majority of the people had pledged their allegiance, and he was able to hold the meeting of his warriors (*Champ de Mai*) in Paderborn. Here he received as petitioners the governors of the Spanish cities of Saragossa and Huesca, who sought protection from the tyranny of the Saracen King Abderam. He hated, although—perhaps we should say *because*—he imitated, the Islamites, and was much rejoiced at finding a cause of offence against them. Accordingly, he declared war against them, and expressed his determination to use their own weapon of conversion—the sword—upon them. Many independent Christian chiefs attached themselves to his standard, and having crossed the Pyrenees, he in a short time, 778, subjugated the whole country as far as the Ebro, which he thereafter adopted as the march or boundary of the Frankish empire. It was on his return from this expedition that the ambuscade of Roncesvalles, so famous in legend and song, occurred. While the main army, like a huge serpentine monster, wound its way through the defiles of the Pyrenees, the rear-guard became disjoined from it, and was mercilessly massacred. The hero of Ariosto—Roland—the nephew of Charlemagne, the Warden of Brittany, together with many of the nobles of

the empire, fell that day, and have had their names embalmed in the lays of the troubadours and the romances of later times. It can scarcely be said that this expedition was, on the whole, a decided success, while its fatal termination saddened Charlemagne's heart, and dispirited his nobles.

But "uneasy is the head that wears a crown." Wittekind, the celebrated Saxon leader,—who had fled, dismayed by the prowess and skill of the armies of Charlemagne—had returned from his refuge in the Danish court, and had re-excited his compatriots to renew their attempts to avoid the yoke of the Frankish King; and several "passages of arms" had taken place between the nobles of France and the chiefs of Saxony, in which the former were seldom victorious. Exasperated at last, when, in 782, they had despoiled the whole country as far as Cologne, he set out himself again, with the design of securing the total extirpation of the stubborn Pagans; and after several campaigns, so harassed and assailed them, that they again promised submission, and he unwillingly granted peace, taking the precaution, however, of erecting a chain of fortresses along the banks of the Elbe, as points of strength and resort in case of another rebellion.

Indulging the hope of security which these proceedings had a tendency to excite, and desirous of surrounding himself with vassal kings likely to submit to his orders, and protect the outskirts of the empire, he set off to Rome with his two sons, by his second wife, Louis and Pepin, to have them consecrated sovereigns of Aquitania and Italy. This was done. But Charlemagne had another son Pepin, by his first wife, who did not relish this supplantment, and so far resented it, as to head a conspiracy against his father; this was, however, discovered before any overt act had been attempted, and Pepin was consigned to the living grave of a monastery, in which he ended his days.

The Saxons had no great reverence for treaties when the power of enforcement seemed to be wanting. While the governors of Saxony had met upon Mount Suntel, near the Weser, to organize an excursion against the Sorbians, who had carried off some booty in a foray, the Saxons set upon them, and destroyed almost the whole army assembled there. Charlemagne's patience was exhausted; rage and fury overcame prudence, and he burst into the country, laid it desolate far and wide, and caused 4,500 imprisoned Saxons to be massacred near Verden-on-the-Aller. For a time despair paralyzed the foe; but gradually the voice of vengeance was heard screaming its sibillations in the ear, and rage and madness urged them on to make one last great effort for freedom, revenge, religion, and victory. In 783, the entire strength of the tribes was simultaneously united for this final and desperate affray. An engagement took place at Detmold, which ended doubtfully, but in a second encounter at Hase, in

Osnaburg, the gods of battle decided so clearly in favour of Charlemagne, that the leaders, Wittekind and Alboin, accepted the omen, and submitted. They even took an oath that they would appear in France to be baptized; and accordingly, at Attigny, Wittekind and his wife, Gera, were introduced to the multitude of the faithful, Charlemagne himself being sponsor. But the lesson he had learned of their infidelity made him distrustful, and he deported great bands of Saxons from the neighbourhood of the Elbe to the interior of the Frankish territories, thus securely producing that division, which is weakness. At the same time, he displayed his own uprightness and consistency by taking means for the evangelization of the conquered country, by appointing prelates over certain districts, and developing a scheme of Christian institutions through the whole of Saxony, that the people might learn, not only to serve Charlemagne, but also to worship Christ.

Tassilo, Duke of Bavaria, and brother-in-law to Charlemagne, by being married to Luitberga, a daughter of Desiderius, having been guilty of treasonous practices, by conniving at the incursions of the Saxons, and privily exciting the Avari to revolt, Charlemagne invaded the ducal province, defeated the soldiery, captured Tassilo, and brought him before a diet of the great lords of the empire, met at Ingelheim, one of Charlemagne's own court cities, in 787, for trial. He was condemned to death, but pardoned by Charlemagne, on condition that he and his son Theodore should retire to a monastery, the usual retreat of the unsuccessful, for the remainder of their natural lives.

In lower Italy the Emperor made such an impression, that Arechis, Duke of Benevento, acknowledged him as his superior, and consented to do feudal service to him within, and a league around, his sovereignty; and, as a reward for this voluntary humility, Arechis was graciously permitted to do homage by deputy at Salerno, instead of in Germany.

In a life of continuous bustle, activity, intrigue, and contention, we find Charlemagne bearing himself in all points heroically, and exhibiting personal greatness, both by the prowess of his arm, and by the swift decisiveness of his judgment. Bold, rapid thought, followed by instantaneous and effective action; wise hardihood and bravery, as well as a keen perception of ways and means; a stern potency of will, and a fine relish for honour and courage, seem to distinguish him, and mark him out as one destined to be enduringly great. Now he is almost crowned with success—the effectual working out of the grand creative idea of his epoch, viz., the union and concentration of all the western nation into one Christianized confederacy. Will the time yet come when national homage shall re-echo the thought of his own soul, and receive him as worthy of the "All hail!" of Christendom?

After twenty years spent in almost uninterrupted warfare, a breathing time of peace was not only much required, but, one might almost say, well worked for. In 790, this was for the first time possible. In this same year he seems first to have seriously reflected on and determined about his future purposes. The grand design of a world-empire, which the traditions of ancient Rome, the lives of Constantine, of the Ostrogothic Theodore, and of his own ancestor, Charles Martel, suggested, seem to have entered with persistent and thoroughly considered force into the plans he now laid before himself. At this very period the sovereignty of the eastern empire was held by Irene, a bold, ambitious, unscrupulous woman, possessed of great powers of fascination, of intense energy of mind, wonderful administrative talents, and inspired by a perfect madness for intrigue. About the same time as Charlemagne had been contending for the interests of his empire against the Saracens, she was also employed in repulsing their encroachments. Community of object led to the entertainment of ambassadorial relations. Irene proposed a union of the eastern and western empires by the marriage of her children with those of Charlemagne. Charlemagne felt little disinclined to accede to the proposal. But Irene's ambition increased with her success; she deposed her son, assumed the imperial power, and then, as an empress in her own right, suggested that in their own persons the union should be effected. Negotiations were actually entered into for the accomplishment of this design, when Nicephorus, the head treasurer of the eastern empire, originated a revolt, which resulted in Irene's disposition, and neither Charlemagne's policy nor love seems to have incited him to take part in favour of the almost bride-elect of his power. Perhaps he thought that by division the empire might have been acquired by a less inconvenient process.

Perhaps as an excuse for his ungallant desertion of Irene's cause, he carved out labour for his own armies, by marching against the Avari, to avenge himself on them for the incursions by which they had disturbed the early portion of his reign. He might also reckon, that by having his soldiery engaged near the rebellious empire, he could take advantage of any circumstance which appeared likely to favour his aspirations after universal dominion. The Franks advanced on the south bank of the Danube, the Saxons and other feudatory tribes on the north, whilst a flotilla on the river itself, bore himself, his generals, his body-guard, and personal retainers. The mere spectacle of the immense masses thus arrayed against them terrified the Avari into flight, and their nine treasure-cities became his, without even the shadow of resistance.

It was in this expedition that Charlemagne conceived, and instantly began to work out, the grand idea of uniting the Baltic

and the North Sea with the Black Sea and the Mediterranean, by the construction of a gigantic canal between the Maine and the Danube, a project rich in its promises of utility to Europe; but the difficulty of the work, and the want of skill in his soldier-workmen, as well as unfavourable weather, led to the abandonment of the scheme, and Germany has not yet found a means of completing it, or even of producing a substitute.

The Saxons disliking the forced labour, the long marches, and protracted expeditions in which Charlemagne engaged, mutinied and revolted. This disturbed his plans. Leaving the vanquishment of the Avari to his generals, he set out himself to suppress the risings in Saxony, and to superintend the forcible transplantation of their tribes to other portions of his empire. His generals effected their part, and Charlemagne, by his judicious system of colonization, succeeded in bringing the turbulent Saxons to submission, and even, in some measure, to contentment; for he permitted them still to retain, as far as possible, their old traditionary customs, the laws and municipal government, ennobled their own leaders, attached them to him by distributions of booty as well as assignments of land. These, however, he made personal and not hereditary gifts, and thus retained in his own hand the power of ejection, and consequently of punishment, in the event of any cause being given for displeasure.

The reality of western empire was now his, and he longed to bear a name by which that reality might be indicated. But his friend and co-labourer in the extension and consolidation of his empire, Pope Adrian, died in 795, and a new Pope, Leo III., required to be managed, and humoured, and patronized, into consenting, or at least assenting, to his wish. Luckily for his purpose, a revolt arose in Rome, the holy father was maltreated, and he fled to the court of Charlemagne at Paderborn for protection. Charlemagne not only received him gladly and kindly, but also promised to punish his assailants. This promise he fulfilled in A.D. 800. At the magnificent festival of the church on Christmas of that same year, as Charlemagne knelt at the high altar, the Pontiff brought forth an imperial crown, and much to Charlemagne's apparent surprise, placed it on his head, saying, "Charles Augustus, crowned by the Almighty, the great and peace-bringing Emperor of Rome. All hail and victory!" This greeting the multitude repeated after him, while the Pope knelt before him as the regent of true religion. The height of his ambition was now gratified, and even Nicephorus I. acknowledged him as his co-equal—the Emperor of the West. The Saxon kings of England, and the caliphs of Bagdad, recognized him by embassage, and in the magic of a new name, rights, dignities, precedency, and authority were seized, which did not enter into the logic of the ceremony. Cæsar was re-established

in Charlemagne. So much importance did he attach to the new title—so much did *he* regard as underlying its adoption—that he commanded all his subjects above twelve years of age to renew their oaths of allegiance to his person and dynasty.

The extension of his kingdom towards Bohemia, the consolidation and protection of its eastern boundary, the fortification of the coast-line of his extensive dominions, so as to enable them to repel the invasions of the Normans and Danes, and the establishment of political relationships with other powers, now occupied much of his energy and thought. The general improvement and elevation of his people, the extension of commerce, the establishment of new and more equitable laws, the promotion of education, the furtherance of science, the purification of the church, and the internal regulations of his empire, now also received much attention.

In the midst of all his activity, all his planning and scheming, all his exertions in the combined characters of monarch and statesman, the great grief of death broke into his family. In 810, his son Pepin, King of Italy, died, and in 811 his other son Charles, who was his constant confidant and assistant in all his manifold undertakings, and who had thus become the centre of many hopes, died also, leaving of his legitimate sons only Louis, surnamed *Le Debonnaire*, the weakest and least promising, alive: his eldest son being, as we have said, immured within monastic walls.

In 813, feeling the gradual on-creeping of senility, he named Louis his colleague in the empire, and nominated Bernard, Charles's son, King of Italy. On the sabbath in which he called his son Louis to the co-emperorship, he publicly exhorted him, in the cathedral of Aix-la-Chapelle, regarding the duties of a good sovereign, conjured him to love his people, and to labour and pray for their welfare and advancement; at the same time showing his independence of the pontifical power, by commanding Louis to take the crown from the altar, and place it on his own head, and thereafter presented the self-crowned Louis to the Franks as their future Emperor. The act of the venerable old man received the unanimous sanction of the public voice.

After the part he took in the magnificent spectacle of the coronation of his son, Charlemagne retired from the public performance of the duties of sovereignty, fixing his residence at Aix-la-Chapelle. Not long thereafter he was seized with pleurisy. He had never before been subjected to illness, and had a contemptuous distrust of drugs. He rejected medical aid, and his body, now weakened by age and exertion, succumbed to the power of disease. On the 28th of January, 814, he felt the certain premonitions of death. Raising his right hand with characteristic energy and impetuosity, despite of emaciation and exhaustion, he piously crossed himself on the

forehead, the chest, and the feet; then stretching himself out, clasping his arms over his breast, and closing his own eyes, he murmured, "Now, Lord, into thy hands I commit my spirit;" and with this semi-sighed prayer, he yielded himself up to the conqueror of all, even the greatest of men—Death. On that very day, his body being thoroughly cleansed, laid out, and embalmed, he was carried, amid lamentation and tears, to the vault of the church of Aix-la-Chapelle, and there, being dressed in his imperial robes, having a piece of the original (?) cross of Christ placed on his head, an open Bible on his knee, and his sceptre and shield at his feet, he was put in a marble chair. The vault was then completely filled with frankincense, balms, spices, and costly scent-giving herbs and gums, closed, and sealed up. Over this sepulchre an arch was erected, which bore these words as an inscription:—"Here reposes the mortal remains of Charles, the great and orthodox Emperor, who gloriously enlarged, and for forty-seven years happily governed, the empire of the Franks."

THE HEAD OF PROFESSOR WILSON.—A cast from a bust of the late Professor is to be seen in the Crystal Palace at Sydenham; I would request of you to observe it, and say whether it be possible to conceive a more thoroughly heroic head? The head tells the story of the whole man. It is the head of an athlete; but an athlete possessing a soul—the grace of an Apollo sitting upon the thews of Hercules. Such a man you would say at once was none of your sedentary *literati*, who appear to have the cramp in their limbs whenever they move abroad, but one who could, like the Greeks of old, ride, run, wrestle, box, drive, or throw the discus at need, or put the stone, like Ulysses himself; or one who could do the same things, and in addition to them steer, pull an oar, shoot, fish, follow hounds, or make a good score at cricket, like a true Briton of modern times, in spite of all our physical and intellectual degeneracy, about which, indeed, we have a right to be sceptical, when we know that such an unmistakeable man as Wilson was living in the reign of Queen Victoria. It is an honour to Scotland that she produced such a critic on Homer, only second to that which is hers in having produced that poet who, of all moderns, has composed poetry the most Homeric—even Walter Scott.—*Blackwood.*

STUDY OF THE ANCIENTS.—Cicero remarks, that not to know what has been transacted in former times, is to continue always a child. If no use is made of the labours of past ages, the world must remain always in the infancy of knowledge.—*Dr. Samuel Johnson.*

Religion.

ARE CHURCH-RATES JUST AND NECESSARY?

AFFIRMATIVE ARTICLE.—II.

We reply, Yes! and to us it seems very strange that any one who has the means of forming a correct judgment and who has given the subject his impartial consideration, should think otherwise; so numerous and so conclusive are the arguments which may be brought forward in support of our opinion.

We believe that Church-rates are both just and necessary, and this we shall endeavour to prove; but should we fail in convincing those who hold the contrary opinion, it will only be because we are unskilled in debate, and know not how to make the best of our subject.

In the first place, we assert that Church-rates are just, and we are driven to this conclusion by the following reasons:—

1. That a national church is absolutely necessary for the well-being of a nation. A nation without a national church is like a vessel on a dangerous coast without a pilot, certain to go to destruction. This is proved by reason and experience; the French made the trial, but failed. But without national support, there can be no national church or national religion. That support may be given under the name of Church-rates, or any other name, but it must be given, if there be a national church.

2. That as there is a national church, and the churches are national property, every member of the nation ought to contribute towards its support. If two men be joint partners in an establishment, are not both in justice bound to pay their share of the expenses? Dissenters claim a voice and an interest in the Church, together with a right to all its offices. Will they give up their claim? If not, ought they not to pay towards it? We think that they ought.

3. Every person renting or buying houses or land, does so knowing that he will have to pay all customary outgoings, as poor-rate, Church-rate, &c., and consequently he pays so much less rent or purchase-money. Is he not, then, in justice bound to pay those outgoings, since he bought his land upon that understanding, and in consequence paid so much less for it? Is he justified in refusing to pay, and putting the money in his pocket? If he does so, it is a barefaced swindle.

4. Scripture also is on our side; for many passages may be brought forward in favour of an union between the Church and

the State, together with an involuntary and national tax for the support of a national church; but none can be brought for the opposite side. That the temple tax and tithes, &c., were not voluntary offerings, appears clearly from the charge (brought by Malachi) against the Jews of *robbing* God by withholding the tithes, &c., and from the testimony of the Jewish historian, Josephus. Neither did Christ do away with this obligation, for he himself paid the temple-tax (see Matt. xvii. 24—27), as is acknowledged by the Dissenting commentators; and, speaking to the Pharisees about their punctilious payment of tithes, &c., he said, Matt. xxiii. 23, "These ought ye to have done, and not to leave the other undone." The obligation, therefore, to pay them still continues.

5. It is the law of the land, and by the dictates of reason, justice, and the word of God, every man ought to obey the laws of his country, except obedience necessitates sin. But the payment of Church-rates does not do so, and therefore the law ought to be obeyed.

6. Again: is it just that an overwhelming majority should be ruled by an insignificant minority? We think not. But does not the report concerning Church-rates (presented to Parliament last session) show that the whole number of places which have refused Church-rates do not amount to four per cent.?

But Dissenters say, "We conscientiously object, and therefore ought not to be made to pay." The peace party say, "We conscientiously object to pay for the support of the army." Are they to be exempted? Every Churchman and Dissenter almost would say, "They must pay, because an army is necessary for the well-being of society." The cases are strictly parallel; and therefore, if it be just to make the peace party pay, it is equally just to make the Dissenters pay; and the answer given to the one is equally suitable to the other.

But, says the Dissenter, "I derive no benefit from the Church; I never attend it; and therefore ought not to be called upon for its support." Just in the same way, one man protests against paying the highway-rate, because he never travels upon that particular road for which it is levied; and another refuses, for some similar reason, to pay his other taxes. Are you prepared to accept these as valid reasons for exemption, and to let off all these parties? If not, justice demands that you should not free the Dissenter any more than them.

In many cases, however, this plea is not true. The clergymen of the Church are often called upon to perform the offices of religion for Dissenters; and if they refused, they might be cited before the bishop, and would probably be suspended. Is it just, then, that a clergyman should be at the beck and call of every Dissenter at any hour, day or night, and yet that the Dissenters should be exempted from contributing to the support

of his Church? It would be, we think, an act of great injustice.

And supposing that Dissenters do not avail themselves of the Church services. What then? If a teetotaler go to a public dinner of any respectability, does he not have to pay for his wine, though he does not touch it? And does he complain of it as an act of injustice? If Dissenters do not avail themselves of the Church, it is their own fault, and certain it is that they go farther and fare worse.

Again: does not every Dissenter talk about the national property, and want to have a voice in the Church affairs? But is it not unjust that a man should have a voice in the management of a society, when he does not contribute a farthing to its funds, or benefit that society in any other way?

These arguments are unanswerable; and are amply sufficient to prove that "Church-rates are just."

We now proceed to show, in the second place, that they are also necessary.

The first reason is, that the voluntary system can never overtake the spiritual necessities of the people. If the voluntary system alone were in operation, darkness and heathenism would increase more and more, till at length it covered the land; and the money which the Dissenters begrudge for the maintenance of religion, they would have to pay (aye, and more too) for increasing the police force, and building new jails. It could not be otherwise, because the voluntary system is founded upon the principle that "the supply will always increase in proportion to the demand." This is perfectly true, but it would not do to act upon this principle as regards religion; because such is the state of man's fallen nature, that he has naturally no desire after the things of God; consequently, there would be little, if any, demand for places of worship, and as the present race died out, the religious influence brought to bear upon the rising generation would become less and less. Religion must therefore act upon the aggressive; we must carry it to the people, and not wait for their seeking after it. If Dissenters think otherwise, why do they send out missionaries, &c.? If their principle be true, ought they not to leave the heathen of our own and foreign lands till an appetite arises, till they cry out for the gospel? If we are to carry the gospel to the people, the agents ought to be paid; for the Scripture saith, "The workman is worthy of his hire." And by whom should they in justice be paid, if not by the inhabitants of the places in which they labour? If so, a law is necessary to compel the inhabitants to pay them, for otherwise generally they would not do so, because they do not feel any appetite after religion, till it has been created, under the divine blessing, by the labours of the minister.

2. Church-rates are necessary, because in many places the

labouring classes are too poor to pay for the support of religion, and many of those who are better off love their cash so well, that they would not give any for the support of the gospel unless they were made. But the law compels them, and thus the poor have the pure word of God preached to them, and the sacraments faithfully administered.

From these facts (and others might be brought forward), we think it has been clearly proved that Church-rates are both just and necessary.

NEGATIVE ARTICLE.—III.

WHEN we consider that many of our opponents have had the doctrines of the Church of England instilled into their minds, long previous to their possessing a fair amount of reason, we are not at all astonished at their clinging, on attaining manhood, with a fond tenacity to all that pertains to the welfare of the Church. Faith, or belief in certain doctrines, when deeply rooted at a time the reasoning faculties are in embryo, influences the matured mind to a marvellous extent. Young men are accustomed from infancy to these inculcations, which become shaped, in the partial absence of reason, into the form of prejudice, against which both sound reason and clear facts seem, to the minds of such, to be "trifles light as air." In this state of mind we naturally expect to find the greatest number of our antagonists; but we also expect that, whilst we are not fighting a battle merely for the laurels, we may, each of us, try to banish prejudice, the enemy of progress, and aim for one object, the progress of right, the triumph of truth.

We trust none of our opponents will resort to "holy writ" as a means of proving that Church-rates are just and necessary; not that we object to this mode, believing even that there is more proof against than for them, but we may be led into numerous intricacies as to the extent of meaning of certain words, which wiser heads than ours are divided in opinion on. We may employ nearly our whole time in discussing a few sentences, and thereby almost overlook the essential parts of our subject.

Dissenters maintain that it is a gross injustice to be forced to pay for the support of a church which they do not attend; and that it is tampering with their consciences to compel them to pay for the spread of doctrines which they believe to be erroneous. Voluntary contributions are the sole support of dissenting places of worship, and Dissenters think that the Church ought to stand on a similar foundation. Dissenters look after the moral training of their children; they support schools as well as chapels; and in so doing, contribute as much for the spread of Christianity as the Churchmen. But because the former chance to differ from the latter, they must contribute

their quotas for their privilege of dissent. 'Tis nothing different to this. The fact of a person being able to demand admittance into a church is merely a nominal privilege over other places. The same facility of admittance to dissenting places of worship is readily and willingly offered. But more of this hereafter. The Church has no right to compel a man, who supports his own religion, to contribute towards the support of another, which he believes to be erroneous. A man's liberty of conscience is one of his noblest prerogatives—a freedom to worship God according to the dictates of his conscience "under his own vine or fig-tree," unshackled by coercion or force. Rob him of this liberty, and, in spite of the rising of his better nature within him, he forms a spirit of hatred and ill-feeling towards that body, which compels him to act contrary to the dictates of his conscience.

Place the matter in another light. Suppose a Protestant to be residing in Paris, attending the church of his own faith, and contributing his quota towards its support. Would he not scruple at paying taxes for the support of Nôtre Dame? We may leave the reader to draw the inference.

We are frequently told that if the Church is separated from the State, we shall see its structures crumbling to dust; we shall see ruin inside and outside of the Church—ruin in the buildings, and ruin in the people. We think differently; and what a poor opinion one Churchman must have of another, if he conceives that were State aid withdrawn the Church would be lost! What! are there not a few in its wealthy flock that would give their mite to uphold it? If they believe this, they certainly have a worse opinion of their fellow believers than what we have. Do not all classes of Dissenters build gorgeous edifices, and uphold them without State aid, and pay Church-rates besides? Is it less reasonable to suppose that Churchmen, constituting the greatest number of one sect in England, would be either less able or less willing to do the same? We think it is not. In other parts of the world we find that churches are well supported by voluntary offerings alone. Look across the Atlantic to Young England. There we find religious edifices in numbers, and the congregations supporting efficient clergy; the people enlightened, and the influence of the Church making a moral impression on the minds of the people, an impression which we believe is not much, if any, inferior to that made by the Protestant Church in England. Here, then, we have an instance of a church prospering without State aid; and with what amount of reason can we say that if the Protestant Church is separated from the State, the people will degenerate, and the churches will fall in ruins?

It is maintained that the Church has an undoubted right to all the possessions which she now enjoys, and that Parliament has no right to interfere with the subject. We emphatically

affirm that the Church got possession of that property by Acts of Parliament, and it would be a singular circumstance if one Parliament had no right to alter or amend any law which was framed and enforced by a former Parliament.

To trace the way, in detail, in which the Protestant Church obtained possession of the property would occupy too much space here; but as that point has an important bearing on the subject under discussion, we will take a slight glance at it. Christianity was not effectually introduced into England till about the sixth century. At that time, the prevalent religion of the country was Roman Catholic, and till about the year 1520, that religion continued in the ascendancy. About this time there were a number of persons who were rigidly opposed to the Roman Catholic doctrines. Henry VIII., for the purpose of gratifying his own passions, joined this band of *dissenters*, and disputed the Pope's authority in England. Many strange acts transpired after this, but, with the exception of a short interruption, England has enjoyed the benefit of a Protestant religion up to the present time. When Henry VIII. turned Protestant, the Parliament granted to him the monasteries and all connected therewith, including a very considerable part of the tithes in the parishes. In order to gain a still greater number of people to adopt his views, he distributed a large portion of the church property to the "noblemen, gentlemen, and all persons of great power and influence in the country," which distribution had, to a great extent, the desired effect. Churchmen tell us that the ministers of religion and the English subjects were all panting for this reformation, and that nearly all of them were exceedingly glad that the papal yoke had been thrown off. The laws and history of England show that such was not the case. One law enacted threatens punishment to the clergy if they refuse to conform with the change; then it descends to the laity, and enacts that if any one should, by word or deed, declare or speak anything derogative to the reform, they should suffer imprisonment or fine. Another law stipulates that if persons do not attend the reformed church, they must be reported, and suffer according to law. These and subsequent laws forced the people to be Protestants in theory and profession, if not in practice. In this manner the Protestant kings and queens and Cranmers forced their religion on the people, and it was in this manner that the Protestant religion gained the ascendancy in England. It will therefore be seen that the right to the property which is enjoyed by the Church of England was not voluntarily given to that church, but that it was taken from the hands of the Roman Catholics by force, emanating in Acts of Parliament. What laws one Parliament has made another has the right to amend or annul, accordingly as it thinks proper. Therefore it is a weak argument to affirm,

that the Parliament has no right to interfere with the possessions of the Church.

Before concluding, we feel bound to notice one or two remarks which have been made by a former correspondent. J. B. J. takes a singular mode of arguing, particularly in the opening lines of his essay. He states that Church-rates are just and necessary, "because a national religion is a national necessity, and without a national tax it cannot be supported." This is strange language; certainly concise and conclusive, but not, to our ideas, very satisfactory. A national religion is a national necessity. It matters not, according to this mode of reasoning, whether that religion be Mahometan, Roman Catholic, or heathen. If either of these is the national faith of the country, the sect, whichever it chances to be, must be supported by a national tax. The minority in the country must support the majority in propounding the most blasphemous doctrines.

Again: J. B. J. thinks, "if church doors are always open, without respect of persons or creeds, and that every parishioner has a right to claim accommodation," then such parishioners ought to contribute towards the expenses of such churches. Many parishioners attend their own chapels, and never enter a church. Of what advantage, then, are the privileges of churches to this class? Moreover, the privileges of churches are no greater than what are offered freely by dissenting chapels. The accommodation willingly granted (rarely, if ever, refused) in the latter places of worship is tantamount to a claim on them. We believe the only exception to this is in the Roman Catholic places of worship, where persons are expected to pay, at least, a stipulated sum (more, if benevolence prompts), according to the seats occupied. Though J. B. J. thinks it a great privilege to be able to claim a seat in a church, we are far from thinking that Church-rates are just and necessary, when a tantamount privilege is offered in dissenting places of worship for Churchmen and others, irrespective of creed or persons. There are persons who think that we ought to have a connection with Church and State, in order to have a Protestant ruler and a Protestant parliament. No sensible person would object to a connection which was limited to these two powers. But we can see no reason in enforcing Church-rates to keep down Romanism, and to uphold Protestantism. Acts of parliament would suffice to bind both King and parliament to Protestantism. All credit to those who use their utmost endeavours, in a circumlocution manner, to hinder Romanism from creeping into the hearts of an English King or Queen. We should look on it as one of the greatest curses that could fall on the English nation. For that reason we ought to deal leniently with those that dread Romanism, and think that either it or Protestantism must be the prevalent religion—the national religion of the country.

We shall now draw our remarks to a close. Believing in the reasons we have assigned, we assert that Church-rates are neither just nor necessary. They are not just, because imposed on people who believe the doctrines of the Church of England to be erroneous; they are not necessary, because the Church would undoubtedly flourish more auspiciously by voluntary support.

Manchester. MARIANNUS.

GREATNESS AND GOODNESS.—Greatness is to goodness what gravel is to porphyry: the one is a moveable accumulation, swept along the surface of the earth, the other stands, fixed, and solid, and alone, above all that is residuous of a wasted world. Little men build up great ones, but the snow Colossus melts; the good stand under the eye of God, and therefore stand.—*W. S. Landor.*

DIFFICULTIES.—Difficulties, to a man of firm mind, and obstacles in his path, of whatever nature they may be, only afford him stronger inducements to follow his course, and render his pursuit a passion.—*G. P. R. James.*

AGE.—Man's eye in youth is at the wrong end of the telescope. It is in age that we see clearly how short are the spaces over which we have passed.—*Ibid.*

VERBOSITY.—

Words are like leaves, and where they most abound,
Much fruit of sense beneath is seldom found.—*Pope.*

ERAS, like individuals, differ from one another in the species of virtue which they encourage. In one age we find the virtues of the warrior, in the next of the saint. The ascetic and the soldier in their turn disappear; an industrial age succeeds, bringing with it the virtues of common sense, grace, and refinement.—*J. A. Froude.*

EXAMPLE.—When a man fulfils, to the best of his knowledge and belief, one of the great designs of creation, by exalting his mind and cultivating its powers; when, under the influence of charity in the most extensive meaning of the term, he applies the wisdom which he has gained to the purpose of enlightening the ignorance, and promoting the happiness of his fellow creatures; when, by instruction, arguments, and examples, he teaches the rich how to use prosperity, the poor how to support want, and the afflicted how to procure consolation; it may in truth be asserted, that he is not neglecting the third and highest branch of his obligations, his duty to his Creator.—*Clayton's "Sketches in Biography."*

SINCERITY AND VERACITY.—Sincery is the truth of the heart; Veracity, the truth of the lips.—*Isaac Watts.*

History.

WAS MARY QUEEN OF SCOTS MORE SINNED AGAINST THAN SINNING?

NEGATIVE ARTICLE.—II.

THE subject suggested for the present discussion is so wide, and the offences charged against Mary are so numerous, that we think our best course will be to endeavour to substantiate one, using the other dark incidents in Mary's life only as serving to assist in the inquiry we shall make; and, as "Threlkeld" has said, "of Mary's sufferings may be mentioned the rebellion of her subjects, the heavy imprisonment in England, and her execution. These were the chief." So will we also investigate these, especially her imprisonment and her death; but we cannot follow "Threlkeld" in his knight-errantry, nor will we with him career through the world, jousting with all opponents, hoping to cry, Victory! but we will aim at something immeasurably higher, and our watchword shall be—truth.

We choose what we may call the English incidents in Mary's life, the more readily as they give rise to a most interesting inquiry into the strength of the constitution under which we are now living,—whether it is hostile and terrible to the guilty alone, or whether it can be used as an engine of oppression in the hands of power, and whether it is fitted and powerful enough to reach and punish treason, though watched by a royal brain, or whether it is so weak, that through even its own forms an innocent, confiding refugee may be exposed to danger and death from the hatred and jealousy of a rival sovereign. We agree with "Threlkeld" in forbearing to give references throughout this article; for though we could quote an equal number of historians on our side, as having expressed an opinion of Mary's guilt, as can be found declaring her innocence, we feel the only true course, in investigating an incident of this kind, is to leave the differences of opinion expressed in later times, and to take our stand only upon the facts, in the truth of which all historians agree.

Thoroughly to understand the position of Mary of Scotland and Elizabeth of England, we must trace back our steps to the common ancestor of both, Henry VII. This monarch had two sons and two daughters, Frederick Prince of Wales, Henry, afterwards the Eighth of England, Margaret, from whom Mary of Scotland was lineally descended, and Mary, married to a monarch of France. Frederick, having espoused Catherine of

Arragon, died young, and without leaving issue; and Henry, after his brother's death, obtained a dispensation from the Pope to allow him to marry the same lady, by whom he had one child, afterwards Mary of England; and then, being attracted by another fair face, doubts were suggested as to the validity of his marriage, and he made his suit to Rome, to declare his marriage void and a nullity. The delays of this court, suiting little his inflamed desires, led to his seeking the advice of a Protestant council, renouncing altogether the authority of the Church of Rome, and declaring himself the head of the church in these realms. And having obtained such a sentence as he wished from the Protestant tribunal, he took another wife, by whom he had issue Elizabeth, afterwards our Queen, in whose stead, however, Mary would have reigned, if Elizabeth had not been recognized as a legitimate daughter.

Now we must pass over some years, until Mary of England had reigned and died, and Elizabeth was ascending the throne. Then Mary of Scotland, who was married to the Dauphin of France, assumed the title of Queen of England, and she and her husband quartered our royal arms with those of France. This was regarded, and we think justly, as an aggressive step on the part of Mary, not so much from its immediate consequences, but as a warning that, when opportunity should offer, and circumstances would permit, Mary would attempt to seize this throne by force. Soon the miscalled religious wars broke out in Scotland, and assistance was sent from France and England to the opposing parties. After some warfare, a treaty was concluded at Edinburgh, which contained a stipulation that Mary and her husband should desist from using the arms and title of Queen and King of England. This treaty, when it was taken to Mary, she refused to ratify; and although her husband having died soon afterwards, she ceased to use our royal insignia. She still refused to ratify the treaty; and afterwards, she being desirous to return to Scotland, applied to Elizabeth for a safe conduct through England. Elizabeth would not grant it, unless Mary would ratify the treaty. She still refused to do so, and this was never done. Mary set off for Scotland by sea, which she reached safely, and here her reception was enthusiastically good; in the words of Hume, "her arrival seemed to give universal satisfaction, and nothing appeared about the Court but symptoms of affection, joy, and festivity."

Now, in accordance with our purpose of confining our investigation to the relations of Mary with England, let us pass over a period of six years, and mark the alteration in the feeling of Mary's subjects towards her. Universal satisfaction had given place to general rebellion; affection, joy, and festivity, were changed to hatred and horror; and Mary, instead of governing from a throne, was governed in a dungeon. Direful causes, indeed, must have been at work to produce this change

in the Scottish nation. Mary, however, escaped from prison, and put herself at the head of an army, and met her subjects, who were assembled in arms against her, at Langside, where she was finally overcome; and being now surrounded by enemies, she sought an asylum in England. We must here remind you of the position Mary stood in, in regard to the Queen of England. She asserted that *she* was Queen, and that Elizabeth had no right to the throne. She had asked for a safe conduct through England six years before, but was refused, unless she gave up her pretensions to the throne; and the same cause of refusal still remained, for she would not resign her pretensions; and even down to her death she was styled by her attendants as Queen of England. And now she was accused—yea, and condemned—by the voice of the whole Scotch nation as being the planner of the murder of her husband, and the paramour of his murderer. This was the person who came to England; and although a fitting residence was assigned to her there, nothing would serve but that she should have a personal interview with Elizabeth. This, Elizabeth refused, unless Mary would show she was innocent of the offences charged against her. Therefore, at Mary's own desire, commissioners were appointed to investigate the matter; and after various caprices on Mary's part of refusing to answer, and again agreeing to do so, they came to the decision that the charges were proved. Mary thenceforward remained in England, and was the cause (either actively or not) of many conspiracies and much disturbance in the country, until at last, in 1586, the conspiracy, to which Babington gave the name, was discovered, which was a plot against the life of our Queen Elizabeth. To this Mary was accused of being a party, and then, as we all know, she was arraigned before a tribunal constituted according to the law of this country. By this tribunal she was convicted of the crime laid to her charge, and, as a necessary consequence, sentence of death was pronounced against her. But Elizabeth, having hesitated to carry out this sentence, the nation, as with one voice, called upon her, and the parliament unanimously petitioned her to order that the sentence should be executed, and Mary was beheaded at Fotheringay Castle.

The limits of this essay forbid us to enter more into the details of the facts we have noticed, but we think that the circumstances, that Mary was condemned by two separate tribunals, before both of whom she consented to answer (by one, of the murder of her husband, and by the other, of high treason in plotting the murder of Queen Elizabeth), and the pretensions she made in her lifetime to the throne of England, without taking into consideration the unanimous feeling that prevailed in both Scotland and England against her, are sufficient to bring us to the conclusion that Mary was more sinning than sinned against.

THE BRITON.

Politics.

OUGHT BRITAIN TO ADOPT THE NON-INTERVENTION PRINCIPLE IN ITS FOREIGN RELATIONS?

AFFIRMATIVE ARTICLE.—I.

So Great Britain is to constitute herself mistress of the world, and hold at one and the same time the several functions of judge, jury, and executioner! Well done, patriotic S. E. L.! Of course you deny the right of any other nation to presume to question the morality of this strange assumption of power. Of course you would be shocked at the bare idea of any other country under the sun daring to frame even a "remonstrance," much less make "an armed demonstration," with the implied intention of sympathizing with the "struggling people" of these realms. If certain classes amongst us rose to-morrow, for the purpose of substituting a republican form of government for our monarchical one, what would be the astonishment of S. E. L. to find the United States, after vainly making "an armed demonstration" with their fleet, proceeding to war, when "all other means have failed"? Then, hurrah for England! The sole judge of right and wrong, the only jury capable of rightly understanding and interpreting the statutes of international law, the national executioner, the blotter out from the map of nations of all despotic and evil disposed nationalities. We are not so patriotic as S. E. L.; or rather, our patriotism is not of the same kind. We are not one of those who think patriotism consists in praising up our own country, and pulling down all others. Such patriotism is only egotism in another shape. "England is the greatest nation under the sun, and the English are the bravest, noblest, and the best of mankind: ergo, I am one of the bravest, noblest, and the best of mankind." We love our country, but acknowledge that it is not perfect, and therefore consider that it is not in a position to use, in a right and proper manner, the unlimited power which S. E. L. would wish to have it exercise.

The principle of intervention looks well in theory, and *to English eyes;* but in practice it works badly. Up to the present, the intervention principle has had full play. Let us see how "Great Britain, exercising dominion over one-sixth of the inhabitants of the globe, possessing the bravest army, the most powerful navy, and unequalled commerce," *has* made use of the "immense influence over the various nations of the earth" she

is capable of exerting. What a ghastly array of crimes, bloodshed, and wrong rise up before us! One slight attempt at intervention alone—the forbidding the French nation to choose their own form of government—cost us some £4,000,000. Even S. E. L. acknowledges our Government "actually consented" to the subjugation of Poland. They did more, S. E. L. Had they have acted upon the non-intervention principle, Poland would still, in all human probability, be in existence.

"Can it nevertheles be affirmed that England, the enlightened, the generous steward of so many blessings, should turn aside from the path of duty pointed out to her by humanity and benevolence, and refuse to render those blessings efficacious to the nations engaged in the struggle for liberty?" Generous-hearted S. E. L.! Your sentiments do you honour. Perhaps you can define what we are to understand by those "engaged in the struggle for liberty." Are they the Red Republicans and the Communists of France, the Hungarians, the Circassians, the Kaffirs, or the Sepoys? "What, the Kaffirs and the Sepoys struggling for liberty? Ridiculous! They are a parcel of discontented murderers." Very good, S. E. L. But still, from a moral point of view, the Sepoys, who are now in arms in India, deluging that country with blood, revenging upon the innocent and the weak the cruelties practised upon them under the blessed intervention principle, are as much "engaged in the struggle for liberty" as the much-pitied Circassians. It is folly to talk of the injustice of the English Government remaining "regardlessly inactive, whilst despots are engaged in trampling under the heel the liberties of our fellow men," when we are now—and, as every Englishman hopes, successfully—hanging and shooting our Indian subjects for daring to have ideas of liberty apart from that we consider fit for them. If Russia or the United States, for certain reasons of their own, were to forsake the non-intervention principle, and declare their intention of assisting the struggling natives of India, should we not fire with indignation at their audacity in thus meddling with our international concerns? We should rise, as one man, to punish the interferers. Such being the case, then, how can *we*, with any show of justice, presume to take upon ourselves the right of interfering in the internal affairs of other nations? Let S. E. L. answer us, if he can. We have obtained the liberty we possess by our own exertions; and if the "nations engaged in the struggle for liberty" are true to themselves, they will secure what they seek unaided from without, in a like manner. The international affairs of a country should be as sacred as the household affairs of an individual. What man has a right to take upon himself the regulation of the domestic economy of his neighbours? Any one assuming to himself such a right would be scouted as a madman. We consider that which holds good

amongst individuals, equally holds good in respect to nations. It is for our opponents to demonstrate the difference.

"What we object to is, that the formation and establishment of despotic governments should be passively allowed," says S. E. L. The French nation, having tried a monarchy and a republic, and got tired of both, willingly submitted once more to a despotic government; and in allowing this, according to S. E. L., we were to blame, because such a form of government "considerably retards commercial enterprise." To what a length will our prejudices lead us! S. E. L. hurls himself against a name. Is it not a fact in history, that nations have been raised to the summit of power, fame, and prosperity, through being ruled by the undivided authority of one man? When was England more feared and respected abroad than whilst under the rule of Cromwell, nominally a Protector, in reality a Despot? Never! What should we have gained by mixing ourselves up in French affairs at the time of the *Coup d'Etat?* Nothing, but bloodshed, and the ruin of our own prosperity. "Non-intervention, by permitting the establishment of despotism, considerably retards commercial enterprise." Indeed! We appeal to facts. Are not our own commercial relations with France at the present time in a more flourishing condition than they were in Louis Philippe's reign? Is it not ridiculous to lead us to understand that now "all incentives to commercial enterprise are removed" in that most *unhappy* country? The present good feeling which exists between France and England is entirely owing to the good sense with which our rulers adopted "the non-intervention principle in its foreign relations" at the time of the *Coup d'Etat.* Long may it last!

We consider Britain should adopt the non-intervention principle, because it is impossible to carry out the reverse with justice. It is very easy to talk of rendering the blessings, we enjoy, "efficacious to the nations engaged in the struggle for liberty," but far more difficult to act thereupon. When we interfere in the affairs of other nations, who is to determine which side we are to assist? Is it the *minister pro tem.?* If so, the result will be, as it has always been hitherto; which even S. E. L. will not presume to consider as having been advantageous to the "nations engaged in the struggle for liberty." Are the *people* to decide the difficult question? Here again we hope for little better. The people are, as a body, very ignorant on foreign matters, and are generally led very willingly in the direction pointed out by the ministers of the crown. Let these but talk of the honour of England, their determination to uphold, free from stain, the spotless flag which has so long "braved the battle and the breeze," and the day is their own.*

* Vide, as examples of the sort of thing required, the matchless orations of Lord Palmerston at the last General Election.

The adoption of the non-intervention principle would tend greatly to the extension of our own prosperity. The immense national debt, with which we are burdened, is entirely owing to that great vice of John Bull's—the determination to "mind every one else's business in preference to his own." The millions spent, through our foolish and unjust interference in French affairs, some half century back, might just as well have been cast into the sea. The nephew of the very man we laid out so much of our wealth in hurling from the French throne, because we considered he had no right there, now securely occupies his uncle's seat. Short-sighted mortals as our forefathers were, there are, apparently, individuals as bad amongst us now. In the short space of half a century, our transatlantic cousins have succeeded in obtaining for themselves a commercial prosperity second only to our own. If we foolishly indulge in a few more such expensive acts of intervention as those of old, our national debt will increase to such an extent, that, ground down by taxation, we shall be unable to compete with our comparatively untaxed competitors. We cannot indulge in the hobby of interfering in the concerns of other nations, without entailing upon ourselves increased taxation; increased taxation will necessarily be followed by an increase in the cost of our manufacturing productions; and eventually, such being the case, we shall be cut out of the markets by the Americans, who at present run us very hard, and shall have to resign to them the first place in commercial enterprise.

Not only justice, then, but our own interests as well, require that "Britain should adopt the non-intervention principle in its foreign relations." TALIESIN.

OUGHT THE FRANCHISE TO BE EXTENDED?

NEGATIVE ARTICLE.—II.

THIS question is one of paramount importance, and we proceed to discuss it, with all due deference to those whose opinions differ from our own.

When we consider the prevalence of Mechanics' Institutes, discussion classes, &c., and when we are told "that there is nearly as large a per-centage of the population under instruction, as under a system of enforced education they have in Prussia," we are apt to form too favourable conclusions as to the progress of education.

When "Alpha" makes these statements, he does not stay to consider whether these mechanics' institutes, public lectures, and discussion classes, are really attended by those to whom he argues the franchise ought to be extended. We think that if he

had pursued his inquiries further, he would have found that these means of improvement were attended by a very small number of persons paying a rental of £6 per annum. We believe that Mechanics' Institutes are supported chiefly by those who have the franchise under existing arrangements.

When "Alpha" refers to the number "under instruction," he does not stay to inquire how long they remain "under instruction," nor the amount and character of the instruction they receive. Though education has progressed, and is progressing, it is doubtless true that the masses of this country are still grovelling in ignorance. We quote the words of the distinguished Dr. Vaughan. He says "that in England and Wales we have a population of 16,000,000 of people, with nearly half that number unable to write, and with a third unable to read; and that the labouring class, and the humbler class of operatives, in which this want of such instruction, and of the wholesome habits which it generally indicates, is found, is that portion of our population which is multiplying with the greatest rapidity, everywhere fast gaining ground upon the upper and middle classes, and menacing our country with the fate which has awaited nearly all great empires—that of perishing, in some evil hour, by the hands of the poverty, ignorance, and vice which it has fostered."

This quotation presents us with a gloomy picture. And though we boast of having a large number "under instruction," yet we find, by a careful examination of the returns of Her Majesty's Inspectors of schools, that a large per-centage of the children leave school at an age, so tender, that it is impossible for them to have made much progress in education, either physical, moral, or intellectual.

The Rev. F. Watkins, B.D., in his report for the year 1850, remarks:—"In looking at the ages of the children in the ascending scale, we find a gradual but constant decrease, as we approach the time of life when the faculties are beginning to expand."

A writer on the subject says:—"The return of Mr. Watkins might be almost stated thus:—That about five children out of one hundred of the poorer classes remain at school to an age when they may learn something, and when their characters may be moulded into shape." The same writer then significantly asks, "Is not this a mockery of education?"

What is the amount of benefit received by these children? Their teachers find it an absolute necessity to cram as much as possible into their minds during the short period during which they remain at school.

We contend that this is not the kind of education to give children sound and just views of life, and practical knowledge of their position in the social system. We argue, therefore, that

the franchise ought not to be extended, until a free system of national education is established.

If voluntary efforts are insufficient, and education cannot be provided for the people, but at an expense which would overwhelm any means short of national, it *must* be provided by the nation. It might be provided by means of an equable contribution passing through the coffers of the State. This education would not be gratis, because the manual labour class, forming seven-eighths of the population, must bear a great proportion of the indirect taxation.

Let the people be provided with an education which shall train them to govern their animal propensities, draw out and cultivate their superior feelings, and discipline their knowing and reflecting faculties. When they have had the benefit of this education, the flowery and vociferous harangues of "newly-fledged" politicians and would-be orators, who often "spout their hour" to gratify their own innate love of applause, will not be required to arouse them to a just sense of their rights.

As a consequence of this physical, moral, and intellectual training, they will feel that they have a right to a share in the legislation of their beloved country; and this feeling will be so strong and universal, as to prompt them, to a man, to have recourse to those legitimate and constitutional means which, when we consider that "union is strength," we may safely predict will ultimately be crowned with success.

Believing that the franchise will be extended, when the people are prepared for it, we now leave our readers to form their own conclusions on this very important subject.

York. J. L. P.

THE EIGHTEENTH CENTURY saw the wars of Marlborough, and Saxe, and Berwick, the early victories of Napoleon, the destruction of the monarchy, and the disruption of society in France; the expulsion of the Jesuits from nearly every European state; the destruction of Lisbon; the triumphant struggle for independence in America; the century whose spring was adorned by the genius of Swift, Addison, and Pope; whose autumn was made glorious by the wit, and eloquence, and learning of Goldsmith, Burke, and Johnson, in England, by Voltaire, Rousseau, and D'Alembert, in France; the century whose beginning was sanctified by the triumph of mind in Newton; whose end was crowned by the triumph of matter in Watt. —*Illustrated Times, Dec.* 13, 1856.

FUTURITY.—

The abyss of time which is to be,
The chaos of events, where lie, half-wrought,
Shapes that must undergo mortality.—*Byron.*

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND.

NEGATIVE ARTICLE.—II.

PROHIBITION is a word hated of English ears; and of all legislative powers, that of suppression has ever been least successful. Restrictive laws are almost everywhere evaded; and there are some such laws which people secretly glory in evading, or conniving at, or countenancing the invasion of; *e. g.*, the game laws. It is true that it is in the nature of a law to be restrictive and prohibitive, and that punition is generally the instrumentality employed in maintaining the supremacy of the law. But we must carefully guard against confounding universally acknowledged offences with those which are not so acknowledged, and enrolling them in the same category—crimes; *e. g.*, making *poaching* a *felony*. To constitute liquor-selling a crime, we must have all our modes and habits of thought changed, our whole conceptions regarding the traffic revolutionized; *unless* this is done, there is no use for a law; *when* this is done, a law will be useless. The national conscience does *not* recognize the sale of intoxicating drinks as a crime, and we fear it never will be *so* educated as to believe that guns, pistols, swords, daggers, knives, strychnine, arsenic, oil of almonds, *and water, may be sold* unblamedly under legal restrictions as to time and mode, although death may be thereby caused, and yet perceive the "thin partition" which divides the traffic in these from the traffic in those. It is not the seller that adjudicates upon the use to which the articles he sells may be put; it is the buyer upon whom the *onus* of use is laid, and the crime of abuse is punished. In no other trade has it been proposed to introduce the principle that it is a crime, because the articles disposed of may be misused; and not even the slave trade has had any attempt made to implicate the *seller* in the crimes of the *owner*.

The general tendency of our law has hitherto been to mitigate punishment to the lowest necessary point. So long as our penal code was extravagantly severe, convictions were difficult; and just in consequence of the want of a conscientious belief in the justice of capital punishments, every loophole of escape is tried, to avoid a capital conviction, by lawyers, jury, and judges. The same may be said of cases of adulteration of food, and of such restrictive enactments as already limit the sale of drinks. Now a law can

be effective only (1st.) through its sanction of penalties adequate to the prevention of the crime it is intended to limit or destroy; and (2nd.) from its fixed and decided accordance with the beliefs, habits, and ways of thought of the people among whom it is law; for the former can only be inflicted when the latter has been duly attended to. Now a Maine Law is not in accordance with the customs of Britons, and is not, therefore, likely to be beneficial; and if not so, then not at all necessary.

The prohibition of lotteries has only led to evasion.

The prohibition of betting houses has only led to evasion.

The prohibition of gambling has only led to more cunning contrivances for setting the law at defiance.

The prohibition of political discussions [in France] has led to worse evils than free discussion could produce.

The prohibition of poaching has led to the commission of greater crimes.

The prohibition of marriage amongst the Roman Catholic priesthood has made Europe a hotbed of strife, jealousy, and illicit amours.

The prohibition of licentious books, prints, &c., in France, has led to the most artful contrivances for surreptitiously deluging the land with them.

In fact, wherever law *manufactures* a crime, by inserting in its code any prohibition which the national conscience does not recognize as a *moral* wrong, there is a tenfold intensity given to the desire of transgression, from the *very pleasure taken in sinning*, where there is a hope that no widely-felt blame will be attached to its commission.

We all know that there are many violations of law that are regularly winked at in our country, because it is felt that the law is harsher in its penalty than men like to be the means of causing to be felt, and that some are even spoken of in private as perfectly venial.

"The Maine Law" would manufacture a new crime, and would be just such a law as would, from its inquisitorial provisions, arm even drink-hating men against it, while it would be powerless to effect the cure of the depraved in appetite. "Stolen waters are sweet," and unexcised liquor has a relish imparted to it that no ingredient can communicate.

The whole annals of smuggling are a testimony against any Maine Law. The whole multitude of broken vows in which Roman Catholic brotherhoods and sisterhoods originated; the whole history of the censorship of the press, and the wide difference in the matter of "the sin of cities" between the countries in which prohibition is theoretically acknowledged, and those in which the license system prevails, are witnesses against the possibility of effectively carrying out, even if enacted, a Maine Law.

Mahomet proscribes wine, and his devotees discover and use

opium. Is there much gain in the change? A mistress denies "followers" to a servant; and does she never behold the face of "any mortal man," or does not even the policeman find an excuse for enlivening her solitude?

A wretchedly one-eyed view of vice has led to the entertainment of the thought that were the one indulgence violently and forcibly withdrawn, all concomitant indulgences would be given up. Is this really the case? Does the prohibition of the use of a knife prevent a child from misusing an axe, or paying a little more attention to the possibility of amusing himself with the fire? or does prevention, forcibly and by threats, not rather cause a racking of the invention to get over the difficulty, without apparent violation of the command given, without incurring of the threatened punishment?

A Maine Law prevents *sale*, not *gift*, nor manufacture. Now no one will manufacture, except for use. If he must use his own brewing or distillation amongst himself or his friends, the law becomes one *for* the rich, who can afford to do so, and *against* the poor, who cannot. The true Maine Law is an enlarged and christianized education—a preventative *in* the head and heart, not one derived from bolt, bar, fine, confiscation, or imprisonment. The best virtue is that which is tried and tested, and has borne the test. Stays, thumbscrews, and racks have had their day, and it is now too late in "the process of the suns" to dream of a return to the old-fashioned inquisitional remedy of *prohibition*.

CASE.

AFFIRMATIVE ARTICLE.—III.

THE question of the Maine Law has been thrown on the field of public discussion. It has been already discussed in this periodical; and any one who refers to the last debate, divesting himself of prejudice, cannot fail to realize how very meagre the objections are. If it be maintained that the question, as now put, relates specially to the practicability of the law in this country, we may remark, that while it seems impossible to induce those engaged in the liquor traffic to resign their occupation, or their victims generally to cease attendance at the public house, the community is sought to be so permeated by a moral sentiment as to lead to the enactment of a prohibitory law, which will be obeyed. It is not by mere enthusiasm, but by principle, gradually extending, that such a law is proposed to be established. It may fail through premature action, but this would be against the true idea of the law. If otherwise demanded by sound argument, it is founded also on the popular idea of law, as echoing the common voice. Is it not practicable so to influence society—or, in other words, to enact the law—in this manner? Moral suasion, while of little use against the traffic itself, is surely of service here. No one who looks at the vast changes in

the present day, arising from small beginnings, stamped by the authority of law, can doubt that the question stands as fair a prospect as any of meeting with like success. Without dwelling on the favour with which the cause is received at public meetings by the very class who chiefly frequent the public house, as well as by a vast number of those who, from their position, are led to interest themselves in the popular welfare—for instance, the large number of ministers who have recently assembled in conference on the subject—it is clear that the failure of simply moral means is becoming apparent, and that there is a reaction from the idea of education as a complete panacea. The familiarity of the evil, which had long blinded the public, has been partially removed by the variety of illustrations of it which are now prominently placed before it. The publican has visibly sunk, within the past few years, in general estimation; the beer shop is now considered by very few as a place of innocent entertainment; the community, always more or less sensible to the burden of taxation, are beginning to inquire, Why should we pay and suffer so much for a trade which we confessedly need to interfere with—which does not lie by the side of our ordinary callings in supplying a legitimate want, but which runs counter, in its general results, to the design and effect of honest industry? The majority feel that whatever they may do in their own homes, they have little interest in public houses. They seldom or never enter them; and hence these may be left to their fate. The case is gradually appearing to be the publican *versus* society; and his chance is very small against the intellectual, moral, and religious elements arrayed against him. In fine, the notion that Government should leave the evils, to which the public are exposed, untouched, to be dealt with by simply voluntary effort, or not interfered with at all, in consequence of a belief in the narrowness of its sphere of action, or its inability to grapple with them, is one which is now held by very few persons who think at all on such questions.

However excellent the results of a prohibitory law may prove, we cannot have a strong faith in them as lasting, unless such a law be based on sound principles. But the favourable effects of the enactment may be considered as a powerful argument for its expediency and justice. The law is said to interfere with the liberty of the subject. Society is a permission to accomplish social objects; and this implies the prevention of any encroachment on the general weal, either simply by punishment of the overt offence, or by complete prohibition. But it may be viewed as a positive institution for good in many of its laws. It may be fairly maintained that both means are essential. All this is implied in the axiom of Bentham,—"The sole object of Government ought to be the greatest happiness of the greatest number of the community;" and this he carries out into a variety of details clearly applicable to the question under our notice.

It may be inquired, Why deal with the matter by law? To do so is not a new thing. The trade is not free. The State has been compelled to restrict it. This it has done with results sufficient to show, that while it cannot be safely left to the exercise of the principle of demand and supply, and while the direction of prohibition is the one to which legislation ought to point, yet that restriction alone is inadequate to cope with the evil. We are not proposing suddenly to enter on a course entirely new. Restriction has been tried. We must either set the trade free, remain where we are, or adopt a prohibitory law. We think our readers, who, we are sure, as a whole, are not of opinion that the public house has ever been of any service to them, or to society at large, will agree with us in holding that of these alternatives, the third is the one which seems most justifiable in present circumstances, and is supported by the larger amount of argument, both positive and negative. Should a Maine Law prove a failure, when carried out by the force of public sentiment, we can readily resort to some of the expedients of our opponents. The experiment is worth trying. The results could in no sense be mischievous. The temptation of the traffic would be removed; the opening of other means of industry would prevent the publican from losing; and a diminished excise revenue would be more than counterbalanced by the taxation derived from, and indicative of, the general prosperity of the nation. Society deals with a number of evils, such as lotteries, gambling places, &c., by prohibition; its moral sense recognizes that they are temptations, with which the more exposed classes cannot come into contact except with danger and loss to the State, and hence that it is a duty to remove or prevent them; and much more forcible must be the obligations to apply the same principle to a traffic which not only is vastly more injurious in its results than the other things alluded to, but tends to stimulate those other evils to which the remedy of prohibition is applied. It can scarcely be maintained, that the justifiability of prohibition in the general case is overcome by the circumstance that another course remains, and is being generally adopted, sufficient to answer the purpose. The restrictive system fails; education is checked by the strong passion for intoxicants; the public house renders the efforts of total abstinence societies comparatively powerless; there is a necessity for a prohibitory law. Liberty, it is true, would be abridged, but only a liberty to enslave the community—a liberty to injure our neighbours. To prevent this kind of freedom is one great object of Government; and because society has not possessed sufficient light to exercise its right to prohibit the traffic in question, it is necessarily exposed to the monster evils which it entails. The publican obtains his license from the State, and the State may take away what it gave. He may be thus addressed,—We have given you a right to sell; but this you have abused, and we now deprive you of it. Assuming,

however, that you are not to blame, yet, on the broad ground that the effects of this trade, which we have established or allowed, is, to the greatest extent, mischievous, and that we look in vain for other remedies, we prohibit it altogether. We seek not merely that the highest objects for which society exists—such as the promotion of intelligence, morality, and religion, for which we maintain expensive institutions—will be allowed any chance of accomplishment by the prohibition of a trade which we are at liberty to put down, but that the very lowest ends of Government—namely, protection for uncalled-for injury—should not be frustrated, as they are, to a large extent, by this traffic, which we have licensed.

The appetite for liquor is purely artificial. It is not satisfied by partaking of the article itself. We do not seek to check a natural desire, in order to accomplish a particular good; hence the readiness with which the State restricts, and might prohibit, the trade. The case is not even one where it can be admitted that the disease is alarming; and the medicine is an efficient one, but we fear to apply it, seeing that though the patient would be freed from his malady, yet he would be reduced to a prostrate condition, or minor complaints would be created; on the contrary, the cause of the evil being removed, the patient would rapidly become convalescent. The good would be a great one, unaccompanied by many of those evils which, in the imperfection of our nature, are carried in the train of benefits the most palpable, which, while no argument against positive advantages, in the event of their being absent, afford a stronger reason for seeking the objects we desiderate. From the fact that the prevalence of public houses is the grand source of intemperance, the question is necessarily confined to dealing with those establishments themselves, which, we submit, can only now be effectually done by a prohibitory law. The whole history of the legislation on the question, as detailed in Mr. Lees' "Prize Essay on the Liquor Traffic," demonstrates, that while the evil complained of has vastly increased when any relaxation of the restrictions under which the trade has for a long time been placed has been allowed, yet that mere restriction is inefficient to relieve the nation from the misery and expense entailed by the public house. It is in vain to argue that there are various causes, independent of the existence of public houses, which drive people to embrace the opportunity these afford for dissipation, and, therefore, that they should remain inviolate, while an attempt should be made to operate on these causes. This would leave us where we are. As has been before remarked, the most benevolent efforts are checked by an evil which the victims themselves acknowledge to have its origin in the number of public houses. The recurrence of the artificial desire for intoxicants leads those who have it to these places of resort.

True, poverty induces many to go there; but how is their poverty created? We think that none of our readers can doubt that the public houses themselves, in respect of the facilities they afford for intemperance, are at least the great means of this. There can be no question that the liquor traffic causes poverty as well as crime. This is acknowledged by the testimony of many parties competent to judge. As the existence of betting houses leads the fast young man into pecuniary difficulties, and these into crime, so the prevalence of public houses perpetuates the appetite for intoxicating liquors, which makes the victim poor, and induces him to commit criminal offences. There are very few placed in circumstances arising from other causes than intemperance, which naturally incline them to frequent the public house. It is proved by statistics, that the years when trade is most prosperous, when wages are highest, and workmen are fully employed, are precisely those years when the evil is most prevalent; and referring to the individual case, it is notorious that it is those who receive the highest wages who spend most in the public house, their families being left in a state of wretchedness; while many who receive much less, who have not this habit, are able to bring up those dependent upon them with comparative comfort and respectability. That these houses are the great means of intemperance, may in various ways be established. Wherever they are open, they happen, from the temptation they afford, to find an ample number of customers to support them. Close them, as has been done in many small localities, and the inhabitants become sober and well doing. Open others again, and the former evils will recur. The General Assembly of the Church of Scotland, in the year 1849, appointed a committee to investigate the question of the national intemperance. The answers of the different clergymen, regarding the state of their parishes, support this view. Some of them say that intemperance prevails to a large extent, in consequence of the number of licensed houses affording facilities for drinking. Others, that the vice referred to is entirely rooted out of their parishes in consequence of the removal of these houses; and a third class mourns over the circumstance, that while the drunkenness, which formerly existed, was checked by the refusal of justices to grant the necessary licenses, it became as rife as before when there occurred a relaxation of the rule.

Looking at the history of the temperance movement in America, we find that in localities, both large and small, in which the traffic was prohibited, although these are subjected to the evils of smuggling from other neighbourhoods, intemperance nearly ceased, and, with that, the vast train of evils which accompany it. And proportionally successful results followed the cases where the trade, without being entirely abolished, was materially diminished. Indeed, it may be laid down as an axiom, that the

happiness and morality of a community are opposed or promoted in exact ratio to the public houses within its bounds. To use the words of Dr. Goldsmith, relating his experience, "In all the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in proportion to the number of its public houses."

It has often been argued, however, that to adopt a prohibitory law would be to interfere with the design of Providence in the present world, as educing good from the temptations to which men are exposed. We answer, that the same objection would apply to every means by which temptation is removed by legal enactment from the classes to whom it proves most pernicious, and a salutary protection would be removed. It is notorious, that the liquor traffic presents a temptation stronger than any other, and one which men, in every variety of circumstances, are unable to resist. It is not a natural temptation, arising from the condition of things by which we ought to be surrounded; and unless temptation is accompanied by a sufficient power of resistance generally exhibited, it becomes positively hurtful; it is unnecessary temptation, before which it can scarcely be wondered that so many fall. Every true lover of his country should, in the spirit of the Lord's Prayer, be anxious not to allow temptations to be unduly multiplied, but rather seek to lessen them, as it is a lamentable fact, that numbers are so weak as to render their escape a matter that may be predicated as nearly hopeless from the meshes of the public house and similar instruments of evil. The good of society seems to consist in refusing to allow the existence of any machinery, which can possibly be prevented, calculated to injure any considerable body of individuals, while it has no counterbalancing effect, worth speaking about, as well as in seeking, by positive institutions, to raise the moral tone to the body politic. It is no answer to this to say, that any one is at liberty to go to ruin, if he pleases, by attendance on the public house. Society is responsible to prevent this, if possible. It suffers severely from the evil consequences which befal any of its members. It is as little to the purpose to pretend that the moderate drinker should not be deprived of what he chooses to indulge in, however pernicious in its general results. Every one, who has any idea of the moral relations in which one man stands to the whole community, will reprobate so heartless, as well as unsound an opinion. Man is responsible to God for the safety of his fellow; nor is it any avail to cry, in Cain-like accents, "Am I my brother's keeper?" And as moral suasion has completely failed, we feel compelled to join with those who contend for a legal enactment to roll back the tide of crime which is deluging city and hamlet in one common ruin; and are sanguine enough to think that the Maine Law is both possible and necessary in drinking England. T. U.

Self-Educator.

LESSONS IN MATHEMATICS.

QUESTIONS (*continued*).

VI. If seven oxen eat an acre of grass in six days, how long will it take seventeen oxen to eat thirty-four acres?

VII. A hare, fifty leaps in advance of a greyhound, and taking three leaps for every two of the latter, is overtaken in 300 leaps of the greyhound. What is the proportion between the lengths of the leaps?

VIII. Ten years since, the ages of A and B together exceeded four times C's age by six years, but in ten years hence that sum will only exceed three times C's age by three years; when C was born, A was exactly three times the age of B. What are their present ages?

IX. What is the value of x, when £x and 18s. are twice the amount of £18 and x shillings precisely?

X. What number is that, the treble of which is as much above 40 as its half is below 51?

XI. If two persons together can perform a piece of work in 7½ hours, and one of them alone in ten hours, how long will the other take to do it alone?

XII. What is the least whole number which, when divided by 67, shall leave a remainder 7, but when divided by 26, the remainder 13?

ANSWERS TO QUESTIONS.

I. 33 and 52 shillings.

II. 16.

III.* The whole is £38,400—A's share, £16,200.
B's „ £11,800.
C's „ £10,400.

IV. 2½ miles per hour.

V. 61 hours.

* ERRATA.—Sept., page 138, Question III., in A's share, for *more* read *less*.

ETIQUETTE.—There are a variety of little circumstances in life, which, like pins in a lady's dress, are necessary for keeping it together, and giving it neatness and elegance.—*Boswell.*

THEORIES.—It is with theories as with wells; you may see to the bottom of the deepest, if there be any water there, while another shall pass for wondrous profound, when 'tis merely shallow, dark, and empty.—*Swift.*

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

5.—THE VERB—*continued.*

2. BATTRE, TO BEAT.

PRIMITIVE FORMS—1, BATS; 2, BATTIS; 3, BATTRE; 4, BATTANT; 5, BATTU.

INDICATIVE MOOD.

Present Ba-ts -ts -t batt-ons -ez -ent

SUBJUNCTIVE MOOD.

Present Batt-e -es -e; &c.

IMPERATIVE MOOD.

Bats battons battez

The other parts are formed regularly from their primitives.
In the same manner are conjugated the compounds of BATTRE, viz.—

Abattre, to beat or pull down.
Combattre, and se battre, to fight.
Débattre, to debate, *and* se débattre, to struggle.
Rabattre, to beat down (a blow, *or* in price).
Rebattre, to beat again.
S'ébattre, to make merry.

3. BOIRE, TO DRINK.

PRIMITIVE FORMS—1, BOIS; 2, BUS; 3, BOIRE; 4, BUVANT; 5, BU.

INDICATIVE MOOD.

Present Boi-s -s -t buv-ons -ez buvent

SUBJUNCTIVE MOOD.

Present Boiv-e -es -e buvi-ons -ez boivent

And the rest are formed regularly from their respective primitives.

4. BRAIRE, TO BRAY.

(Seldom used, except in the third person of the following tenses of the indicative, and in the present infinitive.)

INDICATIVE MOOD.

Present	Il *or* elle brait	ils *or* elles braient
Future	Il braira	ils brairont
Conditional	Il brairait	ils brairaient

* *Continued from page* 140.

5. BRUIRE, TO MAKE A NOISE.

Beside the present infinitive only the third persons of the imperfect indicative are used, il *or* elle bruyait; ils *or* elles bruyaient.

The following phrases show the use and meaning of the word:—

On entendait bruire les vagues, *you heard the waves roar.*
Les abeilles bruyaient, *the bees were humming.*
Le tonnerre bruyait, *the thunder was rolling.*

6. CLORE OR CLORRE, TO CLOSE. ÉCLORE OR ÉCLORRE, TO OPEN, TO BLOW, TO BE HATCHED. ENCLORE OR ENCLORRE, TO ENCLOSE.

These three verbs are used ONLY *in the* FOLLOWING tenses and persons:—

INDICATIVE MOOD.

Present	Je clos	tu clos	il *or* elle clot					
	J'enclos	tu enclos	il *or* elle enclot.					
	..	...	il *or* elle éclot		ils *or* elles éclosent			
Future	Clor-ai	-as	-a	*Conditional*	Clor-ais	-ais	-ait	
	Enclor-ai	-as	-a		Enclor-ais	-ais	-ait	
	Il éclora				Il éclorait			
	Ils éclorent				Ils éclorraient			

SUBJUNCTIVE MOOD.

Clos-e	-es	-e			
—	—	éclose	—	—	éclosent

IMPERATIVE MOOD.

Clos (Second person singular.)

PAST PARTICIPLE.

Clos enclos éclos

7. CONCLURE, TO CONCLUDE.

PRIMITIVE FORMS—1, CONCLUS; 2, CONCLUS; 3, CONCLURE; 4, CONCLUANT; 5, CONCLU.

INDICATIVE MOOD.

Present	Conclu-s	-s	-t	-ons	-ez	-ent

SUBJUNCTIVE MOOD.

Present	Conclu-e	-es	-e	-ions	-iez	-ent

And the rest regular from their primitives.

EXCLURE, *to exclude*, is conjugated in the same manner.

8. CONFIRE, TO PRESERVE, TO PICKLE.

PRIMITIVE FORMS—1, CONFIS; 2, CONFIS; 3, CONFIRE; 4, CONFISANT; 5, CONFIT.

All the tenses and persons are formed regularly from the primitives.

1. CIRCONCIRE, *to circumcise*, is conjugated like *confire*; except that,

according to the best authorities, it wants the present participle and the imperfect of the indicative (but many are of a different opinion) and makes the past participle CIRCONCIS.

2. SUFFIRE, *to suffice*, follows *confire*, but makes its past participle SUFFI.

9. COUDRE, TO SEW.

PRIMITIVE FORMS—1, COUDS; 2, COUSIS; 3, COUDRE; 4, COUSANT; 5, COUSU.

INDICATIVE MOOD.

Present	Cou-ds	-ds	-d	-sons	-sez	-sent

SUBJUNCTIVE MOOD.

Present	Cous-e	-es	-e	-ions	-iez	-ent

The rest regular.

10. CROIRE, TO BELIEVE.

PRIMITIVE FORMS—1, CROIS; 2, CRUS; 3, CROIRE; 4, CROYANT; 5, CRU.

INDICATIVE MOOD.

Present	Cro-is	-is	-it	-yons	-yez	-ient

SUBJUNCTIVE MOOD.

Present	Cro-ie	-ies	-ie	-yions	-yiez	-ient

The rest regular.

ACCROIRE is used only in the infinitive, always accompanied by the verb *faire*; as, *faire accroire*, or *en faire accroire*, to make believe, to impose upon; and *s'en faire accroire*, to be self-conceited. So "Voulez-vous me *faire accroire* qu'elle a raison?" "Will you *make* me *believe* that she is right?"

11. DIRE, TO SAY.

PRIMITIVE FORMS—1, DIS; 2, DIS; 3, DIRE; 4, DISANT; 5, DIT.

INDICATIVE MOOD.

Present	Di-s	-s	-t	-sons	-tes	-sent

SUBJUNCTIVE MOOD.

Present.	Dis-e	-es	-e	-ions	-iez	-ent

IMPERATIVE MOOD.

Dis	disons	dites

The rest regular.

Five of the compounds of *dire*, viz. *contredire*, to contradict; *dédire*, to unsay; *interdire*, to forbid, *médire*, to slander; and *prédire*, to foretel, make the second person plural of the present indicative DISEZ instead of DITES: but in the imperative they are like *dire* and make *dites*.

MAUDIRE, to curse, has its present participle MAUDISSANT, and consequently *s* is doubled in the parts derived from it.

12. ÉCRIRE, TO WRITE.

PRIMITIVE FORMS—1, ÉCRIS; 2, ÉCRIVIS; 3, ÉCRIRE; 4, ÉCRIVANT; 5, ÉCRIT.

REGULAR from these primitives.
In the same manner are conjugated all the compounds of ÉCRIRE.

13. FAIRE, TO MAKE OR DO.

PRIMITIVE FORMS—1, FAIS; 2, FIS; 3, FAIRE; 4, FAISANT; 5, FAIT.

INDICATIVE MOOD.

Present	Fai-s	-s	-t	-sons	-tes	font
Future	Fer-ai	-as	-a	-ons	-ez	-ont
Conditional	Fer-ais	-ais	-ait	-ions	-iez	-aient

SUBJUNCTIVE MOOD.

Present	Fass-e	-es	-e	-ions	-iez	-ent

And the rest regular. This verb is more frequently employed than any other in the language. The compounds of *faire* are conjugated in the same manner. *Forfaire*, to forfeit, is used only in the present infinitive and in the compound tenses; *Malfaire*, to do ill, and *Méfaire*, to do wrong, only in the infinitive.

14. LIRE, TO READ.

PRIMITIVE FORMS—1, LIS; 2, LUS; 3, LIRE; 4, LISANT; 5, LU.

REGULAR from these primitives.
ELIRE, to elect, and RELIRE, to read again, are like LIRE.

15. METTRE, TO PUT.

PRIMITIVE FORMS—1, METS; 2, MIS; 3, METTRE; 4, METTANT; 5, MIS.

INDICATIVE MOOD.

Present	Me-ts	-ts	-t	-ttons	-ttez	-ttent

SUBJUNCTIVE MOOD.

Present	Mett-e	-es	-e	-ions	-iez	-ent

The rest regular: the compounds similar.

16. MOUDRE, TO GRIND.

PRIMITIVE FORMS—1, MOUDS; 2, MOULUS; 3, MOUDRE; 4, MOULANT; 5, MOULU.

INDICATIVE MOOD.

Present	Mou-ds	-ds	-d	-lons	-lez	-lent

SUBJUNCTIVE MOOD.

Present	Moul-e	-es	-e	-ions	-iez	-ent

And the rest regular.

17. NAITRE, TO BE BORN.

PRIMITIVE FORMS—1, NAIS; 2, NAQUIS; 3, NAITRE; 4, NAISSANT; 5, NÉ.

Regular in all the derived tenses.

18. PLAIRE, TO PLEASE.

PRIMITIVE FORMS—1, PLAIS; 2, PLUS; 3, PLAIRE; 4, PLAISANT; 5, PLU.

All the derived tenses are *formed regularly* from these primitives.

Conjugate in the same manner *déplaire* and *complaire*.

19. PRENDRE, TO TAKE.

PRIMITIVE FORMS—1, PRENDS; 2, PRIS; 3, PRENDRE; 4, PRENANT; 5, PRIS.

INDICATIVE MOOD.

Present	Pren-ds	-ds	-d	-ons	-ez	-nent

SUBJUNCTIVE MOOD.

Present	Pren-ne	-nes	-ne	-ions	-iez	-nent

All the rest regular. In the same way are conjugated the numerous compounds of *prendre*.

20. RIRE, TO LAUGH.

PRIMITIVE FORMS—1, RIS; 2, RIS; 3, RIRE; 4, RIANT; 5, RI.

Regular in all the derived tenses.

21. SUIVRE, TO FOLLOW.

PRIMITIVE FORMS—1, SUIS; 2, SUIVIS; 3, SUIVRE; 4, SUIVANT; 5, SUIVI.

Regular in all the derived tenses.

SUIS is found a second time here; where it means *follow*, as before it meant *am*. This gives occasion to the following puzzle:—

"Je suis ce que je suis: je ne suis pas ce que je suis; si j'étais ce que je suis, je ne serais pas ce que je suis."

SUIS occurs here six times: in the first, second, third, and sixth places it means *am*; in the others it means *follow*.

22. TAIRE, TO CONCEAL.

PRIMITIVE FORMS—1, TAIS; 2, TUS; 3, TAIRE; 4, TAISANT; 5, TU.

The other parts are regular.

SE TAIRE, to be silent, is conjugated like *taire*.

23. TRAIRE, TO MILK.

PRIMITIVE FORMS—1, TRAIS; 2, ——; 3, TRAIRE; 4, TRAYANT; 5, TRAIT.

INDICATIVE MOOD.

Present	Tra-is	-is	-it	-yons	-yez	-ient

SUBJUNCTIVE MOOD.

Present Trai-e -es -e tra-yions -yiez -ient

There is no preterite: all the rest is formed regularly.

ABSTRAIRE, DISTRAIRE, SOUSTRAIRE, and RENTRAIRE, are conjugated in the same manner.

24. VAINCRE, TO CONQUER.

PRIMITIVE FORMS—1, VAINCS; 2, VAINQUIS; 3, VAINCRE; 4, VAINQUANT; 5, VAINCU.

INDICATIVE MOOD.

Present Vain-cs -cs -c -quons -quez -quent

SUBJUNCTIVE MOOD.

Present Vainqu-e -es -e -ions -iez -ent

The rest regular. Throughout the conjugation of this verb *c* becomes *qu* before a vowel.

25. VIVRE, TO LIVE.

PRIMITIVE FORMS—1, VIS; 2, VECUS; 3, VIVRE; 4, VIVANT; 5, VECU.

INDICATIVE MOOD.

Present Vi-s -s -t -vons -vez -vent

SUBJUNCTIVE MOOD.

Present Viv-e -es -e -ions -iez -ent

All the rest regular.

Conjugate in the same manner *revivre* and *survivre*.

All the irregular verbs have thus been brought before the notice of the student. Two things are here to be apprehended: first, that the brevity with which they are exhibited will render them hard to be learned; and then, that they may be regarded as insignificant, because some of them occupy only two or three lines. We earnestly recommend that every one of these irregular verbs should be written out at length (except those parts that are not used) and carefully learned by heart. WHOEVER DOES THIS WILL BE ABLE AT ONCE TO READ ANY ORDINARY FRENCH AUTHOR, WITH ONLY THE OCCASIONAL HELP OF A DICTIONARY.

EXERCISE VIII.

Les hommes ordinaires ne semblent naître que pour eux seuls; les princes et les grands, au contraire, ne semblent nés que pour les autres. *Il ne faut pas dire* (*you must not say*) que vous m'avez vu sortir de là. L'amour qui naît subitement est entre tous, le plus long à guérir. Personne ne vous absoudra d'une pareille faute. Il faut que nous buvions du lait tous les matins. Ils burent de toutes les liqueurs qu'on leur offrit. Si vous battiez ce nègre il ne crierait pas, il brairait. Clos tes yeux, et dors d'un paisible sommeil. Certains papillons éclosent dès les premières chaleurs. Quoi qu'il fasse vous le blamez: quoi qu'il dise vous le contredisez. Condamnez le pécheur, mais ne le maudissez pas. Les peines que tu feras aux autres retomberont sur toi. Nous faisons frire les carpes que nous prenons. Une étoile qui luisait à l'orient nous dirigeait dans notre marche. Leurs génisses paissaient chaque jour une herbe tendre et

fleurie. Ils traient leurs vâches deux fois par jour. Dans la dernière campagne, nous vainquîmes six fois l'ennemi. Il y a des figues que nous ne cueillions que quand elles sont confites au soleil. Un bonne mère de famille coudra toujours mieux qu'elle *ne* dansera (the *ne* after a comparative is not to be translated into English—*better than she will dance.*) Quelqu'un trouva un jour le grand Corneille cousant et raccommodant sa chaussure. Le grand roi croyait accabler les Grecs par le nombre de ses soldats. Il a été prédit que l'Église serait petite dans ses commencements et croîtrait ensuite. Il faudrait que chaque jour nous leur prescrivissions ce qu'ils ont à faire. Tout ce que nos plus grands auteurs écrivirent n'a pas été imprimé. Que nous serions à plaindre (*to pity;* in English, *to be pitied*), s'il fallait que nous lusions tous les vers qu'on produit! La vie des hommes qui mettent a profit tous leurs moments est longue. L'homme naît sans connaissance comme sans défence. Cet homme naquit avec des inclinations libres et généreuses. Nous naissons, nous vivons pour la société. Il y a peu d'avantage à se plaire à soi-même quand on ne plaît à personne. Taisez-vous; et songez aux choses qu'on vous a dites.

Modes of Asking a Question.

Generally speaking, in asking a question the nominative is to be placed immediately after the verb, with a hyphen between them; as, *Ai-je?* Have I? *N'ai-je pas?* Have I not? *L'aimait-il?* Did he love him? *Avez-vous fini?* Have you finished? *S'était-il emparé du royaume?* Had he gained possession of the kingdom?

But, 1. When the verb in the first person singular ends in *e mute*, the *e* is accented before *je;* as, *Parlé-je?* Do I speak? *Loué-je?* Do I praise? *Eussé-je fait cela?* Should I have done that?

2. When the third person singular ends in a vowel, the letter *t* is inserted between the verb and *il, elle,* or *on;* as, *Finira-t-il?* Will he finish? *L'aima-t-elle?* Did she love him? *A-t-il rendu à ses créanciers tous ses biens?* Has he surrendered all his property to his creditors? *Y a-t-il des livres?* Are there any books?

3. Custom does not permit the use of such expressions as *Prends-je? Sors-je? Mens-je?* &c., but when the verb of the first person singular of the present indicative is a monosyllable ending in a consonant, the interrogation is expressed by a circumlocution; thus, *Do I take?* is in French *Est-ce que je prends?* and so of the rest. In verbs of more than one syllable, and in the case of *fais, dis, dois, vois, suis,* and *vais,* custom seems to have no objection to the general rule.

The World's Appreciation of Wisdom.—

A poor wise man
Is like a sacred book that's never read;
To himself he lives, and to all else seems dead.
This age thinks better of a gilded fool
Than of a threadbare saint in wisdom's school.—*Thomas Dekker.*

Reading.—

Dip thy young brain in wise men's deep discourse;
In books, which, though they freeze thy wit awhile,
Will knit thee, in the end, with wisdom.—

Barry Cornwall.

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

162. Can any reader of the *British Controversialist* inform me—1. What was the proposed alteration of the charter of the London University, mentioned in the papers a short time back? has it yet, or is it likely, to become law? 2. What are the "text-books" used in King's College (London) and University College, in the "getting up" of the subjects required for the matriculation B.A. and M.A. examinations? Are there any books written with especial reference to the examination for honours in classics, mathematics, and natural philosophy, in these several examinations? 3. How long has the "London University Magazine" been in existence? who is the publisher, and what is the price? An answer to any or all of these questions will greatly oblige—AN ASPIRANT.

163. "Junius" would feel thankful for the following information to any member or subscriber of the *British Controversialist*, and for such further aid as may be given:—1. By a person having a knowledge of the Hebrew verbs and the antecedent parts of the Hebrew grammar, what portion of the holy scriptures should he first read, having especial care to *simplicity?* 2. What books are necessary for the successful prosecution of the study, having regard to lucid explanation and brevity, and with particular attention to the *accents* and sounds of vowels?

ANSWERS TO QUESTIONS.

125. In a contested election, each candidate bears his own expenses at committees, canvassing, printing, &c., and also a proportionate part of the expenses incurred by the returning officer in the erection of hustings and taking the poll. The expense of the declaration of the poll and the return is borne by the successful candidate, or candidates.—TOWN CLERK.

154. The best method of conducting an English grammar class is to take some good grammar (that published by the Irish Society, price 5d., is a very good one); have the class before you, each person having a book; stand beside the black board; read after the first definitions, and explain them, using the most familiar illustrations, and giving examples on the board; question the class, to see that it understands what you say; and if one person cannot answer you, let any other who can do so. Let the chief rule be committed to memory, and begin each lesson by making the class give a recapitulation of the last. And let them write, and correct and rewrite the exercises, till they are perfected in them.

For composition, there is nothing better than writing from dictation and correcting afterwards; continue this plan till they can take down a passage from dictation pretty perfectly. Also, they should study the style of good writers, and if they do this, they will soon get on. I do not know any book on composition which is worth having.

For elocution, you ought to have a living teacher; but if you cannot get one, then use Smart's "Practice of Elocution." It is as good a book as you can have,—T. T. B.

160. The Copernican system of astronomy is the foundation of those of modern astronomers, but has been somewhat modified by Galileo, Kepler, and Newton. The best elementary treatise on the subject is Herschel's, but Dick's "Celestial Scenery and Sideral" treat

the subject in a more popular style.—T. T. B.

161. Perpetual residence is not required in Dublin to gain a degree. The collegiate expenses to a person non-resident are £16 on entrance, and £7 10s. half-yearly, payable in April and October. The degree of B.A. can be had at the end of four years and a half, by personal attendance at eight examinations, viz., two out of the three term examinations in each year. Each examination can be attended by a residence of three or four days in Dublin.—T. T. B.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

FACTS AND HINTS FOR LOCAL MECHANICS' INSTITUTIONS, being selections from the reports of the committee, and of Mr. B. Blake, the lecturer and agent, of the Yorkshire Union of Mechanics' Institutes, read at the recent annual meeting of the Union.—The importance of more energetic exertions in the promotion of evening schools and classes in Mechanics' Institutes has become increasingly manifest, from the proceedings at the recent important Educational Conference at London. That conference, consisting of the most active promoters of education, and all sects and parties, established the conclusion, that the short period the children of the working classes remain at school, and the early age at which they quit it, deprive the instruction received there of most of its value. The early employment of children tends to free them from parental control, and to render them, in a certain degree, independent. Retaining a portion of their wages, and having neither opportunity nor inducement to fill up their leisure hours in any improving pursuits, they are readily attracted to the beer-shop, the singing saloon, or the penny theatre. The time between leaving school and the adult age is the most critical period of life, and the manner of its employment mainly determines the future character. It is of this period which the friends and promoters of mechanics' institutes, and of education generally, should most seek to utilize, by furnishing the machinery for carrying forward the instruction of the day school. It is submitted that a great deal of good might be done by the following simple method. As soon as a boy or girl has left school for daily employment, the master should send notice of the fact to the conductors of the institute, who thereupon should visit the parents, and induce them to send their children to the evening classes of the institute. This would also give a favourable opportunity of bringing the other advantages of the institute under the notice of the parents themselves. Your committee are of opinion, that such an understanding between the conductors of day schools and evening classes would not be difficult to establish, and would have a most valuable and benecial tendency. Your committee consider this example one well worthy of imitation. It offers a sphere of usefulness in which many ladies, with leisure and education, would be glad to co-operate with the managers of the institutes, if only their services were sought for. At Huddersfield, where the best mechanics' institute exists, there is also to be found the example (*unique* so far as Yorkshire is concerned) of a Female Educational Institute, where ladies gladly co-operate in teaching the

less favoured of the sex. To obtain qualified paid female teachers is still more difficult than to obtain qualified paid male teachers, but this difficulty, in the case of females, is more than compensated by the beneficial influence arising from the mingling of the middle and lower ranks. The Wakefield and also the Hull Institutes have become the depositories of the specifications of patents, a most valuable and extensive collection, forming about 400 volumes. This advantage might be enjoyed by many other institutes situate in large towns, provided they would furnish the proper accommodation for them. One of the conditions on which they are granted is, that the public shall have free access to them; but this there would be little difficulty in arranging, and to many institutes would be a positive advantage, considered merely as an advertisement. In consequence of the handsome donation by Lord Ashburton of £100 to the Yorkshire Union, your committee, as the best method they could devise of carrying out his lordship's wishes, engaged the Rev. A. J. D. D'Orsey, the well known lecturer on popular education, to deliver a lecture at the sixteen largest institutions in the Union. The subject selected by Mr. D'Orsey was, "How to learn, and what to learn," and the reports from the respective institutes showed that the subject was ably treated before large audiences, and also manifested a warm appreciation on the part of the respective committees of the lively interest taken in these institutes by Lord Ashburton. The Castle Howard Village Library continues to improve, and shows that, under proper arrangements, all the good which your committee anticipated from the plan is capable of being derived from it. One of the causes of the success of the village library system at Castle Howard arises from the connection of the library with a reading room. There are few villages so small but that a comfortable room might be secured therein, where the books of the library might be deposited, or a few newspapers and cheap periodicals laid upon the table. Your committee can but allude to one other matter of practical importance, the regular collection of the subscriptions. At the Middlesboro' Institute, finding the interest of the public languish, the committee appointed a paid collector, which had the very beneficial effect of increasing the number of members from 187 to 296. At Brighouse, the employment of a paid canvasser and collector raised the income from £72 to £120. At Dewsbury, the members were increased from 147 to 232, principally by the exertions of a canvassing committee. The adoption of the plan would rescue many a failing institute from its difficulties, and no institute, that means to conduct its operations with any vigour, can dispense with it. The improvement in the institutes of West Hartlepool and Dewsbury, and the establishment of a mechanics' institute at Goole, with more than 180 members as a commencement, may be attributed to the personal canvass which has been adopted at each place. I have also recommended the publication of a card, containing brief details of the institute, the several advantages which it offers, terms of subscription, names of officers, &c., to be left at each house in the locality; and this plan has been adopted at Northowram and at Middlesbrough, with, I believe, very good results. Although the question of pecuniary resources has been often discussed on previous occasions, it is of too vital consequence not to bear repetition so long as the need for remedy exists; and the allusion to the subject is still requisite so long as we find the subscriptions to mechanics' institutes stated at 4s. and 6s. a year and 1d. and 1½d. a week; more particularly as so much of the prosperity of an institute depends on the amount of money at the disposal of the committee. It is a grievous error to imagine that there is any temptation in cheapness;

and when it is known that the scanty resources are eked out by the occasional guineas of wealthy and benevolent neighbours, the consciousness of being in some measure recipients of charity acts as a repulsion rather than an attraction to members. If education be worth having at all, it is worth paying for, and is far more likely to be valued by the sturdy independence of Yorkshire, for the extent of the sacrifices made to obtain it, than for any presumed cheapness. Wherever the experiment of increasing the rates of subscription has been fairly tried, it has been found to have a contrary effect to that so often dreaded by timid managers, being followed by an increase instead of a decrease of members. A novel feature in the operations of mechanics' institutes has recently been tried to some extent in the establishment of penny savings' banks, in immediate connection with the institute, but not confining the right of deposit to the members. It has had the good effect of encouraging early habits of prudence and economy, and improving the institute, by enabling many to become members who have been hitherto debarred, from want of means to pay even the small subscription required.

LITERARY NOTICES.

Mr. Macaulay's "History of England," it is said, will conclude with the death of Queen Anne.

The "London Journal" has changed hands. Herbert Ingram, M.P., and proprietor of the *Illustrated London News*, was the purchaser at, we believe, the almost fabulous sum of £27,000.

Bulwer's story in "Blackwood" is paid for at £100 per month; at least, so says the *Dumfries Courier*.

Thackeray's new work, the "Virginians," will appear November 1, in time to clear the fogs of London, and prevent the usual ills which London flesh is heir to in dull, dreary, dark November.

The Duke of Manchester has just made the important discovery of the whole of the letters addressed by Horace Walpole to his Eton acquaintance and favourite friend, George Montagu. They are not "up," as may be readily supposed, to the Walpole mark of excellence, but they are good in their way. His Grace has most liberally placed the whole correspondence at the service of the editor of the first complete and uniform edition of "Walpole's Letters," now in course of publication.

Queen Victoria is the first sovereign of England that has visited Cherbourg since the time that Normandy belonged to Great Britain. The last English monarch seen under the walls of Cherbourg was Henry V., in 1420.

Vesuvius, "the eruption of which for some days past had materially slackened," says a letter from Naples of the 16th, "yesterday showed more violence than at the commencement. The explosions to-day are much more frequent, and the lava at the bottom of the deep ravine of the Atrio del Cavallo has very materially increased in depth."

Apropos of Vesuvius, is an extract from Albert Smith's speech at the close of his summer campaign. He says:—"Let me briefly state what are my intentions for the winter. I start the day after to-morrow to collect new materials, and my route will be through what I may term the 'popular Switzerland'—by Zurich, the Rigi, Lucerne, and Grindelwald, to Chamouni, and thence over the Great St. Bernard (where my excellent old friends the monks have got a pup for me) to Geneva. I shall then take ship for Naples; and I hope that in Pompeii, in the Blue Grotto at Capri, and in the Grotto del Cane, and on the summit of the crater of Vesuvius, which has been

rather turbulent and unsettled lately), I may find something to beguile the long evenings of the ensuing winter. I only hope, after my visit, that every body will not go scrambling up Vesuvius, as they did up Mont Blanc, until the subject is utterly vulgarized and spoilt."

The East India Company have determined upon granting pecuniary assistance to the Red Sea telegraph. The terms will shortly be made public. The concessions for the Constantinople to Alexandria line were obtained from the Turkish and Egyptian Governments, with the aid of the Foreign Office and Lord Stratford de Redcliffe.

Mr. Williams, late of Haileybury, and translator of some of the best of the Indian dramas, has been appointed Oriental Professor at Cheltenham College. General Sabine has been appointed a foreign member of the Prussian order of Merit in Science and the Arts, on the vacancy caused by the death of M. Caultry.

The active sagacity of Mrs. Everett Greene has just detected, in the State Paper Office, a letter in the handwriting of Ben Jonson, addressed to Sir Robert Cecil, and in which Ben appears in the light of a spy. This, after his contemptuous epigram on spies, sounds oddly enough. Ben had a hand in detecting some of the lesser assistants in the Gunpowder Plot.

Macaulay has been raised to the peerage, under the title of Baron Macaulay; and Lord R. Grosvenor, as Baron Ebury.

The *Inverness Courier* publishes a list of the subscribers for the erection of a monument at Cromarty in honour of the late Hugh Miller. "The amount" (£122 13s. 2d.), says the *Courier*, "is quite unworthy of the object, and we trust the committee will not think of commencing the work with the sum at present at their disposal. Few authors have more thoroughly identified themselves with the place of their birth than Hugh Miller. It is, therefore, most fitting that any monument to be erected to him should be placed at Cromarty; and we would call on our brethren of the press to make it known as widely as possible, that it is in contemplation to erect this monument in the scene of his geological triumphs."

On the 1st September the following alteration was made in the regulations regarding the issue and payment of money orders:—The initial of the christian name, if tendered by the remitter of a money order, either verbally or in writing, will be taken, and payment of the relative order will be made, provided the payee's signature be not inconsistent therewith; and even if the christian name be advised in full, the initial of the payee's signature to the order will in future suffice.

A return moved for by Mr. W. Ewart, M. P., the author of the Public Libraries Act, shows that it has not been very generally adopted.

WAR IN INDIA.—Berger's Military Map of India, showing the military stations and divisions, the boundaries of the presidencies, and the scenes of the horrid cruelties daily enacted in India, with a plan of Delhi, showing the position of the British troops and cantonments, seems very neat, clear, and explicit, and is issued, colored in case, for 6d. We recommend all our readers to purchase a copy, and in future to peruse the *Times* with map in hand.

The Philadelphia *Evening Journal* is authorized to say that the publishers of Dr. Kane's "Narrative of his Arctic Exploring Expedition," Messrs. Childs and Peterson, have paid upwards of 60,000 dollars to the estate of the lamented author, which is merely the copyright money for nine months' sales of the work. The demand for this wonderfully interesting narrative continues unabated, and it is almost certain that the copyright money will reach 100,000 dollars before many months have elapsed.

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

CHARLEMAGNE—MODERN SOCIETY.

IN FOUR CHAPTERS. CHAPTER IV.—CAUSES AND RESULTS.

ANCIENT civilization was wanting in spirituality—religiousness. It attained its *acme* when the Roman empire had concentrated under its own dominion the whole culture of the ages, and had developed to their utmost all those principles of government which operate, by external pressure, on the subject, and derive their authority from *force* rather than *conviction*. Modern civilization is altogether distinct, especially in its primal element, viz., Christian culture. The former made men fear, reverence, and obey, the might and majesty of law; the latter makes man "a law unto himself." There is, therefore, a vigour, dignity, and spontaneity in modern national life, which was completely awanting in earlier states of citizenship. The *one* vital defect of ancient times being supplied, there arose also a necessity for amalgamating and intertexturing the civic life of former ages with the religiousness and conscientiousness of the new culture. Fortunately for humanity, the realm of antique culture was under one sovereignty, so that at once the possibility and the practicability of proselytism was provided for. Apostolic zeal and Christian energy carried the new thought-seed of the gospel widely and freely through the length and breadth of civilized society. At first, like all new truths, it assumed the destructive form, and entered into contest with the old and the effete. Conservatism rose in arms, resisted, persecuted, and—failed. Antagonism developed the strength of the new principles of action and life, and proselytism was exchanged for predominancy. That which had been foreign, even alien, attained mastery, and by an intricate and singular concourse of circumstances, exchanged the prison-houses, persecution, and contempt, of its early years, for might, dominion, and homage. So far the work seemed to speed well, and to promise a favourable issue. But whosoever shall look narrowly into the causes of these eventful phenomena, will not fail to observe that this also became an external and authoritative power, instead of an inward, personally effective, moral influence, and therefore could not then, and so manifested, fulfil the purposes of God. It was

needful that a spiritual empire should arise, not seated in Constantinople or Rome only, but in each human soul. This grand theocratic republic, it seems, could not advisably assert itself until all possible forms of incorporation with, or imitation of, past forms of polity had been attempted. Hence there arose a need-be for the Constantinopolitan Christian empire, and the Gregorian attempt to establish a *ruling* papacy. And not these only, but, as we believe, the bold and gorgeous monotheistic imposture of Mahomet, whose mission, among other mightier issues, it was to exhibit the power of the sword to subjugate without subduing, to vanquish without convincing, to compel outward conformity without a reform of the inner life, and yet, by dint of continuous training, to evolve habit and educe faith. All these spiritualizing forces being arrayed upon the field of history, what mode of Christian state-craft was possible besides? One only, and that the highest of all, that, namely, in which Christianity should receive into itself, and cultivate, by its holy agencies, all developable forms of nationality, encourage and foster every possible species of citizenship, and graff itself into every kind of polity, until, at last, each should be thoroughly, yet self-cognizantly, embued with the spirit, the life, and the purity which it imparts, "leavened" by "the same mind that was also in Jesus." This, the great work of the civilization of modern Europe, Charlemagne inaugurated, and in part accomplished, and this forms his grandest and holiest title to a place amongst "Epoch Men."

The peculiar condition of Europe in itself, as well as in its relationships with the Eastern empire and Islamism, must never be forgotten in forming an estimate of the reign and character of Charlemagne. In itself it was divided between the civilization of the ancient empire and the barbarism of the northern tribes; and, more disastrously still, a struggle for supremacy was either active or imminent between the state and the church. In its relationship to the East, it required to maintain rivalry, cope in diplomacy, and out-manœuvre in arms the great empire of which Constantinople was the capital; while in regard to Islamism, it found itself in the twofold antagonism of interest and faith. To oppose the well-knit organization of Mohammedanism, without succumbing to the anti-national organization of the Papacy —to maintain the faith of Christendom, without espousing too thoroughly the cause of its asserted head—to hold together the various states of Europe, in opposition to the blind obedience to the eastern world—without tyranny, amid continuous intrigue and evasion,—this was Charlemagne's work and mission. Not only did "the dignity of his person, the length of his reign, the prosperity of his arms, the vigour of his government, and the reverence of distant nations," but also the important purposes he, in God's providence, subserved, "distinguish him from the

royal crowd;" and it is chiefly because of these latter that "Europe dates a new era from his restoration of the Western empire." *

The saying of the illustrious historian, from whom we have extracted some portion of the closing terms of the preceding paragraph, is undoubtedly true, viz., "The appellation of *great* has been often bestowed, and sometimes deserved, but *Charlemagne* is the only prince in whose favour the title has been indissolubly blended with the name;" but we must form a less depreciatory estimate of the life and doings of the Frankish monarch than Gibbon has done, before we can justify the enthusiasm of contemporaries, or the traditions of ages. We do not think it necessary to pare down the giganticism of ancient fact to the prosaic mediocrities of present actualities; nor do we regard it as advisable to garment in the indefiniteness of *myth* all heroism and greatness. We can accept the concurrent testimony of many witnesses without depreciation, and yet reject the fabulous stories of enthusiastic minstrels, without permitting our admiration of their object to decrease, or adopting the disenchanting solvents of inapplicable criticism to dissipate the renown which ages have hallowed and time has embalmed. We must believe that it has been by more than "a rare felicity" that his name was the object of contemporary esteem and admiration, and even yet "is crowned with the praises of the historians and philosophers of an enlightened age."

Greatness is a quality at no time so superfluously plentiful in the world as to be easily mistaken; its characteristics are too well marked and too conspicuously evident to be erroneously attributed, with such singular unanimity and enthusiasm, to any one who had not, in an undeniable manner, "gained his spurs" in the very face of depreciation. We do not now mean that greatness which is measured merely by the *object* accomplished, without regard to the *manner* of its accomplishment. We believe there is no true greatness—no greatness worthy of being perennially remembered—except that which embodies noble thoughts working towards a worthy end, recognizing at once the dignity of humanity and the worshipfulness of God, and endeavouring to co-entwine, in the execution of some purpose, both of these elements of contemplation, both of these incentives to action. "Greatness," says the learned and ingenious Arthur Helps, "is not in the circumstances, but in the man;" and it possesses these as its prime and all-important qualities, he says—"openness of nature to admit the light of love and reason, and courage to pursue it."

Let us proceed now to review the life-doings of Charlemagne, with continual reference to the foregoing ideas, and let us

* See Gibbon's "Decline and Fall of the Roman Empire," chap. xlix.

observe wherein he seems to be possessed of the "perfect stature" of true greatness, and appears deserving or undeserving of the adnomen which the ages have bestowed upon him.

As a *ruler*, Charlemagne first introduced into a wide circuit of loose and disorganized tribes a full sense of the utility, the value, the importance, and the need of the monarchical principle, and gave strength and potency to that principle to those who acknowledged its necessity for others, but felt its burden inconvenient to themselves. On "the decline and fall of the Roman empire" the idea of the state was greatly altered—antiquity, permanency, and indefensible power were no longer numbered among its attributes. It had become a matter of convenience and convention, and did not seem an eternal and inevitable condition of nationality. Self-hood, developing into feudalism, was uniting families, bands, or tribes, under one lord, but segregating them from each other and from the State. Municipality, opposing the fiscal restrictions of government, and the encroachments of feudal chiefs, knit men together by the ties of commercial interest, rather than bound them to unquestioning obedience to law. The church, claiming dominion over the faith of the soul, yet making that claim the pretext for a universal empire and all-controlling power in matters terrestrial, held believers in bonds more tyrannous than those which statesmanship the most crafty had yet been able to introduce. It was no light weight with which to burden one's soul, the attempt to colligate and condition these several discordant and discordance-causing elements, and so to co-ordinate each and all, that the enginry of government might use them all, and be itself subservient to none, though in harmony with the best and truest interests of all. This Charlemagne tried; this he proved, in some measure, to be possible, and so far may be said to have succeeded.

It was one of the praiseworthy peculiarities of the policy of Charlemagne, that though desirous of maintaining the dignity of the State as the highest tribunal of earthly law, he did not attempt to cramp, coop up, and circumscribe the whole of the subjects of his realm to one uniform, unbending, legislative code, one rigid set of customs, and one mode of speech. He honoured and appreciated the distinctions which nations felt among themselves, marking them off from, and, in their own opinion, setting them above, others. All those laws, therefore, which were based on ancient and immemorial usage and special modes of life, and were thus intertwined with the affections and inner thoughts of men, he permitted to be regarded as sacred and unalterable, till, in the process of civilization, and after the acquirement of new habits, the people were ripe for a change, and anxious to receive it. Those manners to which, by the continued repetition of ages, the inhabitants of particular places had become accustomed, he allowed, though he did not encourage;

and those languages in which the thoughts and emotions of the soul had been wont to find utterance, he did not feel at liberty, even if it had appeared politic, to prohibit. He did not choose to weld into one vast despotism the disjunct and inharmonious masses who submitted to his imperial sceptre; nor did he compel and constrain his subjects to adopt a unity which they could not but hate and despise; but he endeavoured to make them feel, that in the unity of the kingly power each state had its safest protection from the antagonism or encroachment of the other, and all had the surest hope of succour in the hour of need.

It was well for humanity that this noble policy was observed, for from this fact arises the general prevalence of true domesticity. The Saxon nations were ever conspicuous for their venturous daring in war; but far more characteristic of that great section of Europe's ancestral tribes were the exercise and play of the sanctifying influences of *home*. Not in the nomade life of the East, among the city-pent Greeks, or the stately and impassible Romans, were the tenderness and love which tones and tempers modern society originated or developed, but amid the native woods in which the German tribes wandered, yet dwelt. From them, too, the love of justice, freedom, and individuality has been mainly derived, feelings which might have been, in a great measure, eliminated from modern society, had Charlemagne enforced, wherever victory crowned him, the adoption of a uniform, rigid, and unbending code of laws, which permitted no deviation, and repressed all individual and socia development or progress. He did not seek a unity destructive of the very prime of manhood's characteristics—self-manifestation,—but a unity of aim, progress, personal, social, and national influence—a unity which recognized the sovereign as the embodied will of the people, and, at the same time, reverenced the *will* in each individual unit of the mass, whensoever consistent with the general welfare, and in agreement with the higher purposes of national existence. As a ruler, then, Charlemagne deserves the name he bears, because, while he knit the most varied races and tribes together under his sovereignty, he secured to all the freedom of varied and spontaneous development, without limit of direction, extent, or means, except in so far as imperial necessities demanded their abnegation or withdrawal.

As a *warrior*, Charlemagne exhibited at once the highest military genius and the most scrupulous conscientiousness, so far as regards the *manner* of accomplishing his ends. Whether his purposes were in all cases thoroughly defensible, we will not undertake dogmatically to assert; but we may express our conviction, that in all his schemes and aims he was penetrated with an earnest desire to elevate humanity, and to extend civilization and Christian enlightenment over the earth. It is quite true

that now-a-days we believe that the gentle force of persuasion, and the graceful courtesy of expositive conversion, are the only heaven-permitted means of gospel extension. It was otherwise in his age and in his nation. The terror of arms had succeeded in converting the Franks themselves, and they felt equally justified in using the tumult of battle and the excitement of war as the forerunners of "baptismal regeneration." The Saracens, too, had used the same agencies with success. It is Charlemagne's great glory, that though he conquered them as a soldier, he governed them as a Christian king: and that though he compelled submission by force, he endeavoured to retain it by instruction. And that he was not altogether in error, the results, under Divine Providence, show; for this self-same Saxon nation, who did anything rather than "receive the truth with gladness," became the most zealous for the honour of Christ, the most devoted adherents of the church, and the most faithful, in the after ages, in maintaining purity of worship and freedom of thought.

When his doings are looked upon in the light of his purposes, we see no reason for surprise "that he so often preferred the poverty of the north to the riches of the south." Let us say, rather, that if there is honour due to the resistance of temptation, he is entitled to it. "The weakness of the Greeks would have ensured an easy victory," and then the wealth, influence, and renown of a wider empire than had ever been subjected to one sceptre might have been his: but he turns from the enticing thought, to devote himself in numerous conflicts, amid many difficulties, to the subjugation and civilization of the Saxon tribes, not only because he was intent on the diffusion of "the light that lighteneth the Gentiles," but perhaps also to secure the safety, integrity, and stability of his empire, by the conquest of the enemies of civil life. The intense, continuous, and multiform activity of his mind and body during the thirty-three campaigns which he headed in Germany—the marching, countermarching, and fatigue which he endured—the boldness, vigour, and rapidity of his thoughts, his resolutions, and his actions—the instantaneous decisiveness which his presence gave to a contest—the resistless onsweep, and the breathless energy of all his expeditions—the impetuosity of action preceded and accompanied by coolness and sobriety of thought which he displayed, mark him out as one of nature's war-creations. He had the heroism of creative thought, and he exhibited valour in the execution of his designs. It may be true that his thundering legions never encountered "an equal antagonist;" but we must recollect that the Saxons had defied, and succeeded in defying, the mighty armies of Rome, and that Charlemagne overcame where the sceptre of the Cæsars was impotent.

As a legist, he was far in advance of his age. The irruption

of the barbarians had upset the gigantic imperialism of Rome; its magnificent codes—Theodosian and Justinian—had become powerless; its greatness was thoroughly abased. The hesitancy shown to the behests of the wearers of the imperial dignity manifested itself in its ultimate results in the almost universal diffusion of a spirit of antagonism to law. The *individual* had become all, the *state* nothing. From this fearful condition of affairs there was a natural recoil and revulsion, which became incorporate in feudalism, clanship, chieftaincy, &c., in divers forms, giving consolidation to the landed interest or military leadership; while, in opposition to that again, arose municipalities as securities for commerce, trade, and manufactures, or rather industrial pursuits. Monastic institutions may have had some such politically conservative principle imparted to them too, in the progress of time; but the papacy certainly clutched at imperial dominion, more because there was no great opposing force capable of being brought against it, than because of any right—scriptural, hereditary, or traditionary—which it was able to show. The empire of Charlemagne arose amongst such contending influences as these, and it is some renown to have been the earliest to attempt the "correction of abuses," and "the reformation of manners," in a time of this kind. The merit of this becomes greater, when we reflect on the cautiousness with which it was tried, and the success with which it was attended. His capitularies, though sometimes over-minute and finical, are enlightened, liberal, and extensive, calculated, however, rather to soften the hardships and suspend the evils of his own age, than to form enduring enactments, from which the legists of all countries and times might draw the great and overruling principles of equitable legislation and generous government. He called together so frequently, as to give the assurance of formal right to their legislative advice, assemblies of nobles and bishops, the only estates of the realm then capable of affording counsel in difficulty, or help in emergency, and may thus be said to have initiated the system which afterwards resulted in representative, popular, legislative councils, in which the permanent estates were recognized as possessed of certain privileges in the matter of legal enactments, financial arrangements, and the conduct of wars.

Of Charlemagne as a *scholar* we have not hitherto had occasion to speak; and yet, even in this character, he appears in a most favourable light. By him, most certainly, knowledge was pursued under difficulties which few have encountered. There is something truly noble in the assiduity and regularity with which, among all the irregularities of time and place which, during his campaigns, tended to disturb and unsettle, he studied, and read, and conversed with the learned. Late in life, he undertook to acquire the art of the scribe; he toiled most ener-

getically, even in the years of mature manhood, at tables of declensions and paradigms of conjugations, that he might become skilled in the usage of the classic tongues of antiquity. Over the dull mnemonics and formulæ of logic, and upon the synoptic tables of rhetorical treatises, he spent much thought, listened with care and delight to expositions of their hidden meanings, and garnered the sayings of his teachers in his memory. Books were rare, so he collected around him an association of learned and thoughtful men, and from their conversation, as the best and most readily accessible mode of attaining knowledge, he acquired the rudiments of all the sciences of his time. It may be that his "studies were tardy, laborious, and imperfect;" but how few are there who, with the riches, influence, and pleasure of the Western empire at their feet, would have turned from all the modes of joy they proffered, to seek a higher gratification than they could bestow in the teachings of astronomy, grammar, logic, rhetoric, music, &c.! Nor was it his own improvement alone he looked after: he had books read to his courtiers during the seasons of dining, and in hours of leisure, when haply they were to be found. He attended carefully to the education of his children, insisted on the attainment of their tasks, and taught them not only to love learning, but to honour the learned. He himself took great delight in literary intercourse, and among his learned courtiers he received the flattering *nom de plume* of David, in allusion to the literary, victorious, and holy king of Israel. On them also playful surnames were bestowed; *e. g.*, Alemir, his friend, adviser, and preceptor, was called Flaccus Albinus; Riculf, Archbishop of Mayence, Damoetas; Arno, Aquila; and Angilbert, Homerus. This fact gives us a pleasing peep into the kindly character of the intercourse between the Frankish monarch and his literary friends, and shows him in a most amiable light. Neither do his merits under this head end here; he established scholastic institutions throughout his dominions, patronized the arts, and in various other ways laboured for the furtherance of the intellectual welfare of his people, the progress of national instruction, and the promotion of true civilization.

As a *churchman*, Charlemagne was at once sincere and independent. He wished to be, as well as to be regarded, not only as the guardian of justice and peace, the protector of civilization, and the dispenser of culture, but also as the regent of religion, the temporal head of the church, and the patron of the papacy. He aimed at seeing "the seed of the word" sown in fresh fields, the safe development of true piety among the nations, and the hosts of the church united under one sovereign sceptre, yet having its own august spiritual administrator, guide, and head. He clearly foresaw the grasping at dominion which then lay latent in the assumptions of the Popedom, and by a wise and

vigorous stroke of policy, on the occasion of the coronation of his son, took care to mark, clearly and decidedly, the distinction between the hereditary, temporal right to the crown and privileges of the empire, and the acknowledgment and consecration of that right by the occupant of St. Peter's chair. Farther even than this did his cautious policy extend; for he maintained that the act of acknowledgment at least was reciprocal, and that the emperor had just right to be made acquainted with the ground of the claims for accession to the powers and honours of the Vatican. On this account it was determined that the election of the Pope should be examined and confirmed by the crowned head of the empire. Thus far we see that he drew a clear line of division between the temporal powers of a *monarch* and the spiritual potency of a *pope*, confessed himself a sincere servant of the church, yet maintained a thorough independence. He did not arrogate inconsistent privileges to himself, nor did he suffer inconsistent encroachments to be made upon himself, his subjects, his laws, or his dominions.

The honest performance of duty is the noblest heroism, the truest manliness. In what Heinrich Heine beautifully calls, "the mighty strife of time," we have each—kings, thinkers, artizans, merchants, &c.—to bear our part. If it be well and bravely done, whatsoever may be the form thereof, it is sacred and noble. Charlemagne must be tried by a loftier standard as a *man* than as aught else, for man is, in reality, a holier title than king, which is only a manifestation, in one form, of human energy and thought, and is partial, not complete. Judged as a man, he seems to become amenable to other laws, and to assume a deeper responsibility. To keep one's own soul free from taint of sin is less easy than to sit in the centre of the springs of policy, and work them to the wonder of the world. Charlemagne was passionate, sensual, proud, and, we would almost add, dishonest. Most probably his irascibility proceeded from his pride, and gave itself freest vent when anything opposed his wishes or resisted his control, guidance, or government, as in the case of that reprehensible massacre of the Saxons on the banks of the Aller, of which we made mention in Chapter III. He was certainly too much devoted to the pleasures attainable through the gratification of the sexual appetite; he was somewhat addicted to gluttony; and though not, in the large sense of the word, intemperate, he drank of the juice of the grape in somewhat considerable quantities; he relished the fasts of the church little, and was more sedulous of having seemed to conform to its requirements on these points, than to give an honest, hearty, and concurrent obedience to its mandates. In his general policy, though it was undoubtedly governed by a great and illustrious idea, there was a considerable spice of self-seeking and hankering after renown, persona

and national. In his domestic relations, he was not so pure, refined, and regular as might have been desirable; though we must recollect that it is but a short time since the opinion, that one of the grandest of the royal prerogatives was to dispense with the exercise of the virtues, has been abandoned in countries boasting of a high civilization. We may attribute, therefore, some, at least, of Charlemagne's moral delinquencies to the accident of his position, and regard them more in the light of the venialities of a king, than the transgressions of a man. Not that we mean to assert that greater licence *should be* permitted to the fountain of all law, but that we desire to state and to remember that such licence *has been* most usually granted, and most usually taken advantage of. In a full estimate of all the difficulties with which his pathway through life was beset, we may conclude that he did his best endeavour to live a life of manly and honourable industry and usefulness; that as a man, he strove to regulate his temper, control his thoughts, and govern his conduct, according to the highest conceptions of the morality of his age; in his circumstances, that he, like most men, frequently failed in the interval of resolve and execution, and had frequent need of patient perseverance, penitence, and prayer, to support, or comfort, or reinspire him.

In the brevity of a closing paragraph, it would be impossible for us to bring together into the compass of a sentence or two the mighty merits of Charlemagne, in all the various points of view in which we have attempted to look at his doings and their results. The man who checked with vigour and success the turbulence of an unsettled state, compelled the recognition of national law, inspired a wide circuit of Europe with a common interest and common objects, and led men to pursue these interests and maintain these objects with collective counsel as well as with united resources and efforts—the man who, while using Christianity as the instrument for widening his dominions and strengthening his throne, made it subservient to the quickening of national life, the diffusion of peaceful habits, and the encouragement of civilization—the man who used the papacy as a political agent, without lessening its dignity or influence as a religious institution, and restrained its inordinate ambition while he aided its development in all useful modes—the man who controlled the clergy, the nobility, the soldiery, the merchantry, and the mass, while he was popular with all—the man who compelled acknowledgment from the potentates, not only of the Greek, but of the Persian empires, founded the original of all royal societies and academies, and who was the first to combine in one a military monarchy, a feudal nobility, a somewhat free commerce, and a kind of constitutional assembly of states,—has some claims to be regarded, not only as the father of the modern policy of Europe, but also to the regard and vene-

ration of the ages which have benefited from his doings and by his life.

It is true, indeed, that his personal reign was only a transitory good, and that in the progress of after events his masterful policy was abandoned, encroached upon, or suffered to fall into inaction. But great men live more truly in their thoughts than even in their deeds; for the latter can never be reproduced, the former can. It was not his vast empire, with all his pomp, circumstance, and state, that survived to tell succeeding times of the real grandeur of Charlemagne; it was his wide schemes of policy, his decided imperial authoritativeness, combined with his popular mode of effecting his designs, and that nameless something which one involuntarily feels when in the presence, actual or ideal, of a strong, true, genuine man. These survived, and do survive, him still. Insensibly, it may be, the spirit of his pervades the thoughts and politics of all modern nations, teaching them, in the hereafter of time,—

"To pursue
The gradual paths of an aspiring change."

Death of George IV.—No man clung to life with greater eagerness than George IV., or was more unwilling to hear from those about him any hint or suspicion of his apparent decay. When confined to his room, and his case had become evidently hopeless, he still felt the vital stamina so strong in him, that he would not believe his own danger: he talked of preparations for the approaching Ascot races, which he would attend in person, and showed a confidence in his recovery which all around him knew to be impossible. On the 27th of May, 1830, prayers were ordered to be read in the churches for the restoration of the King's health; and, though the work of death was gradually approaching, the most contradictory accounts were constantly circulated of his real state. At length the awful moment arrived. He went to bed without any particular symptom on the night of the 25th of June, but at three o'clock in the morning he seemed to awake in great agitation, and called for assistance. Sir Wathen Waller, who was in attendance, came to his bedside, and, at his request, helped to raise him from his bed. He then exclaimed, "Watty, what is this? It is death! They have deceived me!" and in that situation, without a struggle, expired.—*Raikes.*

Life.—

The world's a city full of straying streets,
And death's a market-place where each one meets.

Fletcher.

Religion.

ARE CHURCH-RATES JUST AND NECESSARY?

NEGATIVE ARTICLE.—IV.

THE growing tendency on the part of the thoughtful to discuss matters theological which of late years has manifested itself so greatly, and the extending prevalence of more correct and liberal views on the great and important subjects of religious liberty and the rights of conscience, has excited at the present time a particular interest in the matter of Church-rates. It is a question that has been variously debated, sometimes upon political, frequently upon religious grounds; and the increasing opposition to the payment thereof would seem to inspire a hope that ultimately Church-rates will cease to exist.

That they are *not* just will, I presume, be readily conceded when the fact that they are neither more nor less than a direct robbery is demonstrated; and an investigation of the revenue of the State Church will show that the institution of tithes was originally intended to meet the very expense that Church-rates are now ostensibly levied to defray. By their establishment provision was made, first, for the remuneration of the minister; second, for the necessary repairs of the fabric; and third, for the support and maintenance of the poor. But the Church swallows all. It takes the first third, the second third, and the third third; and, as a writer on this question very facetiously observes, "If there could have been a fourth third, I suppose the Church would have taken that too." Having, therefore, once paid for the preservation of the building by way of tithes, it is evidently *un*-just to make another and false charge, and ask us to pay the bill twice over. The enormous income derived from this source, however, is an object of great regard on the part of the clergy, and any attempt to wrest it from them naturally excites their indignation—that "handsome brother of anger and hatred," as Coleridge termed it. For these reverend functionaries, not content with a legitimate salary, are too prone to Mammon-worship to be over-scrupulous as to the means of increasing their income. No wonder, then, that they look with an evil eye upon those who, purely disinterested, and actuated by no motive save that of justice, seek to curtail the revenues of the Church to limits more consonant with what is right and what is reasonable. But it is upon those who advocate the abolition of Church-rates that they vent the bulk of their spleen and the outpourings of

their wrath. Scarce an archidiaconal or diocesan visit is now made but what some allusion is made to the subject in question; and judging from the tone of those allusions, by bishop, archdeacon, or dean, the matter of Church-rates is veritably regarded as "one of the outposts of the Establishment." The Bishop of Worcester, for example, maintains that the repeal of Church-rates would be "an act of uncalled-for injustice;" and he thus further argues, "Even the Dissenter has no cause to complain. Either he or his ancestors must have purchased the land liable to this charge, and, in consideration of it, of course gave a less sum for it than he would otherwise have done." Now, the bishop ought to know that the Church-rate is not a burden upon land at all, but a tax upon tenancy; and he must also be aware that the rate is never taken into account in the transfer of estates; and as to Dissenters having no ground of complaint, I submit it is iniquitous to compel a man to pay for the support of buildings in which a creed is taught repugnant to his religious convictions; and I am further of opinion, that not even the Bishop of Worcester himself would consider it justice to—and he might, with an equal show of reason—be called upon to pay a rate for the support of Roman Catholicism, Mahomedanism, or Judaism.

Another argument of his (if such it may be called) is, that out of 12,000 parishes in England and Wales, only 415 have refused to grant a Church-rate; but he forgets that the parishes which have refused represent the bulk of the wealth and intelligence of the great majority of the population, and he seems to be oblivious altogether of the fact, that in a great number of the parishes who still submit to the Church-rate, there already exists an important opposition element, which only requires to gather a little more strength in order to achieve success by throwing off the yoke. The endeavours of the Bishop of Worcester to make out a case in favour of Church-rates is, nevertheless, on a par with the conduct of bishops in general; for, unfortunately for the character which they ought to bear, we seldom find them disposed to assent to the repeal of imposts, however obnoxious and unfair they may happen to be; and thus the spirit which once lighted Smithfield fires and reared Coventry stakes, finds for itself some mode of action as virulent in principle, if not so cruel in practice; so "what once racked, tortured, and incarcerated, now refuses to open sacred ground in which to bury the unorthodox dead; and what once burnt, now inflicts a Church-rate on an opposing Dissenter."

That Church-rates are *not* necessary is proved by the fact, that a great number of parishes pay no Church-rate at all; by the fact, that large sums of money are easily raised by voluntary contribution towards the building and restoration of churches, and, by the admission of the before-named prelate, that "in cases where it was impossible to collect the rate without en-

gendering much contention and ill-will, the churchwardens and clergy did wisely in waiving the exercise of their right," which, if Church rates were absolutely necessary, it would be sheer folly to suppose they would do; and, as "Alpha" very pointedly asks, "What if the legislature should pass an act abolishing such rates?" The voluntary principle must then inevitably be tried; and I cannot for a moment suppose but that religion would be infinitely benefited by the change.

Compulsory exaction, under any circumstances, is invariably considered tyrannical by those compelled to submit to it; but when injustice is leagued with compulsion, the aversion is increased, and hostility becomes a matter of self-preservation. That it is highly desirable that any impost coming under the above category should be at once repealed, will, I make no doubt, be at once acknowledged. Now, Church-rates are not only a levy in a pecuniary sense, but, in a form more aggravating still, they become a tax upon the conscience; and where such is the case their abolition becomes doubly desirable.

It is, therefore, with no ordinary feeling of pleasure that we look forward to "a period when there shall be an universal erasure from the British statute books of all legislative enactments on the subject of religion, and when all legislation for the future on the same subject shall cease; when there shall be no bounty in favour of one sect, and no unjust exactions in its support from others; no religious monopolies, and no religious restraints and privations; no persecution, and no toleration; no enjoying of privileges by sufferance under unrepealed statutes of iniquity and oppression, which leave victims exposed to the tender mercies of the cruel, the vindictive sullenness of the bigoted, or the reckless irritation of the capricious, but when all sects and parties shall be thrown upon their own resources, and left to the efforts of their own zeal."

Bilston. G. A. H. E.

NEGATIVE ARTICLE.—V.

LONG has it been mooted, whether or not Church-rates are just and necessary, and, we believe, not without effect; for if we judge rightly, there is every day an increasing aversion towards them in the minds of the people. Even Churchmen themselves are beginning to doubt their justice. In many parishes the gift is permitted to be voluntary, in preference to enforcing the extortive measure allowed by the law. We have also an instance of this change of opinion in the case of R. D. R., who took a negative side in the last month's number of the *British Controversialist;* and though he did not go so far as we could wish (merely suggesting a different and less obnoxious manner of providing *by rates* for the maintenance of church buildings, to that at present in use), yet we joyously hail these

manifestations of a more liberal spirit among our Church brethren, and rejoice to think of the beneficial effects which this will have, when it becomes more universally diffused among them. At present, however, Church-rates are still levied, and many yet there are who think, and are ready to defend them as just and necessary. And so this may be for some time to come, but we have not the slightest doubt that eventually they will be abolished, and a more just method for keeping in order the places of worship belonging to the Establishment put in practice.

What our opinion is may easily be gathered from the foregoing. *Church-rates are not just and necessary.* To make a Dissenter pay rates which go to support buildings belonging to the Church of England is virtually (though perhaps indirectly) to make him sanction the doctrine and discipline of that church —a church which, in one or other of these points, he regards as unscriptural, and rather to be pulled down than supported. Is this just? Is it right that he should be forced to do a thing which his conscience disapproves? Surely not. Why, then, is this uncharitable (and shall we not say unchristian?) course persisted in? That the conscience should be free and uninfluenced by all State coercion is, we think, a proposition which all right-thinking men will admit, and is decidedly condemnatory of the law upon Church-rates. Let the Churchman imagine the position of affairs to be changed, and consider how he would like to pay rates in aid of any of the dissenting denominations of the land. Would he not make a sad outcry against it, call it wrong, and object to pay? Yes; and rightly so. But not less valid is the objection of the Dissenters to paying Church-rates; and what Churchmen would not like to submit to themselves, they ought not, in all fairness, to impose upon others.

Again: it is not just to the cause of God that Church-rates should be continued. All know, and I have little doubt but that many will personally remember, cases of strife and ill-will occurring between men equally Christian in spirit, and equally anxious to spread abroad the saving truths of the gospel, solely from the exaction of Church-rates. The command, "Let brotherly love continue," is thus too frequently broken on both sides. This is greatly to be regretted; yet we cannot help thinking that the fault lies chiefly, if not wholly, at the door of the Churchman, who, if he would but remove this fertile source of annoyance, would quickly find a great number, who now keep coldly aloof, ready to join him heartily hand in hand, and assist and forward him in his Christian work. We believe that much less good is now done than might be, were the various sects of Christians less isolated than they are; and whatever tends to remove this (as assuredly the abolition of Church-rates would), should be gladly welcomed and put in force. The evil we have last alluded to is still more increased by reason of the influence

which such proceedings have upon the minds of unchristian men. When they see those who profess to be followers of Christ's gospel insisting upon the due payment of certain rates, and perhaps carrying it to the courts of law, and there suing for the money, while others of a similar profession are as strongly resisting and denying the equity of the claim, it cannot be expected that it will increase his love for Christianity, or make it at all probable that he will, under such views, ever think of joining himself to either party, and seeking that God whom they are said to follow. On the contrary, it will lead him to further estrangement from them, and when it comes to his own pocket, and he also has to part with his money, the most likely result is, that he becomes a determined opponent of all religion. This is not imaginary. We ourselves know many who are only too happy when they can lay hold of such instances, and publish them abroad, sneering at the humble and peaceful teachings of the Bible, and charging upon *it* the dissensions arising from the injustice of some of its followers.

Church-rates are not necessary. This requires very little attention. The simple fact, that so many dissenting bodies in the land are continually erecting new chapels in which to worship, and likewise keeping the old ones in proper repair, totally independent of all State support or compulsory payments, is a sufficient answer upon this point. What is done by them might be done by the Church of England; or, if its own members will not hold it up, it deserves to fall, and Dissenters cannot be blamed if they also decline helping it. Here, then, we see the superiority of voluntaryism. The Dissenter can without difficulty keep his buildings in good order, but the Churchman acknowledges his inability to do so, and compels others to do it for him. For our part, we have far more faith in free gifts than in forced ones. When the people were necessitated to accept that belief which the State provided for them, very little did religion progress; but when this condition of things changed, it took rapid strides, and entered the hearts and homes of all. And we entertain a firm opinion that, if the law on Church-rates were annulled, there would be no further difficulty experienced by the Established Church in providing proper accommodation for all its members, and far more chance would there be of its progression than there is at present. Many who now give a certain sum because they are obliged, would willingly double or treble it, were it only a matter of choice.

J. B. J. ventures a few remarks on the subject of tithes. Has he ever read Milton on this point? Judging from his article, we should say, No; and if our surmise be correct, we would advise him by all means to do so, as it will most probably give him a little information, which he appears very much to want. Leaving him to do this or not, as he thinks fit, but at the same

time assuring him he will find all and more than his objections replied to there, and plenty for him to answer in his turn, we will pass on to consider another argument or two of his. Before doing this, however, we would ask him and other advocates of Church-rates, who think Scripture in their favour, to point us out a single passage in the New Testament authorizing their exaction, or which may at all warrant the extortion of money for religious purposes. We know of passages which tell us plainly enough that Christians ought to give money in support of their religion (and we should consider it *robbing* God to refuse), but we never heard of any which say they have a claim upon those of a different faith, and may enforce that claim even by means of the law. The great Apostle would not accept money from the Corinthians for his services in the ministry, lest he should suffer reproach; much less, then, would he ever have thought of *compelling* them to support any particular body of Christians from whom they differed in matters of faith or discipline.

"The Dissenter, it is said, keeps in order his own place of worship, and so should the Churchman. The cases are not parallel," &c. Now really, J. B. J., we cannot (excuse our obtuseness of perception) see this mighty difference. "The Dissenter rears a chapel, snd makes an annual rent the condition of worshipping therein." Was J. B. J. ever stopped at the door of any dissenting chapel, and told that he could not enter, because he had not observed this condition? We venture to say he was not, and, on the contrary, there is not a dissenting congregation in the kingdom which would not be happy to accommodate as many as could enter. True it is, that a pew rent is paid by the acknowledged members of the chapel, but "the Churchman, who is well content if all will come in," makes the same charge, in addition to his demand of rates. If all have a right to enter, *all must pay*, "whether they choose to exercise their right or not." If the former "is a system very far from the practice and teaching of either Old or New Testament," the latter method of obtaining double pay must indeed be a wide remove from Scripture. To make the injustice of Church-rates still more apparent, J. B. J. tells us, in one sentence, all may come in, and in the next, that "church accommodation has not kept pace with the increase of population." It appears to us, that when all are bound to pay, there ought to be sufficient accommodation for all, whether they come or not, instead of a mere fraction of them.

We are next told that a human government has a right to impose Church-rates, from "the fact that the king in the State, and the priest in the Church, is the twofold representation of that theocratic government under which (he thinks) it must be allowed the national support of religion was obligatory;" and

then triumphantly asks J. B. J., "Indeed, how can it be otherwise?" For the sake of argument, allowing the matter to be as he puts it, still we say, it can very well "be otherwise." Does he think the representation to be a *sufficient one?* We do not. We will give to no "king in the State," and "priest in the Church," co-equal authority with that God who guided and ruled over the ancient Jews. The former is fallible; the latter *in*fallible. The one *sees* "*but in part*;" the other is all-wise and all-seeing. Besides, if the argument of J. B. J. were a sound one, it would not matter whether the king in the State were a bloody eighth Henry, and the priest in the Church a minister of Satan and a perverter of God's truth; the required representation would still be there. But *what* a representation! Surely J. B. J. did not mean what he said, and surely he would not give *them* the power he speaks of!

The remainder of J. B. J.'s article needs no reply. It consists of certain gloomy forebodings of the time when "Church shall be severed from the State," and prophetic outpourings of evil upon our heads when we shall have brought about this, in our opinion, much to be longed-for consummation of tyranny's overthrow; and an invitation to Dissent to do that which it has a long time been doing without invitation. This latter part we think strangely out of place, considering that J. B. J. has devoted his article to urge the continuation of an injustice towards Dissenters. We will now leave the matter to the calm consideration of our readers, trusting we have said sufficient to show Church-rates to be both unjust and unnecessary.

Hull. J. R. C.

PURPOSE.—It is a sad sign when in youth—the season of innumerable plans—when everything is to be attempted, and nothing seems impossible—the scheme of the future is left vague and undefined. The prospect, the views, the purposes may change every hour, and afford no indication of anything but youth's bright eagerness; but still each hour must have its plan for the next, or you may well pronounce the heart to be vacant, desolate, or broken. It is my firm belief, that the history of a man's past life—as far, at least, as its happiness or unhappiness is concerned—may almost always be told distinctly from the plans he can form for the future.—*G. P. R. James.*

ENJOYMENT.—Each pleasure is as a precious stone picked up upon the sea-shore—a thing to be treasured in memory; but because we find an emerald at one moment, that is no reason why we should neglect the diamond that we find the next, or the ruby that is discovered further on. Our capabilities of enjoyment were intended to be used; and he who does not use them fails to fulfil one of the greatest obligations of his nature.—*Ibid.*

History.

WAS MARY QUEEN OF SCOTS MORE SINNED AGAINST THAN SINNING?

AFFIRMATIVE ARTICLE.—III.

"MAN is born unto trouble as the sparks fly upward." So spake Eliphaz long ago: so *speaks* the sad story of Mary Stuart's eventful life.

I do not intend to narrate, however briefly, that story; space does not permit; but, while viewing it as a whole, to glance at some of those more prominent scenes calculated to throw light upon the subject in hand.

Mary's lifetime might be divided into four parts,—her early childhood in Scotland; her girlhood, marriage, and royalty in France; her vicissitudes in the land of her birth; and her long captivity by Elizabeth.

In these her four earthly stages, misfortune attended her. Her mother being a Roman Catholic, Mary is early instructed in the tenets of that church, and is thus allied with a cause against which the stern reformers of the day are making rapid headway. She, too, is the unconscious cause of Henry VIII.'s extreme measures, whereby he seeks to force her mother to agree to her marriage with his son Edward.

In spite of the many festivities and comforts which surround her in the "pleasant land of France"—the land which, at parting, called forth the oft-repeated exclamation, "Farewell, beloved land! farewell for ever!"—evil, even here, like a dark, lowering cloud, hangs over her. She is a bride—a king's wife—but only for a span. She is proclaimed by her father-in-law as not only sovereign of Scotland, but also of England itself; and that claim, thus set forth, draws upon her the ill-will of the relentless Elizabeth.

Arrived in Scotland, there to govern in person, she finds that kingdom split into two opposing parties. How difficult is Mary's task! There are two parties, but they are *religious* parties, and so are as fiercely opposed to each other as their respective religions are. To govern successfully would require keen foresight, full self-dependence, a masculine will. But here a woman comes among them—a fair, gentle woman. She is all but a stranger—a co-religionist with the depressed party. She declares, too, her resolution to remain a Roman Catholic. Men thirsting for power surround her. She is now settled in a country very unlike France. It is a translation from warmth to cold, from politeness to roughness of manners, from ease to toil.

But had Mary these disadvantages and difficulties alone to cope with, the historian might have had to record for our reading a different tale. But she has one to thwart her, who in lip is a friend, while at heart a foe. I need scarcely say I refer to Elizabeth. I shrink not from laying most of Mary's misfortunes at *her* door. Does any one question this position? Let him, then, ponder while, in laying Mary's case before him, I of necessity note the part played by that queen.

Having resolved to comply with the request of her Scottish subjects, to return and live among them, Mary Stuart asks Elizabeth's leave to pass through England. She is refused. She sets forth, therefore, to travel the whole way by water. She gets safely to her destination; but not by the will of England's queen, for, like so many hawks, ready to pounce upon their prey, had her ships hovered about the Channel. Elizabeth's intercepting design fails, but there is no abatement of her enmity. Truly, she sends apparently friendly messages to her cousin; but whatever they may have appeared then, they are now seen to be as hollow as deceit could make them.

My readers will call to mind how Elizabeth acted with reference to Mary's second marriage. She is consulted about it. She will not, however, give an honest, straightforward answer. She shuffles. At length she proposes the Earl of Leicester as a suitable husband, but not with the serious intention that the suggestion should be acted upon, for she well knows there are obstacles in the way of the union. The truth is, she wishes, by giving no advice, or impracticable advice, to keep Mary from taking any step whatsoever.

But Mary marries Darnley. Three considerations, probably, weigh with her. It will be remembered that Darnley, as well as Mary, had a claim to the English throne. By marrying him, therefore, she unites both his and her claims. In thus acting, besides, she thinks she pleases Elizabeth. The handsome appearance of the young man, as well as his showy manners, still further incline her to this course. But sad is that marriage. Darnley turns out to be a show—a sham. His conduct towards his wife is imperious and petulant. His conduct towards Rizzio is cruel, both as regards that man and Mary. Having, while yet a suitor, used Rizzio as a means whereby to make his mistress' hand the more sure, now that he is a husband he basely turns round, and becomes one of his murderers. He is envious of the secretary's influence with the queen; he is ambitious of the highest power in the State. Thus trouble springs up within Mary's domestic circle.

About this time a cloud is seen to lower from another quarter. The Earl of Murray, the queen's brother, is displeased at her marriage, and rises in arms against her. With shame be it said England's queen sanctions this insurrection, and subse-

quently, when Murray, with a fellow-fugitive, flies to her court, compels him to declare that she had nothing to do with it in any way.

The plot of the story now thickens. A scheme is entered into against Darnley, at the head of which is the Earl of Bothwell. The conspirators first urge a divorce upon Mary. But upon her steadily rejecting the proposal, they take more summary proceedings. You know the result: Darnley is blown up. Mary has been accused of being accessory to this foul deed; but I think it most unlikely, to say the least, that one who would not listen to a suggested divorce would sanction a cruel murder.

Most unfortunate, however, is the sad tragedy for Mary. She becomes the subject of unjust suspicion, and, being loosed from the marriage tie, makes as impolitic and unhappy a move as her deadliest foe could well suggest. I allude to her marriage with Bothwell. Though many have wondered at the step, yet no doubt strong motives impelled to it. Bothwell being a strenuous supporter of her cause, Mary, it is likely, thought it would be strengthened by their union. Besides, Bothwell being now in power, if she reject his addresses, all his influence may be used against her. Possibly such considerations were influential. Gratitude and fear may both have combined. But if policy dictated the match, the issue shows that it was short-sighted. Bothwell proves a bad husband. The queen ruins her cause. She is constrained to surrender herself to one of the confederated lords who have risen against her and her husband.

After a short time, Mary is conveyed to the solitary castle of Lochleven. There the brutal Lord Lindsay forces her to abdicate in favour of her son. But enemies not only are cruel, friends become foes. Murray, Mary's half-brother, upon whom she had bestowed many favours, heartlessly upbraids her on account of her errors; and having accepted of the regency offered him by the insurgent lords, as heartlessly steps into that position, formerly occupied by her.

Mary is not very long an occupant of Lochleven Castle. She has many friends without. Sympathy for her spreads. She has a friend, too, at hand, and is assisted by him to escape. Her adherents rally round her; but their loyalty and courage go for nothing, as they are almost immediately defeated.

Now that her cause is lost, what shall Mary do? There are two courses open,—to flee to France or England. Unhappily, she trusts to Elizabeth's good faith, and decides upon the latter. She enters England; but she is treated as a prisoner. Elizabeth sets herself up to be umpire between the Scottish queen and her rebel subjects, and refuses to see her till her innocency of Darnley's murder be proved. Mary, for the sake of satisfying Elizabeth, consents to enter into the matter. A commission is

held at York. The hardened Murray comes forward as accuser. But the case is not proved against the captive queen, Elizabeth declaring so. Nevertheless, Mary is still kept under guard, and continues so, moved about from castle to castle, for nearly nineteen years.

Let me ask, What right had Elizabeth to hold in custody the Queen of Scots? Who made her a judge in the matter? What would Britons have said and done if Louis Philippe had been, upon his taking refuge in England, delivered over to the safe keeping of trusty guardians, Victoria declaring herself umpire between him and the French people? Would not Englishmen have said, "It shall not be"? But what great difference is there between the two cases? Certainly, in the latter instance, Victoria's conduct would be more unaccountable, but not more unwarrantable than Elizabeth's. To account for Elizabeth's conduct is not hard.

Years roll by, and Mary is still a prisoner. Broken in health, she is sick of "that hideous dream, miscalled life." But she need not wait long to be rid of it. Her enemies are plotting. An ill-sustained case is made out against her, and on insufficient evidence is she condemned to be beheaded. Accused of being concerned in Babington's conspiracy, and of plotting against the life of Elizabeth, she, unassisted by lawyer, vindicates her innocency, while, at the same time, she refuses to admit the authority of the court before which she is arraigned. My readers will recollect the character of the court. It was called together in conformity with an act passed about a year before, which declared that the Queen, upon any insurrection or the like taking place, might appoint commissioners to try any parties concerned; and that those whose cause was espoused, let them be aware or not of the proceedings in their behalf, should lose all right to the throne, and become liable to be tried for their lives. This abominable act was aimed at Mary Stuart. In accordance with it, she was tried, condemned, and executed.

It may be said, that such an extreme measure was necessary to uphold Protestantism and keep Elizabeth on the English throne, since the Pope's bull had lately been issued, and much discontent existed among the English Roman Catholics. To this I would say, that *if* it was necessary, Elizabeth *created* that necessity by her cruel conduct during the preceding dozen and a half years. But I am *not* convinced it was necessary. In either case, however, Elizabeth is no less guilty. Shame upon her! She begins by intrigue; she ends with murder.

Now that you and I, reader, have come to the last sad catastrophe, let us drop the curtain. I hope that, aided by the foregoing suggestions, your memory has filled in the picture. Space allows me but to hint. If meagreness be present, it is not for want of available matter; if weakness, not on account of a bad

cause. Firmly do I believe that Mary Queen of Scots was "*more sinned against than sinning.*"

Dublin. P. D.

NEGATIVE ARTICLE.—III.

THE pages of history reflect, as through a mirror, the past events and processes of time; they show to us the gentle rising of civilization; they illume the names and actions of those who sought their country's weal, and pass an undying stigma upon those who rendered themselves obnoxious by their doings. It takes us back into the ages of barbarism and feudalism, into those ages of oppression and dissent, persecution and intolerance; it marks the leaders, actors, and designers, who have appeared upon the stage of government, and reveals their workings and designs. By it we take a bird's-eye view of the past, and reason upon the future. As we view the surface of bygone ages, we observe marks which cannot be eradicated, deeds that will never be forgotten, names that are immortal, some on account of their high attainments and valuable services, others on account of their high position, oftentimes associated with sordid vices, cunning craftiness, deceitful hypocrisy, and vileness, almost without measure.

Such an one was the royal personage whose conduct forms the subject of our present inquiry. We regret and lament her course and sad end, but we cannot sympathize with her, on account of her ignominious conduct. Her first act upon landing in Scotland was to act contrary to the advice of the celebrated reformers, and in direct opposition to the propositions of the "deputies who were sent to France with the invitations of the nobles, who could not promise her more than the private exercise of her religion;" yet she allowed herself to be influenced by the corrupt advice of her uncles and her party friends, intending to take advantage of the friendly spirit which was manifested on her arrival, and to show forth their preconcerted plans, which were to subvert the Protestant religion, and effectually to abolish it; and as such also was Queen Mary's heart's desire, she openly celebrated mass the first Sunday after her arrival, which brought down upon her the odium of the nation, for they well knew that, if she persisted in her course, old scenes would be revived, the deeds of horror which were transpiring on the continent would become familiar to their sight, as with her form of religion they would not accord, for the nation had thrown off the papal yoke, and the spirit of Protestantism was inhaled from one end of the land to the other. "Threlkeld" describes her faith as being an enlightened one. We would ask, Is that an enlightened faith which allows not liberty of conscience, and to gain its end would deluge the land with blood, even at the present day, for the spirit of that faith is unchangeable? Earnestly was Mary warned of the danger of her intended marriage

with Darnley, a man in whom the Scottish nation had no hope, and no desire; but she had set her inflexible love upon him, and no amount of entreaty could remove it: dire was the result, mournful was the end of her recklessness. The affirmative writers upon this question have endeavoured to acquit her of taking part in that murderous transaction, but evidence could not be more to the contrary, could her after conduct have been more condemnatory. Nearly all historians, except Catholic ones, concur in this. We quote but one, and that Lord Campbell, who certainly is not prejudiced against her, but rather otherwise. He says, in his "Lives of the Lord Chancellors," "I am sorry to acknowledge that the proofs of her being privy to the murder of Darnley are quite overwhelming." Indeed, every unbiassed mind readily admits it. The behaviour of Knox towards her was neither "unmanly" nor "unchristian." Firmly and strenuously did he oppose her errors; faithfully did he warn of the probable results of her conduct: neither were his fears ungrounded, for in the end they were fully verified. He had tasted a little of the sweets of liberty, his heart wrung for his country and the propagation of the gospel, and in its cause and the cause of truth and freedom manfully he did battle, courageously he plied his task, unflinchingly he led the van, or Scotland would have been again overrun by Popish misrule. Glorious was his achievement; he was truly the father of their present civil and religious liberty. His interviews with Mary proved her to be deceitful and captious; she could hypocritically shed tears, and cantingly make promises she never intended to perform.

After the death of her second husband, her life was a series of self-wrought misadventures, brought on by her untoward acts and impolitic designs. She found Scotland tranquil and happy; she fled from it in a state of uproar and riot. "The women be most furious and impudent against the Queen, and yet the men be mad enough," writes one. Her beauty and accomplishments, coupled with her tragic end, has created her many friends, as the tendencies of our nature cause us to sympathize with fallen greatness, even though the punishment may be well deserved. Her trial, of a truth, was not conducted with that spirit of fairness which we in this day demand. Nevertheless, she pleaded guilty to the chief points of the accusation (excepting the intention of the conspirators to assassinate Elizabeth, the knowledge of which she denied), and, considering the times, and the state of equity judgment, we say that she was not villanously dealt with; and reviewing the course of her life, we are not prepared to admit the affirmative of this question, but otherwise, we would say, that she was not "more sinned against than sinning."

Nottingham. S. R.

Politics.

OUGHT THE FRANCHISE TO BE EXTENDED?

AFFIRMATIVE ARTICLE.—III.

THE franchise ought to be extended, if the representative element of our Government is to be anything more than a myth. At present, we boast of the glorious constitution under which we live; of the beautiful exactness with which the various powers in the State are so balanced as to produce one harmonious whole; of the representative form of Government which is the pride of the whole world. Yet the glorious result is little more than an accident—the height to which we have attained owes little to the representative principle, of which we speak so highly. In reality, to call our Government a representative one is entirely a misnomer; it is only so in a secondary signification. In what manner does our Parliament represent the PEOPLE of England? The fact is, they are nearly unrepresented. The members of the Lower House owe their elevation entirely to the votes and influence of the wealthy and titled classes, and naturally represent their interests before all others. The representation of the people has always been the avowed purpose for which the Lower House was established; and all legislators who have acted disinterestedly, with the sole object of benefiting their country, have tried to make the Lower House essentially a People's House. At one time, the son of a peasant was eligible for election, the son of a peer ineligible. Members were paid, so that circumstances might not prevent one otherwise well qualified from representing the views of his fellow-citizens who were desirous of electing him as their representative. We have changed all this, but whether for the better we have not at present to decide. There is one other characteristic of the earlier Parliaments intimately connected with the subject under discussion. It is this,—the House of Commons represented the *people*, in contradistinction to the aristocracy. The management of the concerns of the people was to be entrusted to persons chosen *by* and *out of* the people. Judged by this standard, how changed has the House of Commons become! It is no longer a house for commoners, but almost wholly one for aristocrats. To prove how little *the people* are represented, examine the list of members, and, with few exceptions, we shall find that they consist of noblemen, officers in the army and navy, Government officials, and commoners more or less connected with the aristocracy. The county representation is no representation at all. It is only in the large

and populous towns that the people have any voice in the choice of members. Elsewhere, influence, bribery, and landed interest share the spoil. It is not because the relatives of peers have talent, wisdom, and patriotism more than fall to the lot of ordinary mortals, that they fill the benches of the House of Commons. The men returned by the larger constituencies determine the contrary. The men of mark in the House—the useful, hard-working members—are almost all returned by the largest constituencies. The noisy, business-hating members—the titular nobles, and their hangers-on—the needy partisans—those who, in fact, impair the representative character of the House, and whose presence prevents that due attention to the concerns of the people which they deserve—have obtained their seats through the smaller constituencies. They are the representatives of these small constituencies; but in no respect are they the representatives of the free votes of the electors of these constituencies—influence, bribery, and intimidation have gained them their seats. The more numerous the electors, the purer the constituency, is almost an invariable rule. Extend the franchise, and bribery and corruption will not have the same facilities for procuring the return of a titled nobody in preference to one more qualified, but lacking a titular prefix to his name.

We are no advocates of universal suffrage, but we contend that there is plenty of scope for the extension of the franchise, without admitting any to the enjoyment of electoral powers who are incapable of rightly discharging the trust reposed in them. Universal suffrage would give something like *four and a half* millions of electors; the present constituency is no more than *three-fourths* of a million. And this paltry committee is supposed to be a proof of the extent to which the people are represented! Three-fourths of a million out of the whole of the inhabitants of England and Wales are alone capable of having a voice in affairs of the nation! There are undoubtedly *three millions* of persons at present perfectly well qualified to exercise elective powers. Why should the parliamentary franchise be so much more difficult of attainment than the municipal one? Do they not equally require the same amount of integrity, the same educational powers, and the same interest in the preservation of the public welfare and prosperity?

"Beta" declares the country does not want an extended franchise; and yet, strange to say, that inveterate enemy of reform, Lord Palmerston, to *allay public excitement*, has actually consented to bring forward some measure of reform next year, when the franchise will not be overlooked. Either "Beta" cannot read the "signs of the times," or the Prime Minister is remarkably timorous. "If the franchise," says "Beta," "be a boon—a privilege—let it be thrown open to the mass, and it is no longer a boon or a privilege—it is no longer an object of either am-

bition or desire; and as we deny the premise, so we deny the conclusion—*i. e.*, that England presents the appearance of 'mismanagement on the one hand, and distrust on the other.'" That may be your opinion, "Beta;" we think differently. Go into the coal and iron districts, and you will soon change your views. You will find there anything but a contented populace. With nothing less than an extended franchise can we hope to allay the wide-spread discontent which prevails. Government jobbery, unequal taxation, expensive wars, trade failures, are all attributed to the non-representation of the people; hence the trading agitator is always received and listened to with attention. Make the representation what it *professes to be*, and his occupation is gone. Let the people recognize the House of Commons as really representing the country, and they will look upon its measures with confidence, instead of, as now, investigating every measure brought forward therein in a captious and discontented spirit. Do not let it be understood that this great country can only be governed by corruption, influence, and intimidation, under the disguised name of representation!

The views enunciated by "Alpha" entirely demolish the flimsy defence set up by "Beta" for "things as they are." The question does not resolve itself into the one given by "Beta," "Are the uneducated, the unsettled, in fact, the unrepresented, to be admitted to all the rights and privileges of those who are at once the wealth and mainstay of England?" "Alpha" contends the franchise ought to be given to all "householders paying a rental of £6 per annum," and men "in lodgings whose income amounts to £70 per annum." Are not such men perfectly qualified to exercise the franchise? "Beta" would insinuate that they are "uneducated," or "unsettled," for these alone, according to him, form "the unrepresented"!! He does not approve of the admission to the rights of the franchise of all who have arrived at manhood, but "would rather have the line drawn somewhere." We agree with him; but let the line of demarcation be drawn so as to exclude those unfitted to exercise the rights of the franchise—do not let it exclude the whole of the operative classes. Does the fact of paying £10 a-year rent "confer the power to discriminate between right and wrong"? No! Then what do we gain by limiting the franchise to those paying £10 per annum rent? We exclude the *operative classes*, whilst we admit the *small retail shopkeeper*. Now, it is an incontestable fact, that our skilled artizans are, as a class, more intelligent and better educated than the petty shopkeepers. Besides, the latter are far more dependent than the former. They are assailed by intimidation on all sides, and so far from being "free and independent voters," they are, almost to a man, at the mercy of their customers. The masses of their poorer customers draw them one way, and the individual influences of

the richer in another. It is from the actions of this class that "Beta" draws his inference that the possession of the franchise is not a boon and a privilege. At a contested election they seldom vote. And why? Not because they have no desire to do so, but simply because they *dare* not. Let them be protected by the Ballot, and they would soon shake off their seeming supineness. The *amount* of house-rent is no boundary whereby to distinguish a social class. The London ten-pounder sinks far below the provincial six-pounder. An individual paying a rent of £6 per annum in an agricultural district would rank higher in every respect than one paying £20 in the regions of Whitechapel. It is perfectly ridiculous to assert that the franchise is already within the reach of all, as "Beta" does when he says, "Let the schoolmaster come *first;* let them be shown their duties and privileges; let them rightly understand their social position; and then, when you have given them the *key*, they will soon procure for *themselves* an entry to the polling booth." In every large town there are thousands of moral, industrious, well-educated young men, entirely shut out from the franchise, for no reason at all except the paltry one that they are not householders. They hold important positions of trust and confidence, requiring the possession of skill, energy, intelligence, and probity; and yet they cannot be trusted to have a vote in the election of a member of Parliament equally with the petty greengrocer, costermonger, oyster-vender, or cat's-meat-man, whose only qualification is a dirty, dilapidated tenement, rented at £10 per annum. And it is in support of such injustice as this that "Beta" will "throw down the gage to all combatants"!

J. L. P. shirks the question, after the approved example of his leader. "The franchise will be extended when the people are prepared for it." To prove that they are not prepared, he has brought forward a mass of evidence to show the backward state of education in this country. The case is, however, not worse than we have made it out to be in some former debates. There is still plenty of scope for the extension of the franchise. Extension of the franchise, J. L. P., does not necessarily mean universal suffrage.

When J. L. P. takes "Alpha" to task for coming to hasty conclusions, he should be careful to be himself in the right. He believes that "Mechanics' Institutes are supported chiefly by those who have the franchise under existing arrangements." From the experience we have had of such institutions, we draw quite a different conclusion. They are certainly not much frequented by the lower orders. They are, we say, principally supported by merchants' clerks, assistants in the various professions and trades, and the superior class of artizans. These individuals *do not* possess the franchise, as the majority of them

are single men, living in lodgings; and it remains for J. L. P. to make out a case for the continuance of such a state of things.

The articles of our opponents contain not a single valid objection to such an extension of the franchise as that advocated by "Alpha." They deal in generalities, attempting to hide the qualifications of a large proportion of *the people* under the shortcomings and ignorance of "the labouring class, and the humbler class of operatives."

In conclusion, we would draw attemtion to "Alpha's" well digested article. The time at our own disposal has been so limited, that we can only hope to have succeeded in crudely setting forth but a few additional points bearing on the question.

TALIESIN.

DISGUST.—Providence has placed disgust at the door of all bad places.—*Eugene Sue.*

SIR WILLIAM FOLLETT.—If it had pleased Providence to prolong his days, he would have afforded a nobler subject for some future biographer than most of those whose career it has been my task to delineate. When he was prematurely cut off, the highest office of the law was within his reach; and I make no doubt. that by the great distinction he would have acquired as a judge, as a statesman, and as an orator, a deep interest would have been given to all the incidents of his past life, which they want with the vulgar herd of mankind, because he never sat on the bench, nor had titles of nobility conferred upon him. One most remarkable circumstance would have been told respecting his rise to be the most popular advocate of his day, to be Attorney-General, and to be a powerful debater in the House of Commons — that it was wholly unaccompanied by envy. Those who have outstripped their competitors have often a great drawback upon their satisfaction, by observing the grudging and ill-will with which, by some, their success is beheld. Such were Follett's inoffensive manners and unquestioned superiority, that all rejoiced at every step he attained, as all wept when he was snatched away from the still higher honours which awaited him. —*Lord Campbell.*

MATTER AND SPIRIT.—

Natural things
And spiritual—who separates these two
In art, in morals, or the social drift,
Tears up the bond of nature, and brings death;
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points.—*E. B. Browning.*

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND.

NEGATIVE ARTICLE.—III.

THOUGH prepared to answer the question negatively, in justice to myself, I must premise that few or none more readily admit the necessity of a reformation in the drinking customs of the country than I do, nor the good already achieved by the temperance movement, the complete success of which I cordially desire, but I would not have its triumph secured at the sacrifice of fair play, honesty, and candour; therefore I am opposed to the adoption of the Maine Law. As P. Q. L. R., at the commencement of his article, observes, "repression is not reformation;" and he might as correctly have said, that coercion seldom produces conviction. Our friend "Case," too, makes an assertion that I fully and freely endorse—"Prohibition is a word hated of English ears." And I believe so too, with most Englishmen, "it is a matter of moral right to eat and drink as they please," and any interference with that right is sure to be resented.

The Neal Dows, and others enamoured of Maine Lawism, not content with denouncing the liquor traffic, now seek to destroy it. With them its continuance is a calamity, and its retention ruin. Satisfied with the pump themselves, they would compel all to forego the bottle, and cling to the pump likewise. Having tried persuasion, and failed, they are now endeavouring to obtain a legislative enactment to do the work that all their logic, labour, and learning could not accomplish.

The Maine Law principle is unjust and absurd; too promiscuous in its application, too partial in its effects, and too tyrannical to be either beneficial or practicable. "On its principle, to abolish pocket-picking, you must prohibit property, or make it impossible to steal." Were the liquor traffic abolished, it would virtually be impossible for the poor man to get a glass of ale, without an infraction of the law, except some friend, better off than himself, gave him one. Too poor to brew, and too weak to abstain, what must he do, be a daily suppliant, or a constant law-breaker? The moderate drinker, he who occasionally takes a glass to refresh or cheer himself, under its arbitrary *regime* would be equally debarred of that which to him is both a luxury and a necessary, as he to whom it is a curse and a degradation.

G. J. Holyoake, in his discussion with Dr. F. R. Lees, ob-

served, "My friend, Frank Grant, affirms that the *advocates* of moderation are the worst enemies to the temperance cause, since they keep wide open the door we are striving to shut and to bolt. Now this is simply fanaticism. You have a right to close the vintage door against the one man in 5,000 who goes reeling through it, because he is a low, indecent fellow, but you have no right to treat as *inebriates*, and shut the vintage door against, the 4,000 moderate men as upright, as sure-footed, and as decent as the teetotaler, and who takes a glass for the same reason that the teetotaler declines—because it increases health and enjoyment." Again: though it would thus be excessively tyrannical to the poor and moderate, it would not interfere with the gratifications of the wealthy and drunken. They whose incomes would admit of the same, might still brew *and drink* as much as they chose. It sets no limits to private potations; thus the moderation that publicity, in a measure, ensures, would be succeeded by sottish indulgences at home. The prominent characteristics of the English are such that stamp them as a straightforward, open, and manly race of people. But Maine Lawism would tend to make them dissimulative, restive, and deceptive. "A Maine Law would get rid of one honest, open vice, to introduce one hundred in their place." All arbitrary measures are generally evaded by cunning, or openly set at defiance. By some method or other, the coerced invariably free themselves from the bondage imposed upon them. So would it be in this matter; were the Maine Law to be adopted, "the misfortunes of drunkenness would become complicated, and hypocrisy and falsehood lend themselves to aid the cupidity of the vender, the appetite of the purchaser." Instead of eradicating the evil it is intended to remove, the Maine Law would only exasperate its victims, and alienate those from the total abstinence cause, whose love for their fellow men would wish to see them sober, but whose sense of justice will not allow them to compel all to be teetotalers because some are drunken.

T. U. quotes Bentham's axiom, that "the sole object of Government ought to be the greatest happiness of the greatest number of the community," as a vindication of his scheme of prohibition; to which I reply, that the principle that underlies Bentham's proposition is very different from that contained in the Maine Law, which "would put down, not only the drunkard who becomes dangerous, but also those who do *not* offend," and sacrifice the comforts of the majority to suit the prejudices of a few. Herein Bentham and Maine Lawism entirely disagree. In short, the advocacy of a Maine Law is calculated to do as much injury to temperance reform, as the impolitic, headstrong Chartists have done to political reform. The measures are each of them too extreme to be readily embraced.

Moreover, the people would rise in rebellion against it, were

it to become law, as they did against the coercive and partial Sunday Bill of 1855—a bill that, while it allowed the exclusive purveyors of the opulent to roast their venison, their "sirloins," and their game, refused permission to the general baker to "cook" the "half-pounds of mutton scraps" of the indigent. For a Maine Law, as I have elsewhere observed, whilst it would rob the poor man of his pot of "half-and-half," would still leave the rich in unmolested possession and unrestricted enjoyment of their XXX, their Madeira, their hock, and champagne.

To view it in another light. To refrain from choice is a proof of greater worth than to abstain by reason of compulsion. The morality that is constrained, the virtue that owes its existence from the lack of temptation, and not resistance or avoidance, is of little value. Since the rich have no necessity and few incentives to steal, their honesty is not to be lauded; he who carries a well filled purse of his own has few inducements to steal that of another. The beggar, the proceeds of whose mendicity will not admit of prodigality, is not to be commended for economy. Thus, on the principle that we laud not the honesty of the one, or the frugality of the other, we should feel little respect for those who were sober, because they could not get drunk. "A free man, who does not transgress the law because he *will* not, is obedient; a fettered man, who does not disobey because he *cannot*, is a slave. We could place no dependence on the obedience born of slavery, neither could we be satisfied with the temperance compelled by legislation."

To conclude, good government consists not so much in the multiplicity of its laws, as in their justice and simplicity. A country that has too many laws may safely be said to be badly governed; while, to say that over-legislation is an evil, is to assert a truism. The more a people are left to form habits of self-reliance, and taught to do those duties which none can do so well, the better for themselves, for society, and the State. Legislative interference in social matters should be sparingly admitted and jealously watched. "Coercive legislation, always an evil when imposed by Government, is worse when the people ask for it themselves, in order to subjugate each other." A tyrannical government might make some such measure the stepping-stone to a despotism the most supreme, and find therein a pretext to introduce a system of *espionage* that would revolt our feelings as subjects, and *degrade* us as a people. For the foregoing reasons I maintain that, "though the Maine Law may appear a short and easy method of putting a stop to drunkenness, it is neither a desirable nor an effectual one," and that it would neither "benefit" nor "be possible in England." And that it has not answered the expectations of its friends and promoters in America is evident from the following extract, taken from the *Birmingham Daily Press* for October 7th, 1857,

and thus prefaced by the editor:—"We have been favoured with the following extract from a private letter from an eminent professional man at Boston, United States:"—

"The impossibility of driving reforms with a high hand has been strikingly shown with us in the temperance question. While the advocates of temperance were contented to address mere reason and moral sense, to rely upon persuasion and conviction, they produced a great impression. There is no example of such a change in the opinions and habits of a people as was wrought in New England during the first twenty years of the temperance reform. The change was deliberate; it was founded on personal conviction, and was likely to be permanent. In an evil hour, as it turned out, it became a matter of legislative interference. Attempts were made to promote temperance by law. In this country, as soon as this is done, the subject becomes a matter of party politics, and there enters into it all that corruption which necessarily appertains to party politics. It ceased to be a moral question, and became a political one—or, at least, men and parties availed themselves of it to aid their own cause, or defeat their adversaries. Anything which is mixed up with politics at once becomes tainted and corrupt. The consequence is, that we are in a far less desirable condition than we were ten years ago. Drinking, especially among young men, has alarmingly increased. The Maine Law, from which so much was expected, is, in fact, a dead letter, even in the State which originated it. It may be different with you, but here I am satisfied that all interference by law is injurious, and this is now the opinion of almost all sober-thinking men, whatever Neal Dow may tell you to the contrary. Men are never going to be made moral or religious by Act of Congress, and the Temperance Reform, to be real and effectual, must be a moral and religious one."

Bilston. H. V. M.

NEGATIVE ARTICLE.—IV.

"Impartiality of examination is, if possible, of still higher value than care and diligence. It is of little importance what industry we exert on any subject, if we make all our exertions in one direction, if we sedulously close our minds against all considerations which we dislike, and seek with eagerness for any evidence or argument which will confirm our established or favourite views. What duty and common sense require of us is, that our attention be equally given to both sides of every question, that we make ourselves thoroughly acquainted with all the conflicting arguments, that we be severely impartial in weighing the evidence for each, and suffer no bias to seduce us into supine omission on the one hand, or inordinate rapacity for proof on the other."—"*Essays on the Pursuit of Truth*," *by Bailey.*

God has constituted man a free agent; and in all moral and religious questions he ought to be allowed to exercise that prerogative. He is allowed by God to judge for himself in matters

which will affect his eternal doom. Preachers may pour forth their eloquent discourses, and may warn men, with all possible earnestness, of the terrible consequences attendant upon indulgence in sin; but each individual must decide for himself whether he will serve God or Mammon.

The supporters of the Maine Law would reverse the order of Divine Providence; they would arrogate to themselves infallibility, and would coerce others to think with them, or "to act as if they did."

We will now proceed to the question; and, for the sake of perspicuity, we will suppose the Maine Law to have been adopted in this country; if so, would its effects be beneficial? A careful and patient examination has driven us to the conclusion, that they would be of a far different character. The following reasons have brought us to this decision:—

I. It is a fact written on the standing page of history, that prohibitory laws have invariably proved failures. "Coercive measures never yet made a convert to any opinion, but either martyrs or hypocrites."*

We should remember that "true civilization comes not of the imposed laws of kings and their cabinets, without any consideration of the will of the people, but must be the offspring of the heart's sympathies." We believe that the people cannot be made either truly moral or religious by legislative enactments.

II. The adoption of the Maine Law would produce a strong feeling of discontent; and when discontent becomes deeply rooted in the minds of the most numerous class of society, it is no trifling matter.

III. The adoption of the Maine Law would educe a strong spirit of resistance, and the prohibition of the sale of intoxicating liquors would tend to increase the desire to indulge in them.

IV. The spirit of resistance which the Maine Law would educe would speedily lead to its repeal, and probably also to the repeal of those restrictions with which the traffic is now fettered; if so, the facilities for obtaining spirituous liquors would be greater than before.

V. By removing the facility for obtaining intoxicating liquors, you do not take away the desire to indulge in them; you do not make men better, but the probability is that, out of spite to the prohibitory law, they will rush headlong into the excessive indulgence of other vices, perhaps even worse than drunkenness.

We will now consider whether the Maine Law would be possible in this country. We think not. Englishmen have a potent abhorrence and detestation of prohibitory and coercive enactments, and they will not tolerate any interference in their right of personal liberty.

* Pinnock.

The Hon. Neal Dow said at York, that "one thing that had struck him with astonishment in coming to England was, to find the mass of the religious public standing aloof from this movement." We are not at all astonished that they should not countenance the movement. Religious people, perhaps more than any other, feel the inestimable value of being allowed to act according to their own private judgment, therefore they wish the same privilege to be extended to all. We believe that nothing will tend more to show the absurdity of the Maine Law, than its being "thrown on the field of public discussion." For "where controversy is indulged in its full extent, a multitude of ridiculous opinions will, no doubt, be obtruded upon the public; but any ill influence they may produce cannot continue long, as they are sure to be opposed with at least equal ability, and that superior advantage which is ever attendant on truth." *

But though we think the Maine Law would be neither beneficial nor possible in this country, yet we firmly believe that "drunkenness is the master curse of Britain." What do we suppose to be the only effectual remedy? We answer, The spread of an improved and "Christianized" education.

T. U. states that "the publican has visibly sunk within the past few years in general estimation; the beer-shop is now considered by very few as a place of innocent entertainment." And again he says, "The majority feel that, whatever they may do in their own homes, they have little interest in public-houses." We ask, What has produced these results "within the past few years"? The answer is, the spread of knowledge and education. We argue that, as education is extended and improved in character, the few who do take interest in public-houses will become smaller and smaller, and in due time these places, which are now so numerous, will become a nonentity.

Is it not a startling fact, that the majority of the manual labour class in this country "have been left from their childhood in profound ignorance of the effects of drunkenness upon the functions of their bodies, their moral character, and social condition"? Is it not also true that "the truly moral are, on principle, members of the society of temperance, and need not the aid of an undertaking"?

We conclude, therefore, that if the people can be made truly moral, all prohibitory laws will be unnecessary. And what is to do this but the extension of an education improved in kind and character, which shall give to men the complete mastery of their unruly passions. In our schools, let the horrible effects which drunkenness produces on the human frame be indelibly impressed on the minds of the rising generation. Let the chil-

* Rev. Robert Hall.

dren be shown how it brutalizes and debases the man, blunts his sensibilities, chills his affections, and unfits him for the performance of his daily duties.

We speak from experience when we say that, if this be done, the children shall not only feel such a dread of intoxicating liquors as almost to hate the sight of them, but that these precepts being carried home would, in many instances, lead to the reformation of the drunken father. We hopefully predict that, if this plan could be fully carried out, drunkenness would be continually on the decrease, and at last become a "strange thing" in the land.

York. T. L. P.

AFFIRMATIVE ARTICLE.—IV.

THIS subject, at the present time, when the cry for reform is raging, and when the public mind is being enlightened upon it by every possible means, is a most interesting one. The question divides itself into two parts,—1. Whether the Maine Law would *benefit* England? 2. Whether it would be *possible* in this country?

First—The benefit. We conceive that the injurious effect of intoxicating liquors is not generally known to anything like its actual extent; but it is now generally admitted by unprejudiced persons, that there is no real good effected by the constant use of these liquors, even when taken in what is called moderation, the appetite—the desire for it—being, in most instances, the reason for its use. Who is there amongst us but shudders at the sight of an intoxicated man? Is there one thing more disgusting, more humiliating than another, more horrifying to the feelings? If so, is it not to behold a being (call him man, if you will) in a state of stupidity, total incapacity, and partial madness, and to know that that being is a fellow-creature, a human, responsible person, possessing an immortal soul, capable of enjoying eternal happiness, and liable to undergo everlasting misery? —we say, to see such a being brought down from the heights of morality, decency, and sobriety, to the lowest point in existence, cringing beneath the influence of a vile, soul-destroying liquor, unable not only to exercise the higher, the more important privileges of mankind—to think, and act upon those thoughts—but also prevented from using the physical powers he has been given? See such a being in tattered garments, with a pale, emaciated countenance, depressed in spirits, unable to walk, tottering along with feeble and hesitating step, and the thought will enter the brain, Is this man—man endowed by the Almighty with such a vast and powerful mind, a mind that, properly trained, might have enabled its possessor to write a "Paradise Lost," like Milton, or "Night Thoughts," with all the glowing eloquence of Young, or which might have been advantageously turned to mechanical or scien-

tific purposes, and have found out the properties and value of steam, or other similar inventions? The answer, "It is man," seems untrue, but, alas! it is too true. Man has been thus ruined, thus reduced, thus humiliated and enslaved, not by the influence of any being of similar or surpassing capacity, but by a liquid pleasant to the taste, which has stupified the mind, and which, in the end, "stingeth like an adder and biteth like a serpent." Such has been the effect in thousands of instances in bygone years; such is the effect, to an alarming extent, now: and it is the removal of the *cause* of this that would confer a lasting, an invaluable *benefit* to the country. Temperance societies, public lectures, and private interest have all been the means of doing something toward *reclaiming* the drunkard, perhaps, in some instances, much to *prevent* the evil. But speaking generally, they have one and all signally failed in elevating the masses, in promoting a spread of that only safe principle—total abstinence from all such liquors. And why this result? Because the traffic—"the temptation to the use of the cause"—is permitted. Remove this, and *its effect* will be, must be removed also. That a law prohibiting the sale of these liquors—which are the curse of our country, the greatest hindrance to its prosperity and happiness—would *benefit* England, cannot, we think, be doubted. In some cases it might be infringed, but the traffic, the source of all the evil, must cease, as such; and the Government would no longer *license* people to sell that which is admitted to be such a monster evil.

Second—Is it possible? In discussing this point, many obstacles are thrown in the way. The amount of capital and interest employed in the traffic, and which would be rendered comparatively valueless by the passing of such a law, is said to be one. True, this is large, very large; but the licenses are only *renewable* annually; there is no positive engagement to renew them. And in what does this differ from the case of individual contracts, which may be fairly and properly terminated by a previous notice? What injustice would there be, if an Act of Parliament were to pass, prohibiting the sale from a certain given period, say one or two years. Of course there always will be opponents to this; not only the inn-keeper and beer-seller, but the brewer and wine merchant would, perhaps, complain. Although there may be many engaged in these trades who profess Christianity, and "to do as they would be done unto," still *all* are too apt to look more at the *profits* than the *effects* of their trades, and to regard the latter as a thing of little or no importance.

The Government should interfere, because the health and morals of the people are being injured by the traffic. It is now generally admitted, that alcohol to any extent is injurious to the physical system; but whether such is the case or not, certain it

is that, taken to excess, it is a great destroyer of health, and the injury to the morals follows in most instances. It becomes, then, the duty of the Government, by whose authority the traffic is carried on, to use prompt and effectual means to prevent the evil, which, it is found, can only be done by "removing the seed." Is any precedent required for Government interference? The recent sanitary movement furnishes one. The health of the people being endangered, in order to remove the probable cause of disease, to what lengths can the authorities go? They can not only say, You shall not keep anything on your premises likely to injure your neighbours, but You shall remove everything injurious to your own health; and further than this, they can enter the house—the Englishman's castle—his home—and whitewash and cleanse it for him at his expense, if he fail to have it done by his own authority. Again, what was the principal argument used against the opening of the Crystal Palace on Sundays? Was it not that it would tend to injure the morals of the people, and, therefore, Parliament would not sanction it?

Surely, then, if the liquor traffic injures *both* the health and morals, carried on, as it is, in every hamlet and village, every town and every street in the country, interference to remove the cause is loudly called for. That this measure will ultimately be obtained, we think probable; and the time will be hastened by the progress of education, and as information on the subject is more freely and extensively given. Let the Government act upon sound principle in every case, and we shall, amongst the contemplated reforms, look for one on this most important subject. Test the *possibility* of the measure by putting it in *practice*, and thus use what seems the only means of preventing the spread of the cause of so much crime and misery, entailing such a vast amount of expense, as well as endangering the lives and property of the people of this country to a fearful extent.

Bucks. VERITAS.

FAME.—

Not on downy couch, or 'neath the shade
Of canopy reposing, Fame is won.
As morning fogs disperse before the sun—
As close the waves behind the labouring oar—
The laggard soul expires without a name.—*Dante.*

INNER AND OUTER.—

Beauty, strength, youth, are flowers, but fading seen;
Duty, faith, love, are roots, and ever green.—*E. Peele.*

EARNESTNESS.—

Better far
Pursue a frivolous trade by serious means,
Than a sublime art frivolously.—*E. B. Browning.*

The Reviewer.

CITY POEMS. By ALEXANDER SMITH. Cambridge: McMillan and Co.

THAT these much be-praised and be-spattered poems are veritable poems—not mere efforts of the mechanical rhyme-maker—there can be no doubt; and why the "Athenæum" should rush into the field to assail and abuse the man whom once they lauded, we cannot tell, unless it be, indeed, that the Wellington Street critics fear that Alexander Smith is flying clean out of their reach.

The "Critic" complains—and justly—that this treatment is the result of design; and they quote, as true, a saying of a certain journal, "We make it a system to bring down authors after their first work." There are, however, in this work, passages of beauty which will rescue it from the oblivion into which some of our contemporaries would bury it—such as his description of fire:—

"That maniac fire is loose, who was so tame
When little children looked into his face.
He laughed and blinked within his prison grate.
His fit is on—the merry, winking elf
Has rushed into a hungry, crimson fiend.
Now he will *seize a house, crush in the roof*,
And *leap and dance above his prey*, and throw
His *roaring, flickering arms across the sky*."

Or of early love, true and beautiful as it is homely:—

"Early love, which makes
A *dusty street a sunbeam*, daily meals
Enchanted tables, spread by angel hands,
And rough serge glistering gold."

Here is a picture of a great one fallen, and his too common fate:—

"They gave him wine;
They pampered, flattered him; they struck the light
In that combustible and timber house;
And when 'twas sheeted in devouring flame,
They, in the fashion of our dearest friends,
Cried, "Fire!" to all the world.

When erring man
Strays from his duty, Heaven ever strives
To bring him back. 'Tis writ, when Moses fled,
And drown'd remembrance of the groaning tribes

In the sweet bleating of the Midian flocks—
The hand which should break Egypt sound asleep
'Mid Zipporah's long tresses—God appeared
Within the Burning Bush. Alas! for him
Who cannot hear the voice; he turns from Hope,
And gives his hand to Ruin.

The beech is dipp'd in wine; the shower
Is burnish'd; on the swinging flower
The latest bee doth sit.
The low sun stares through dust of gold,
And o'er the dark'ning heath and wold
The largest gho-moth doth flit.
In every orchard Autumn stands,
With apples in his golden hands."

Or take, as an illustration of his style of imagery,—

"The Harvest Moon
Stood at our backs, and threw *long spears of light*
Before us 'mong the shades."

Or—

"That miser, Death, whose lean and covetous hand
Hoards up the pomps and glories of the world."

Who that has laid the loved one in the cold, dark tomb, does not dwell over a passage like the following?—

"I deemed that I
Had broke my house of bondage, when, one night,
The *memory of her face* came back so sweet,
And stood between me and the printed page;
And *phantoms of a thousand happy looks*
Smiled from the dark."

Here is a description of desperate but untold poverty, and its futile shifts:—

"'Tis said, the blown and desperate forester,
Chased by a lean and hunger-pinched bear,
Drops, one by one, his garments in his flight,
To make the monster pause. In those dark months
My weary mother, chased by poverty,
Gave, one by one, her treasures—precious things,
Hallowed by love and death."

If our readers will turn to pages 144, &c., descriptive of Arran, they will find a poetical stereoscopic sketch, which, for its continuity, has not often been surpassed. The following is an extract:—

"The low, sweet voices of a thousand streams,
Some near, some far remote, *faint, trickling sounds*
That dwelt in the great solitude of night,
Upon the edge of silence."

Or this:—

"Sights and sounds,
Fair apparitions of the elements,
That lived a moment in the air, then passed
To the eternal world of memory."

Or, to take another photographic description, that of an inn:—

"The rows of pewter, winking in the light;
The mighty egg-flip at the sanded bar;
The ninepins, skittles, silent dominoes;
The bellied landlord, with his purple head,
Like a red cabbage on a December morn,
Crusted with snow."

THE COURSE OF TRUE LOVE, &c., by MR. CHARLES READE, is a series of three cabinet pictures, or novelettes, illustrative of the old proverb. The volume is worthy of Mr. Reade's pen, and bids fair, from its title and his ability, to stand, for success, side by side with "Never too Late to Mend." As a specimen, take the scene where Rachael makes known her secret, and her grandfather, old Corporal Patrick, supports her in her seeming shame:—

"'Father!'

"'Ask herself!—you see she doesn't deny it.'

"All eyes turned and fastened upon Rachael; and those who saw her at this moment will carry her face and her look to their graves, so fearful was the anguish of a high spirit ground into the dust and shame; her body seemed that moment to be pierced with a hundred poisoned arrows. She rose, white to her very lips, and stood in the midst of them, quivering like an aspen leaf, her eyes preternaturally bright and large, and she took one uncertain step forwards, as if to fling herself on the weapons of scorn that seemed to hem her in; and she opened her mouth to speak, but her open lips trembled, and trembled, and no sound came And all the hearts round, even the old farmer's, began now to freeze and fear at the sight of this wild agony; and at last, after many efforts, the poor soul would have said something—God knows what—but a sudden and most unexpected interruption came. Corporal Patrick was by her side—nobody saw how—and, seizing her firmly by the arm, he forbade her to speak.

"'Silence, girl!' cried the old soldier, fiercely; 'I dare you to say a word to any of them.'

"Then Rachael turned, and clung convulsively to his shoulder, and trembled and writhed there in silence. All this while they had not observed the old man, or they would have seen that the mist had gradually cleared away from his faculties; his mind, brightened by his deep love for Rachael, was keenly awake to all that concerned her; and so her old champion stood in a moment by her side, with scarce a sign left of age or weakness, upright and firm as a tower."

"'Silence, girl! I dare you to say a word to any of them.'

"'There,' sobbed Mrs. Hathorn, 'you thought the poor old man was past understanding; and now you make him drink the bitter cup as well as her.'

"'Yes; I must drink my cup too,' said Old Patrick. 'I thought I was going to die soon, and to die in peace; but I'll live and be young again, if it is but to tell ye, ye are a pack of curs. The parish register! does the parish register tell you the man married her with a wife living in another part? Is it wrote down, along with that child's name in the parish register, how his father fell on his knees to his mother, a girl of seventeen, and begged for the dear life, she wouldn't take the law of him and banish him the country? What was she to think? Could she think that when his sick wife died he'd reward her for sparing him by flying the country, not to do her right? The parish register! You welcome this scoundrel to your house, and you hunt his victim out like a vagabond, ye d——d hypocrites. Come, Rachael, let us crawl away home, and die in peace.'

"'No! no! you must not go like that,' cried Mrs. Hathorn; and Robert rose, and was coming to take his hand; but he waved his staff furiously over his head.

"'Keep aloof, I bid ye all,' he cried; 'I have fought against Bonaparte, and I despise *small* blackguards.' He seized Rachael, and drew her to the door: then he came back at them again. ''Tisn't guilt you have punished; you have insulted innocence and hard fortune; you have insulted your own mothers, for you have insulted me that fought for them before the best and oldest of you were born. No skulking before the enemy, girl'—for Rachael was drooping and trembling. 'Right shoulders forward—MARCH!' and he almost tore her out of the house. He was great, and thundering, and terrible in this moment of fury; he seemed a giant, and the rest but two feet high. His white hair streamed, and his eyes blazed defiance and scorn. He was great and terrible by his passion and his age, and his confused sense of past battles and present insult. They followed him out almost on tiptoe. He lifted Rachael into the waggon, placed her carefully on a truss of hay in the waggon, and the carter came to the horses' heads, and looked to the house, to know whether he was to start now."

Bentley has Major WARBURTON'S "CONQUEST OF CANADA," in a cheap form, for railway reading. It is interesting, as a narrative of an exciting event in our history.

The second volume of the new edition of MR. JESSE'S "MEMOIRS OF THE COURT OF ENGLAND UNDER THE STUARTS," in Bohn's "Historical Library," is easily accessible. It is an anecdotical series of biographies of Henrietta Maria, Henry of Gloucester, the Duke of Buckingham, the Earl of Strafford, Archbishop Laud, Lord Falkland, Sir Kenelm Digby, Sir John Suckling, the dwarf, Sir Jeffery Hudson, and Oliver Cromwell, with portraits of many of them.

EGOTISM.—

How blind is pride! What eagles are we still
In matters that belong to other men!
What beetles in our own!—*Chapman.*

Self-Educator.

LESSONS IN MATHEMATICS.

Questions (*continued*).

XIII. From a company of fifty men four are chosen every night to mount guard. On how many different nights can a different guard be mounted, and on how many of them will any particular man be engaged?

XIV. A cistern is filled in twenty minutes by three pipes, one of which conveys ten gallons more, and the other five gallons less, than the third, per minute. The cistern holds 820 gallons. How much flows through each pipe in a minute?

XV. What is the present value of £2,063 14s., due six months hence, interest being at three per cent?

XVI. In how many different ways can seven different persons be arranged on seven different seats?

XVII. Two partners have gained in two months £375. The one put in £500, and the other £850. What is each person's just share of the profits?

XVIII. What will the rates of a parish, of which the rental is £2,154 15s. 6d., amount to at 7½d. in the £.

Answers to Questions.

VI. 84 days.

VII. For 300 leaps of the greyhound the hare takes 450, ∴ the proportion between the length of the leaps is 500 to 300, or 5 : 3; that is, the greyhound's leap contains 1⅔ of the hare's.

VIII. A's 57, B's 37, C's 27.

IX. X = 39.

X. 26.

XI. 30 hours.

XII. 143.

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

5.—The Verb—*continued.*

4. When the nominative to the verb is not a pronoun, the assertion becomes a question by inserting the corresponding pronoun immediately after the

* *Continued from page* 187.

verb; as, *Monsieur A. se porte-t-il bien?* Is Mr. A. well? *Par quels mots le sujet peut-il être représenté?* By what words may the subject be represented? Except where the nominative can be conveniently placed at the end of the sentence; as, *Que représente le sujet?* What does the subject represent? *Qu'exprime le verbe?* What does the verb express?

The following may serve as useful examples of interrogative forms:—

Croyez-vous pouvoir ramener par la douceur ces esprits égarés? O suis-je? Qu'ai-je fait? Que dois-je faire encore? Est-ce que je dors? Où me reduisez-vous? Qu'en dira-t-on? (What will people say about it?) Qu'y a-t-il de pis que de désirer sans cesse le lendemain? Que voulez-vous que nous concluions de ce que vous dites? L'homme pour qui tout renaît sera-t-il le seul qui meure pour ne jamais revivre? Les Romains eussent-ils sacrifié les intérêts de la patrie à ceux de leur famille, comme nous le faisons tous les jours? Vos associés donnèrent-ils à cette affaire tout le soin dont ils étaient capables? Personne ne le croit. Où sont vos premières années? Que laissent-elles de réel dans notre souvenir? Croyez-vous que les jours à venir aient plus de réalité? Comment s'est éclipsée tant de gloire? Comment se sont anéantis tant de travaux?

Participles.

Of the participles of verbs, the present always ends in *ant*. When it expresses the continuance of an action, or, in other words, when it is strictly a verb, it is indeclinable, and takes no inflexion; as, "Toutes les planètes *circulant* autour du soleil paraissent avoir été mises en mouvement par une impulsion inconnue." "All the planets revolving around the sun," &c. "On n'entendit plus les terribles marteaux *frappant* l'enclume." "— hammers *striking* the anvil." But when it is used as an adjective it is of course subject to similar rules; as, "Il trouva les Macédoniens *triomphants*." "— victorious." "Les savants sont des livres *vivants*." "— living books."

The past participle has various endings. Whenever it is not accompanied by the auxiliary verb AVOIR it becomes an adjective, and agrees with the noun which it qualifies. Thus, in the example above, *circulant* is indeclinable, and *été* also (which is never used apart from *avoir*, and is therefore always indeclinable); but *mises* is plural and feminine, to agree with *planètes*.

Exercise IX.

Point d'importuns laquais *épiant* nos discours, *comptant* nos morceaux d'un œil avide, et murmurant d'un trop long diner. La religion, c'est la foi *montrant* ce que la raison ne peut comprendre, c'est Dieu *expliquant* l'homme quand l'homme a *cessé* de se concevoir. Les hommes de génie sont des victimes *couronnés* de fleurs et *dévoués* au salut du genre humain. Il n'y a d'autorité *chérie* que celle qui est *fondée* sur la justice et *exercée* par la vertu. Les hommes, *oubliant* l'Auteur de l'univers, adorèrent le soleil qui les éclairait et la lune qui présidait à la nuit. C'est en vain que les impies détournent leurs regards de cette éternité qui les attend, comme s'ils pouvaient l'anéantir en n'y *pensant* plus. Quand les hommes auront *banni* de leur cœur toute fausse honte, ils n'obéiront plus au monde, mais à Dieu. Nous trouvons dans ce livre les plus beaux sentiments des poètes, *conçus* et *exprimés* en leurs propres termes. Dieu, qui s'est *montré* fidèle en *accomplissant* ce qui regarde le siècle présent, ne le sera pas moins à accomplir ce qui regarde le siècle futur. Les Maures, *descendant* de leur montagnes, parcouraient et pillaient l'Afrique. Dans une âme *souffrante*, *accablée* de sa destinée, la jouissance est un arc

dont la corde est bien vite *détendue*. La fermeté *unie* à la douceur est une barre de fer *entourée* de velours.

6.—Adverbs.

Little is to be said in reference to the formation of adverbs. In many cases they are, in the present state of the language, primitive and simple words. Such are *hier*, yesterday; *jadis*, of yore; *tôt*, soon, &c.

Some can still be traced to more simple forms; such as *autrefois*, *bientôt*, *ensuite*, *surtout*, &c.; or *devant* as compared with *avant* and *vanter*; *dorénavant* compared with *désormais*; *alors* compared with *dès lors*, &c.

Others are formed from adjectives in such a manner as to exhibit a rule. Thus, add *ment* to the feminine singular of an adjective whose masculine does not end in a vowel, nor in *nt*; the result is, in most cases, the adverb corresponding to the adjective. If the masculine ends in a vowel add *ment* to the masculine; if in *nt* change *nt* into *m* and add *ment*: as, *doux* (mas.) *douce* (fem.) *doucement* (adv.); *vif*, *vive*, *vivement*; *cruel*, *cruelle*, *cruellement*; *lâche*, *lâchement*; *joli*, *joliment*; *dû*, *dûment*; *prudent*, *prudemment*.

Some few adjectives become adverbs without change of form. The most common of these are *ferme*, *fort*, *haut*, *juste*, *soudain*, &c.; as, *frapper ferme*, to hit hard; *parler haut*, to speak loud; *sentir fort*, to smell strong; *sortir soudain*, to go out suddenly.

Adverbs, like adjectives, are susceptible of comparison. Strictly speaking, *plus*, *moins*, *mieux*, *pis*, are the only examples of adverbs in the comparative degree, all other adverbs being compared by the use of *plus* and *moins*, which are employed as with adjectives.

Adverbs have in general a complete and independent sense, but some require the assistance of a conjunction or a preposition. So *lors* cannot be used alone, but must be attended by *que* before a verb, and by a preposition, in other cases; as, *alors*, then, at that time; *dès lors*, from that time. The adverbs of quantity, *assez*, enough, *beaucoup*, many, a great deal; *combien*, how much, or how many; *moins*, less; *peu*, little; *plus*, more; *que*, used for *combien*; *tant*, so many; *trop*, too much, too many, require the preposition *de* before the following noun: as, *beaucoup d'excuses*, many excuses; *assez de livres*, books enough; *Combien y a-t-il d'habitants?* How many inhabitants are there? *Je veux moins de valeur et plus d'obéissance.* I want less bravery and more obedience.

New and Old.—

Time is like a fashionable host,
That slightly shakes his parting guest by the hand,
And with his arms outstretched, as he would fly,
Grasps in the comer. *Welcome* ever smiles,
And *farewell* goes out sighing.—*Shakespeare.*

Cowardice.—He who flinches from work, in battle or out of it, is a coward.—*General Sir C. J. Napier.*

True Conquest.—It is better to reconcile an enemy than to conquer him. Your victory may deprive him of his power to hurt for the present, but reconciliation disarms him even of his will to injure.—*Cecil.*

The Inquirer.

QUESTIONS REQUIRING ANSWERS.

162. What are the qualifications and influence required for an office in the Custom House, also salary given?—R. C.

163. Can any of the subscribers to the *British Controversialist* give me any information on the subject of "Porisms," a branch of mathematics very little attended to at present, and which the inquirer would like to examine? If a good work on the subject is mentioned, price, &c., it will still further oblige.—J. R. C.

164. I should be glad if you or any of your contributors would inform me whether I could get a work which treats of the colours used by artists; if so, please name the price and publisher?

165. Can any of your readers inform me of any little manual on hydropathy, whereby I can avail myself of the benefits of the "water treatment" at *home*, with its price and the publisher's name?—SCANDO.

166. Can any of your readers give me a clear and practical exposition of the "chain rule," or tell me where such an exposition is to be found?—SCANDO.

167. In Thos. Cooper's "Eight Letters to Working Men," he says that he performed an analysis of Blair's "Lectures on Rhetoric and the Belles Lettres," and other works. Can any of your readers explain the mode of making such analysis?—SCANDO.

168. What would be the cost of a "Common Place Book," and "Index Rerum," and where could a copy of each be procured?—J. H.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

The Glasgow Mechanics' Institution Mutual Improvement Association held their annual soirée in the Franklin Hotel, George Square, on Tuesday evening, Sept. 22, 1857. Mr. J. Holmes, vice-president of the institution, occupied the chair. After the company had partaken of an excellent tea, the secretary read the annual report, from which it appeared that the society generally was in a prosperous condition. The number of members is very small, considering the number attending the various classes of the institution, there being only 22 on the roll, with an average attendance of 11. During the past session there had been 33 meetings held, 25 essays read, and 5 discussions have taken place. The secretary particularly noticed two essays, by Mr. T. M. Barr, on "Architecture," and three essays on "Geology," by Messrs. Barr, Black and Skinner; and among the discussions, the ones on "Is the moderate use of intoxicating liquors to be condemned?" "Ought theatrical amusements to be countenanced?" "Is universal suffrage just and desirable?" as deserving high praise. Mr. T. M. Barr,

in one of his usual brilliant speeches, moved the adoption of the report, which, being seconded by Mr. G. Hoggan, was carried unanimously. The usual amount of speechifying, singing, &c., followed, and after a vote of thanks to the chairman, the company separated, at a late hour, extremely gratified with the night's proceedings. —WILLIAM MCKINLAY, *Secretary*.

LITERARY NOTICES.

Most of the forthcoming publications are upon, or connected with, India and the mutiny. Mr. Murray, however, announces a memoir of the late Czar, published by Imperial command. Mrs. Stowe is about to publish a new novel. Lord Macaulay's "England" is about to be issued in seven vols. at 6s. Baron Humboldt has announced a new part of "Cosmos" (the first section of the last volume), to appear in the course of the month.

The total number of papers now issued in the Australian colonies amounts to eighty-one. Victoria has six daily, and thirty-eight weekly and bi-weekly; New South Wales, two daily and eighteen weekly and bi-weekly; Tasmania, five daily and three weekly and triweekly; South Australia, two daily and three weekly, and in Western Australia there are four weekly journals.

The freedom of the city of Glasgow, and a purse of £2,000, has been presented to Dr. Livingston in the City Hall, Glasgow.

By direction of the benchers of the Inner Temple, the building materials of chambers formerly occupied by Dr. Johnson, on the first floor of No. 1, Inner Temple-lane, were offered to public competition last week. The auctioneer announced, at the commencement of the proceedings, that the celebrated "Dr. Johnson staircase" was withdrawn from the sale, the benchers having determined to retain possession of the staircase, from the entrance to the first floor, the wainscoting, banisters, &c., and the carved wood over the door, with pilasters, &c., forming the external doorway, and would keep them as long as the Temple existed, although they were obliged to be removed from their present position. The boarded and timber floor, on which the learned doctor and his literary friends had so often walked, with the windows, doors, moulded panel partition, &c., sold at £10 5s.

Dr. Williams, warden of New College, Oxford, has been reappointed by the Chancellor of the University of Oxford, to the office of Vice-Chancellor for the ensuing academical year.

Baron Liebig, the celebrated chemist, has received the order of Charles the Third from the Queen of Spain.

The friends of Dr. Hodgkin, who is much esteemed in scientific and professional circles, had subscribed nearly £250 for a portrait or some other testimonial, when Dr. Hodgkin begged that the sum might be devoted to the foundation of a prize in connection with the school of the Royal Medical Benevolent College. The list is, therefore, reopened to receive further subscriptions for this commendable purpose.

The meeting of the British Association for 1859 is to be held at Aberdeen, General Sabine having received from Sir James Clark a communication, expressing the willingness of the Prince Consort to accept the office of President, when formally proposed to him by the Council next year.

The Rev. Dr. Goulburn, head master of Rugby, having intimated his intention of retiring at the close of this year, ten candidates have sent in their testimonials to the trustees.

It is understood that Mr. Hawthorne will spend a year in Italy, and then return to educate his children in their native land. He is about to prepare and publish a work which he has been for some time contemplating; and, as

the "Scarlet Letter" followed his retirement from one office, we may expect, as an early result of this resignation, a book in no wise inferior to that remarkable romance in power and popularity.

The receipts of the Literary Fund, from the interest of stock, rent of real property, subscriptions and donations, reached, in the past year, the sum of £3,022. Of this, £469 have been funded, £1,225 have been expended in grants for relief, and a balance of £632 remains in the hands of the society's bankers. The whole expense of secretary, collector, house-rent, anniversary meeting, stationery—in short, the whole incidental expenditure—is covered by the sum of £695.

From the 1st of October a new postal arrangement will come into operation with Belgium, similar to that which has for some time been in use with France. For 4d. a letter not exceeding ½ oz. will be carried; 1 oz., 8d., and so on. Unpaid letters will be charged double rates, as in France. Registered newspapers will be conveyed at rates commencing with 4 oz. for 1d. up to 8 oz. for 2d., and 2d. additional for every ½ lb. Unregistered papers and book packets will be charged 3d. for 4 oz., 6d. for 8 oz., and 6d. additional for each ½ lb.

Translations from the English are on the increase in Paris. The *Journal pour Tous*, after having recently published original tales by Dumas and Paul Feval, seeks novelty on English ground, and introduces its readers to a story from "Cassell's Newspaper," and intends to follow on with the "Quadroona" of Mr. Percy St. John, as published in the "London Journal."

There is some intention of requesting Lord Macaulay to honour the corporation of Cambridge, by accepting the office—almost honorary—of High Steward. This office has become vacant by the death of Earl Fitzwilliam.

Dr. Charles Mackay, the song-writer, left Liverpool on the 3rd ult. on his way to the United States and Canada. A series of letters and sketches of his travels will be transmitted to the *Illustrated London News*. In America, Dr. Mackay is going to lecture on "Songs," and to read a new narrative poem. Our transatlantic cousins will doubtless give a welcome reception to the author of the "Lump of Gold," and "Under Green Leaves." The "Songs for Music" have been as great favourites in America as in this country.

THE MOST STUPENDOUS WORK SINCE THE FLOOD!!!—3,427,918,615 copies ordered in advance!!! Publication necessarily postponed until 12 o'clock, a.m., Monday, September 8th, 1957!!!—With profound emotion the publishers announce that the overwhelming number of orders (the raising the money to pay the postage on which has undoubtedly created the present panic in moneyed circles) already received for their new book, absolutely compels the postponement, for a century, of its publication. Meanwhile they beg to assure the public that they are sparing no pains to insure a full supply at that time, however large may be the demand. They have contracted for the immediate building of 50,000 power presses!! and have effected a lease of the well known Niagara Falls, to furnish power for running them. By working these presses thirty-six hours a day, not excepting Sundays and Fourth of Julys (this being evidently a case of necessity), they hope, after getting a century's start, to keep up with the demand. Of course, language is entirely inadequate to convey any idea of the qualities of this magnisplendi-stupendifications work. A convention of the literary men of the country (connected with the press) will be immediately called to endeavour, by their united genius, to prepare a notice which shall do justice to this—this—(we cannot write "great," for that word doesn't *begin* to express enough)—this grandiferous work!!!!! —*American Paper.*

Epoch Men.

BY SAMUEL NEIL,

Author of the "Art of Reasoning," "Elements of Rhetoric," &c.

HERODOTUS—THE FATHER OF HISTORY.

"The first Greek to whom it occurred that fiction was not necessary for his purpose, and that a narrative of true facts might be made intensely interesting, was Herodotus—the Homer of history."—*K. O. Müller.*

It is no easy matter to make that "mass of things confusedly heaped together"—the past, the time-distant, and the unexperienced—vividly appreciable by the thoughts of men, or to confer upon those traditionary memorials of being, knowing, and doing, which have been floated for ages down the troubled stream of time, until they have been cast up, in rude and unassorted masses, on the out-jutting shores of the present, that order, harmony, consecutiveness, and interest, which not only delight, but instruct. Too often, indeed, Faust's aphorism is sadly true,—

"The times that are gone by
Are a mysterious book, sealed with seven seals,"

and the early "glory of kingdoms" is wrapped from sight by the mists of the dawn. Willmott has said, "History is a greater painter, with the world for canvas and life for a figure." Perhaps it were more befitting to liken it to the tapestries of the mediæval ages, upon which the unremitting and arduous stitchery of successive generations was employed to commemorate the deeds of heroes, the glories of kings, the rejoicings of peoples. In it, as in them, how often has the earlier part waxen dim and dull in its colouring, and sometimes even undecipherable in its meaning, before the labour of the needle had been transferred to the uses of every-day life, because the design was finished. Time robs all things of the happy beauty of reality, but the Muses bestow upon us history in its stead, that in it we may, "as in a glass darkly,"—

"At intervals descry
Gleams of the glory"

of the past, and hasten to give new beauty to the present, by the deeds we do. In this way the past becomes undying, experience is perpetuated, and the utilities of olden ages are handed down as ensamples to copy, as beacons to warn, and as signals

to guide, and so the envy of time is thwarted. The drama of human life—the action, plot, counterplot, and dialogue of the mysterious tragedy of time—in which we, too, are to "play," it may be, "many parts," unrols itself before us, and exhibits the struggles, the conquests, and the failures of men, "the deeds of elder and later times, the migrations of tribes and their kings, wonderful and pleasant adventures, wise and significant discourses, the remarkable manners and modes of life among peoples, the extraordinary appearances of nature, and the products of the laborious skill of man." These, too, are shown to have been the results of similar powers, opportunities, environments, and purposes, as those which surround, operate upon and in our very selves, even now, to cherish and enlarge our virtue, to increase our ardour, to vivify our energies, and to excite our souls to higher life and purer feeling. This gives history its perennial interest. It is man's world and man's life that is portrayed in its pages, though evermore there shines on it the light of thought, and through it the glory of Providence.

To be the first who supplied the felt want of man for a record of the bygone—the first who took "the dead past" like an Egyptian Pharaoh, and embalmed him in the sweet spices of genius and beauty, is no mean honour, no slight claim upon the gratitude of ages; and this merit, by the consent of all succeeding time, has been declared to belong to Herodotus. Not that there were not before his many efforts made to lighten the then existent time with some shadowy revealings of the former ages, and the marvels of an earlier day. The Mythopœic narratives of Homer, the Cyclists, and the Logographers had all preceded him, and a mighty mass of legendary song, and hoar tradition's wondrous tales, were collected together, and held, for a time, as true. Hecatæus, the Milesian, had put into a preservable form the fables of Greece and Egypt, as well as noted many facts in history and geography; Charon, the Lampsacan, had roughly sketched the outlines of Greek and Persian history; Xanthus, the Sardian, had described the institutes, phenomena, and doings of the Lydian kingdom; and Hellanicus, the Mitalenian, was publishing several *brochures* of a mytho-historic nature, when Herodotus stepped into the arena, and swept away every competitor from the circle. To make his position unmistakeable, he lays peculiar emphasis upon the one word under which he includes all his composition, in a prefatory note to the work which he bequeathed to posterity, which runs as follows, viz.:—"This is a publication of the *results of the investigations* of Herodotus, of Halicarnassus, in order that the actions of men may not be effaced by time, nor the great and wondrous deeds, displayed both by Greeks and foreigners, deprived of renown." It is by the worthy execution of such purposes as these that—

"From death and dark oblivion, near the same,
The mistress of man's life, grave history,
Raising the world to good or evil fame,
Doth vindicate it to eternity;"

and even so has it been the fortune of the Halicarnassian investigator to do a good work worthily.

Herodotus was born in the first year of Olympiad 74, *i.e.*, about B.C. 484, in Halicarnassus (*Boudroum*), a maritime city in the south-west part of Caria, in Asia Minor, at one time a member of the Dorian Hexapolis, or confederation of six states. He was descended from a noble and distinguished Dorian family. His father's name was Lyxes, his mother's, Dryo. He had a brother whose name was Theodorus; and an illustrious epic poet, named Panyasis, is reported to have been his maternal uncle. The Dorian nobility were well disciplined in arms, had much leisure, and were both proud and jealous of power. There was everything, therefore, in his personal position and connections to make him feel intensely—

"The spur that the clear spirit doth raise
To scorn delights, and live laborious days."

But his lot was cast in the interspace between the first and second Persian wars, and his family had become embroiled in the commotions which at this time, and subsequently, disturbed the peace of his native city. So much was this the case, that Lygdamis, tyrant of Halicarnassus, the son of Pisindelis, and grandson of that Artemisia who bore so great a part in the battle of Salamis, as to win the praise of Xerxes, barbarously put his uncle to death, and made it expedient that Herodotus should visit his relatives in Samos. This he accordingly did; and from the pleasure he seemingly takes in noticing the part it played in history, as well as from the intimate acquaintance he shows with its affairs, curiosities, and inhabitants (*Thalia*, 60), we may infer that he was well received, and creditably dealt with.

Education by books was not, in this early age, attainable; observation, travel, and conversation, were the only modes by which knowledge could then be acquired. Prevented by a tyrannous government at home from pursuing political distinction, he seems, in his Samian retirement, to have been stirred with a desire of achieving something worthy of himself, his friends, his country, and the Muses.

In casting about for a theme on which to exercise his mental energies, there can be little doubt that the epic poem would first engage his attention and suggest itself. The renown of Homer and Hesiod, as well as the example of his uncle, must, we think, have weighed much with one in that age desirous of literary fame. This inference is supported by the familiarity he exhibits with the poems of these authors, and the critical observations he

makes upon them; but is still more strongly impressed upon the minds of those who have attentively read the Master-Epicist of antiquity, and remarked the many instances in which the historian has seemingly unconsciously modelled his narrative upon that of the "Scian" singer. But we can easily imagine that, stirred by noble motives, and unmindful of the political position of his family, he abstained from dealing in fabulous recital, and determined upon bestowing the whole ardour of his powerful mind on the unfolding of the causes and the circumstances by which the un-Greek [barbarian] peoples of the world had been brought into warlike collision with the Greeks (*Clio*, Intro. and ch. v.), and how, especially, the latter had borne the palm in the contest against Persia, that foe by whose agency the Lygdamic dynasty had attained the sovereignty of Halicarnassus. The theme was new, true, interesting, capable of graphic portrayal, and as nearly allied to politics as a semi-exile could venture upon, with the hope of being regarded as impartial, trustworthy, and honourable. With a full conception, then, of the magnitude of the work to which he intended to dedicate himself, he appears to have determined to examine, as nearly as possible, all those places which, in the course of his narrative, he would require to mention, and to gather as much information regarding them as he could; for which purpose he became, like the hero of the "Odyssey," a man—

> "Qui mores hominum multorum vidit et urbes."
> (Who observed the customs and cities of many men.)

Of his travels it would be impossible to give a chronologically accurate account, nor can we even with certainty determine the time, the order, and the extent of his journeyings. He makes no vapouring parade of his extensive researches, frequently refrains from expressly stating that he had been at certain places, but yet describes them with such minute accuracy, or refers to matters so little likely to be known by any one who had not actually been an eye-witness and acute observer, that we cannot doubt that he had accomplished an amount of fatiguing travel which few historians since have imitated him by attempting. Justly, then, does Herodotus honour his life-labours by the title of "*The results of research*" (for such is the true rendering of the Greek ἱστορίη). This will at once be admitted, if we endeavour to give an outline, collated from his own work, of the extent of the space over which he must have travelled, viz., *in Asia*, Palestine, touching at Tyre, and probably visiting Jerusalem (*Thalia*, 5), Syria, Lydia, Phœnicia, Persia, Media, Chaldæa, Arabia, the coasts of Asia Minor, the Sea of Marmora, the Straits of the Dardanelles, the Bosphorus, and the Black Sea; *in Europe*, the Morea, Thessaly, Athens, Argos, Constantinople, Thermopylæ, Thrace, Southern Italy, the banks of the River

Dniester, and Scythia; *in Africa*, Egypt, threading the Nile, and traversing the borders of the Red Sea, and visiting Thebes, Memphis, Heliopolis, and beholding with due wonder the labyrinth, Lake Mœris, and the pyramids, besides which he touched upon the greater part of the islands of the Levant and the Ægean. We have in this sketch avoided mentioning any place for which good authority cannot be quoted from his own works, either in express statement, or justifiable by clear inference. In all these places he made the most minute and careful investigations, was painstaking in his endeavours to acquire information, and by keen and watchful eyes, as well as by a tongue ready to ask questions of any one likely to answer him, he collected such a mass of incidents, traditions, reports, rumours, guesses, fables, facts, &c., as has not often been equalled in the annals of the world. His capacious memory and exact powers of thought prevented him from being over-encumbered or confused, either with the immense quantity or the differing quality of the matters learned or known; but with the most perfect mastery he wields the pen by which they are chronicled, criticised, and registered. We are not less stricken with the abundant details, the multiplicity of facts, the immense fields of space traversed, than by the entire absence of self-laudation, and of intimations of danger or risk. He seems not only to have had such wealth and political reputation as ensured him ready and familiar access to the opulent and learned; and his inquisitive disposition was doubtlessly aided by a frank yet insinuative address, which won his hearers, and made them his informants and friends. He was versed in the whole range of his country's existing literature; besides the writings of the Epicists and the Logographers, he was familiar with the works of Heptad, of the lyrists Alcæus, Sappho, and Pindar, and with the dramas of Æschylus, while he enjoyed the personal friendship of Sophocles. It cannot be doubted that, with a mind so stored, he would be an acceptable guest at the mansions of the great, and be favourably regarded by the hierarchs of those countries in which the priesthood were the monopolists of wisdom.

One most important fact, as to the *possibility* of his being permitted to travel and inquire as he did in countries usually closely shut against the ingress of foreigners, is, that Egypt had found it advisable to allow Naucratis, a city on the east bank of the Canopic Nile, to become a privileged port for Greek commerce, and to have an emporium, named *Hellenion*, there. This emporium was built at the joint cost of nine Greek cities, of which Halicarnassus was one. It is not improbable, therefore, that, through the introduction of the merchants belonging to his native city, settled in Naucratis, he may have been permitted to enjoy such privileges as were put in the possession of few; nay, it is not unlikely, as Mr. Grote suggests, that he

himself was engaged in some way with the profit-yielding *Hellenion* of Naucratis.

To this fact may be added another of equal importance, viz., Halicarnassus, though under the virtual domination of Lygdamis, was nominally a tributary city to the Persian power. This city had lent material aid to the arms of that power in its war against Greece, and hence facilities were likely to be put in his way, which would have been denied to an Athenian, or a subject of any of the opposing Greek cities. Greece, of course, he would obtain the usual permission to traverse, not only as a veritable Greek by descent, but as a wealthy, intelligent, and inquisitive man.

It is quite impossible to ascertain precisely the time of his flight from the tyranny of Lygdamis, or to determine, with any approach to accuracy, the time he spent in his travels. If we assume that he did not leave his native city till he had attained the age at which enthusiasm, zeal, knowledge, and personal as well as family influence would make his stay dangerous, we cannot fix on any period earlier than between his twenty-sixth year and thirtieth year, *i. e.*, B.C. 458—454. If we suppose him, then, to be resident some time in Samos, settling his affairs, arranging for the future, and preparing for the task to which it called him, we have an interval of eight or twelve years between this time and the next probable date, viz., B.C. 446, of which we have mention. If we assume that he spent the greater portion of this time in travel, collecting facts and digesting them, and that he occupied himself during, say two years, in drawing up an outline, and filling in so much as might be interesting to a Panathenaic audience, it is quite possible that, as the ancient chronologists assert, he appeared before the inhabitants of that city which then, as five centuries later, spent "their time in nothing else but either to tell or to hear some new thing," as a candidate for a laurel-branch and fame, and that the pleasant picture which Hayley portrays may have been actually existent:—

> "His eager country in the Olympic vale
> Throngs with proud joy to hear the martial tale;
> Behold, where valour, resting on his lance,
> Drinks the sweet sound in rapture's silent trance,
> Then with a grateful shout of loud acclaim,
> Hails the just herald of his country's fame."

It is not probable, however, that the history then read was the same as that which we now possess; for many circumstances are alluded to in the history which, being of a later date than that of the Festival named, must have been touched in subsequently, if, indeed, the whole was not entirely re-written.

Filled with vast stores of knowledge gathered in almost every clime; loaded by the praises, as well as rewarded by the bounty

of Athens, we find his patriotic aspirations leading him to bend his way to his native town, on no pacific course of policy intent, but determined to employ all the resources of art and party, all the skill in intrigue, all the enginery of revolution, all the means by which successes in government are won, for the liberation of Halicarnassus from the yoke imposed on it by Lygdamis, for the avengement of tyranny exercised upon himself, and for the slaughter of his kin. For a leadership in such a work he was well fitted, so far as advising and devising were concerned, but he had not acquired, in practical political life, the consummate tact by which men may be intrigued with, yet kept in subordination,—

> "The rapid eye, ubiquity of presence,
> And quickness and collectedness of thought,
> Which give a man command."

And hence, although he conducted the revolution to a successful issue, and compassed the dethronement of the tyrant, he failed to attain the highest object of his thought—the freedom of the people. Kingcraft being annulled, oligocraft schemed for the supremacy, and democracy failed. No thankful hand was extended to the chief and mainspring of the revolt; a selfish mob of partizans looked to their own interests, and neglected, if they did not spurn, the master-spirit of the enterprise: his were the pains, theirs were the gains. Grieved deeply by the ingratitude of those whom he fancied were compatriots, as well as disheartened by the failure to secure a due share of liberty to the commonalty, he again forsook his native city, and betook himself to the delights of wandering and investigation. This period of his life seems to have been spent in Macedon, Greece, and Southern Italy; and at this time, too, he seems to have read his history, so far as it was then written, at Corinth.

Shortly after this time, viz., in B.C. 443, an Athenian colony had determined upon helping the remnant of the inhabitants of the ancient city of Sybaris, which had been destroyed sixty years previously, to build and people a town near the site on which that city had stood. The ancient people of Sybaris were of the same race, in Herodotus' opinion, as the Halicarnassians (*Polyhymnia*, 99), and so he bethought himself of joining the settlers there. The new city was called Thurii, and hence he is sometimes called (*e. g.*, by Aristotle, *Rhetoric*, iii., 9) the historian of Thurii. Though he threw in his lot with the Thurian colonists, it is not necessary to suppose that he continually resided there. Indeed, we must infer from his mention, as an eye-witness, of the Periclean propylæa of the Athenian Acropolis, that he was there subsequent to the year in which they were completed, viz., B.C. 437.

One would think it strange, at first sight, that Herodotus did not settle in the great centre of literary, philosophic, and politi-

cal companionship, Athens, if he did not reflect that a zealous inquirer must always bring home strange tidings, which to the untravelled and uninquisitive appear unbelievable, and therefore expose the relater to doubt, misconstruction, and sarcastic irony: these were weapons which the Athenians were powerful in wielding, and they give wounds which, to a sensitive soul, are not easily borne. Besides, Athens was at war with his exile home, Samos, and he could not, without appearing traitorous and ungrateful, dwell in the land of the oppressors of his own city of refuge. We might even say that the government of Pericles was too nearly allied to that of Lygdamis to admit of the Halicarnassian democrat's safe residence in Athens. It would seem that, wherever he went, however, his *researches* still received attention, and that by continual interweaval he introduced notices of all important passing events into his pages. Of these incidental facts, the latest of which we have mention is the insurrection of the Medes against Darius Nothus, B.C. 408. This, of course, proves that he was alive, interesting himself in public transactions, capable of composition, and therefore, most probably, a healthy and active person in his seventy-seventh year. When he died is unknown. It is probable, however, that it was prior to the battle of Arginusæ, B.C. 406, or he would have found opportunity of mentioning that famous Lacedæmonic defeat, in the process of revisal. It is highly probable that he died suddenly; for we find, scattered here and there in the books of his history, intimations that it was incomplete, that he intended to give further information, and to extend his researches. He cannot, therefore, have calmly consented to the "dull oblivion" of the grave, else would he have secured the rounded completeness of his theme by the excision of these references and promises, before he let the bark of his hopes and labours float adown the stream of time, to attract the gazer's eye, arrest his attention, and command the reverential regard of the after ages. Even when the sun is nearing the western rim of the horizon, and seems to be sinking calmly into quietude, some envious cloud snatches it from sight, and fills the world with sudden darkness. So is it sometimes, too, with men. Death does not always wait for failing pulses, outworn frames, breathing that is torture to the labouring chest, or the unmemoried dotage of a man; often he utters his inexorable "*Siste, viator,*" while the pilgrim is hurrying onward to some eagerly sought goal, and the staff is broken, the head is bowed, and obedience is rendered to the command of the Inevitable.

It remains for us now, in briefest analytic form, to notice the great work which constitutes the *epos* of history, and thus to give such notion of the man as may assist us in determining the value of his life-labour, and to exhibit him as one with whom the epoch of logography terminates, and in whom the era of

history is inaugurated, by presenting to men the first instance of a copious and consecutive narrative of facts,—

> "Quicquid agunt homines votum, timor, ira, voluptas,
> Gaudia, discursus," &c.,—

derived from authentic, or apparently authentic, testimony and observation, and accompanied with instructive comment or needed explanation.

The *purpose* of the Herodotean history has been already expressed—it was the result of zeal for the honour of man and of Greece in the advancement of civilization and freedom. The *mode* in which this history was written is also noteworthy. He did not profess a hypercritical rationalizing of all tales, and a rigid estimation of all likelihoods and probabilities, as some historians of the positive school do—in this resembling those who ruthlessly tear away the ivy which brightens an ancient ruin with some faint show of life, and will have us look alone upon the "looped and windowed raggedness" which it exhibits. His canons of composition were somewhat other than those rationalistic ones, which lead men first to "doubt, then to disbelieve." "I am," he says, "bound to relate what is said, though I am not by any means bound to believe all; and let this remark apply to my whole history" (*Polyhymnia*, 152). Again: "I am not going to inquire whether the facts were so" (*Clio*, 5). It was not, then, to be elective, but selective; not dogmatic, but inquisitive; a repository of statements, opinions, and facts known or reported. Nor did he intend his history to be devoted only to the grandiose and gigantic, but to be an impartial record, "touching as well on the small as on the great estates of men," duly attending to "the precarious nature of human prosperity" (*Clio*, 5). Neither did he devise some lofty, single, and isolated theme to be treated of in logical and chronological sequence; but seeking best how to interest and improve his readers, he confesses that his "narrative, from its commencement, sought for digressions" (*Melpomene*, 30). The main *subject* of his historical researches is the contest between Greece and Persia—that vast movement, in which an Asiatic people attempted to conquer Europe, but were withstood by the guardians of the outposts of Western civilization, and foiled by the energy and stubborn independence of the children of Hellas. Though this grand warfare lasted less than seventy years, and is regularly progressive and dramatic, from the early but disunited efforts at repulsion made by the Greeks, to the glorious epochs of Salamis and Platæa, yet he has managed to interweave into his narrative all that was then known of the doings of the human race, the geographical position of the various countries, the products, the aboriginal races, the migrations, the religious,

military, commercial, and civil institutions, &c., of all the nations of the then known world.

In *Clio* he discusses the causes of the enmity of Greece and Asia, details the mode of transfer of Lydia from Gyges to Crœsus, of whom he gives a biographic sketch. He then passes to Cyrus and the origin of the Persian monarchy, and depicts the rising greatness of Athens and Lacedæmon. The conquest of Egypt leads him, in *Euterpe*, to describe that country, its customs, and its regal and priestly institutions. In *Thalia*, Cambyses, the conqueror of Egypt, is sketched, the assassination of Smerdis is noticed, and the election of Darius Hystaspes is described. The Darian expedition against Scythia is narrated, the geography, resources, &c., of Persia, are recounted, and the life of the Samian Polycrates is told. In *Melpomene*, Europe, as known to him, next occupies attention. In *Terpsichore*, the political progress of Athens, Corinth, and Lacedæmon, is traced, and the history of Cyrene, and a survey of the Lydian nations, is added. In *Erato*, we are informed of the causes of the hostility of Darius to Greece, of the origin of the kings of Lacedæmon, of the first Persian invasion of Hellas, and a grand description of the battle of Marathon is introduced. Xerxes appears upon the stage in *Polyhymnia*; his grand preparations for war, the movements of his forces, and his defeat at Thermopylæ, are finely and spiritedly related. The capture and burning of Athens, the farther mustering and marching of the Persian hordes, the negotiations of the Greeks, and the decisive sea-fight at Salamis, are vividly and boldly placed before the imagination in *Urania*. The contemporaneous victories of Platæa and Mycale occupy the closing book, *Calliope*, and are drawn with vigour, precision, clearness, and effect. There is shrewd philosophy, too, in the closing paragraph, whose great lesson seems to be, that men of valour and energy are not rearable within lands where luxury abounds; that slavery generally accompanies luxuriousness, and freedom dwells most securely where there is least to covet, yet most to prize. The book, as we have already intimated, is, in our opinion, unfinished, but the general aim of it all seems to us to be to show that freedom and civilization are surer and safer under a somewhat popular government than under the grandest imperial dynasty, the most potent tyranny, or the most exclusive oligarchy. We cannot too much admire the wide sweep of horizon which he held in view during the composition of his great work, the unity he has preserved amid all the multiplicity of details and minutiæ which he introduces, and the perfect mastery of recital, inference, statistics, geographic facts, governmental theories, warlike manœuvres, &c., which he exhibits.

In this brief notice of the life and labours of the Father of history, we have not included the psuedo-Herodotean life of

Homer, often attributed to him, but now decided by critics to belong to a period posterior to that at which he flourished. We have been compelled to briefness by the limited space at our disposal, and have been often driven to supply the interlinks between known facts by inference; but in no case have we consciously outstretched the deductions which the premises seemed to us to yield, and we can only now conclude by reiterating the remarks of Sir John Stoddart:—"It is extraordinary that this very early writer should have at once attained a reputation from which the lapse of so many centuries has done little to detract, and which still leaves him in the very first class of historians."

Again a year closes on our labours, and reminds of the rapid flight of that "boon beyond the gift of kings"—Time; and thinking of this in connection with the subject of our paper, we have been led to observe that, though we may not be called upon to write history, nor, as the world interprets it, to act history, yet do we all, more or less, not only act, but write it. There is an historian in each man's soul on whose page the tale of life is being written, and there is a record preparing *elsewhere*, with which its details must be compared. How important, then, that we should labour beneath the "great Taskmaster's eye" in all honesty and with all zeal, that the record may be such as shall receive a *welcome* more glorious than Olympia's vale has ever resounded with, and a reward more precious than the wealth of monarchs or the fame of millions! To such thoughts let us consecrate a few hours' reflection, and may they be fruitful in making us hardier for the future resistance of evil, for the future promotion of good. Farewell!

ENVY AND LOVE.—

Envy detects the spots in the clear orb of light,
And love the little stars in the gloomiest, saddest night.
R. C. Trench.

DUTY.—The man of action is concerned only with the *doing* of what is right; whether that which is right *comes to pass*, is not his affair.—*Goethe.*

GOOD HUMOUR.—

Give me good humour,
That lights the homeliest visage up with beauty,
And makes the face, where beauty is already,
Quite irresistible.—*J. S. Knowles.*

IMMORTALITY.—

That divinest hope which none can know of,
Who have not laid their dearest in the grave.
T. L. Beddoes.

Religion.

ARE CHURCH-RATES JUST AND NECESSARY?

NEGATIVE REPLY.

As the opener of the present debate on the negative side, it devolves upon us to reply to the articles in support of the affirmative.

We acknowledge that we should not have felt our position to be by any means a comfortable one, if the powerful talent which has been displayed in this periodical on other subjects had been brought to bear against us on this; as it is, we do not approach our task burdened with the consciousness that we have to meet opponents of unusual strength.

We consider the question that has been touched upon by more than one writer,—as to whether, in consequence of its being legal to pay Church-rates, Dissenters should submit to the impost, as irrelevant. Some Dissenters have refused to pay, and, in consequence, have been committed to prison; others, who have been equally convinced of the injustice of the charge, have, nevertheless, paid it, in order to avoid a collision with the authorities. We take the question in debate to be,—is that condition of things, or that state of the law, under which Church-rates are payable, just and necessary?

J. B. J. finds fault with us for taking our stand on the religious side of the question. We beg to inform him that when the subject was announced for discussion, it was placed under the head of Religion. As to his comment upon our statement that the obligation to pay tithes, under the Levitical law, was moral in its character, and was not enforced by temporal pains and penalties, we fancy something must have confused his perceptions, or he would not have written the following sentence, with reference to the expostulations of Malachi, "Surely, if they (the tithes) were voluntary, the charge of robbery cannot be sustained." The language of Malachi might be addressed with strict propriety to any professedly christian person who neglects the very obvious duty of giving, according to his ability, to the cause of God. That by refusing to pay tithes, the Hebrews incurred the Divine displeasure, we grant, and so does the Christian who neglects to contribute to religious objects, as God hath prospered him.

Our method of treating the subject finds no favour with J. B. J., and, indeed, we should be surprised if it did. He says,

"We run away with the notion that this debate is only the question as to the union of Church and State, in another form." After not a little reflection, and reading attentively the several articles that have appeared, we are satisfied that we took the right course. The demand upon Dissenters for these rates arises out of the circumstance of one Church being under the especial patronage of Government; and hence it must necessarily be the first inquiry—What is the authority for a National Church? The following sentence, from the article of J. B. J., is a curious instance of a person writing without due consideration:—"The question is, now that the State has taken the Church into alliance, taken possession of her temples, confiscated her property, and aspiring to dictate her laws,—shall not the State pay those who are virtually the servants of the State, or reimburse those whom they have spoiled?" And this is from one who imagines he is setting us upon a right track! Who then, we may ask, are the parties who committed this act of spoliation? and what Church has been despoiled? J. B. J. seems ignorant of such facts as these,—that the Church of England was established upon the ruins of the Church of Rome; that Henry VIII. seized the entire property of the latter church, and disposed of it according to his pleasure; that many of the institutions of the English Church, as, for instance, the Deans and Chapters of Canterbury, Winchester, Ely, Worcester, Carlisle, Durham, Rochester, and Norwich, were endowed by him out of the estates and tithes of dissolved monasteries. We almost suspect that J. B. J. has a leaning towards Roman Catholicism when he talks of "reimbursing those whom they have spoiled."

But he says, "The unwillingness of Dissenters to pay Church-rates is no greater difficulty than the unwillingness of any parties to pay Income-tax." This raises a previous question, namely,—for what ends does Government exist? Obviously, for temporal ends. Our Lord said, "Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's." This passage makes a clear distinction between the duties and obligations of individuals, as members of a state, and their duties and obligations in reference to God. Every man is bound to obey the laws of his country, providing that the rulers confine themselves to their proper sphere, and do not trench upon the domain of conscience; but legislation for religion is beyond their province. It follows, therefore, that whilst the objection to pay Income-tax would rest upon no reasonable foundation, the money being required to carry on the machinery of Government, in its proper sphere, the objection to Church-rates is valid, because Government steps out of its legitimate province in demanding them.

J. B. J. observes, upon a remark of ours, "The fact that the King in the State, and the Priest in the Church, is the twofold representation of that theocratic government under which, we

think, it must be allowed the national support of religion was obligatory, is a sufficient reply: indeed, how can it be otherwise?" It would have told better for his cause if, instead of asking how it can be otherwise, he had *proved* that establishments were to be founded under the Christian dispensation. In our former paper we described the nature of the Mosaic economy, and pointed out the impossibility of its being imitated, except by God himself. And still further, to show the contrast between that system and the English establishment, we mention that, whilst God legislated for the former, the Government of England legislates for the latter. The Church is, in fact, bound hand and foot. The bishops and clergy united cannot repeal one of its laws, nor even meet in convocation, except by royal permission, all ecclesiastical jurisdiction being vested in the Sovereign. The Church is, therefore, governed by persons who may or may not be pious; who may or may not understand her true interests. This state of things has been mourned over by bishops and learned doctors, as see a Charge of the Bishop of Lincoln, in 1846, a Charge of the Bishop of Exeter, in 1842, and a work of Archdeacon Wilberforce. A passage in the latter runs thus:—"Where the civil power found the spiritual authorities in the days of Constantine, there it ought to leave them in the days of Queen Victoria." The following statement occurs in one of a number of resolutions adopted at a Meeting of the Clergy of the Archdeaconry of Leicester, in January, 1847: "That the Church of England, although the only faith formally established and recognised as the religion of the State, is yet the only one crippled in its operations." Now, we ask, What is it that hinders the Church from freeing herself from a connection which so hampers her? What is the impediment to her assuming the power she exercised before the days of Constantine? We fear the truth is, she is loth to give up the emoluments. She wants State pay, without State control. Such a thing, however, has not yet been known as a Church endowed by the State, but not governed by the State.

We have shown that the voluntary principle only was in operation in the early Church. J. B. J. has not noticed this part of our argument, nor, indeed, has he once referred to any of the New Testament writings. No doubt prudence suggested to him that it was best to observe silence, where the facts were all against him. And yet, if the object of this debate be to get at truth, how can it be realized, if the one standard of appeal on religious questions among Protestants be passed by?

It is said, Churches are national property, and that, therefore, it is just that all persons alike should be taxed to keep them in repair. We thank our opponents for the admission that the churches belong to the nation, and we hope they are prepared for the time when the legislature will resume possession of Church property in general, and appropriate it to other purposes than

religious. As to the buildings, Dissenters would not object to their being made over in perpetuity to the Episcopalians. The fact of this argument being employed against us has strengthened our previous impression, that the system under which the Dissenter pays Church-rates is rotten at the core, thereby rendering it necessary to lay the axe to the root of the corrupt tree. Again, it is said that the cases we put as to the justice of Churchmen keeping in order their own places of worship, as Dissenters do, "are not parallel." We need not to be told that in their actual circumstances the cases differ, but that they are strictly analogous, viewed in the light of impartial justice, is quite clear. At the outset of his paper, J. B. J. gives his reason for thinking Church-rates just and necessary; it is, that a national religion is a national necessity. He elsewhere ascribes England's greatness to her "National Establishment;" and, in another place, he prophesies "that the glory of England will be departed whenever the Church is severed from the State." To the sentiment that righteousness exalteth a nation, we heartily subscribe. We likewise think that religion has had much to do with the advancement of the British nation; but this writer commits the egregious blunder of placing to the account of the Establishment all the religious influence that has been exerted upon the people, and falls into the further error of tracing to the power of religion exclusively what is in part due to the indomitable energy and perseverance of Britain's sons. We are borne out by the position and prospects of that great branch of the Anglo-Saxon family, the American people, who, by their energy, have already made themselves one of the first nations of the world, and among whom religion is little less powerfully operative than in these countries. And yet, J. B. J., America has no national church!

J. B. J. says the times are past for vain disputes and noisy babblings. If he thought the time past for debating this question, why did he step into the arena? So vague a deliverance does him no credit.

The second affirmative article opens with the same words as the first. The writers might have reserved their emphatic "We say, Yea," until they had adduced something in the way of argument; but both seemed in a hurry to reach the conclusion, and to jump to it at starting. Our second opponent thinks it strange that any should differ from him on this topic. This is by no means uncommon amongst persons accustomed to hear of but one way of thinking. Some of the points in his article have been replied to in the preceding arguments; there are, however, several things deserving of notice. We come to his third reason for believing Church-rates just. It is not true, in fact, that when a person takes a house, the bargain is any way affected by the consideration of Church-rates. We would not intentionally write to wound our friend, but we cannot refrain from remarking that one-half of his

article is too puerile for serious discussion. His fourth reason is, "that Scripture favours the union of Church and State." He here repeats what had been said by his coadjutor concerning Malachi, and goes on to cite the instances of Christ paying the Temple-tax, and the words addressed to Pharisees as to tithes, and draws the inference that the obligation to pay tithes still continues. It seems to us that the fair construction to put upon our Lord's conduct on these occasions is, that he was desirous of avoiding giving offence by hastily interfering with the peculiarities of the ancient system. The Apostle Paul, in the Epistle to the Hebrews, shows that the Jewish dispensation was closed. With what show of reason, then, can it be contended that part of it is still in force? If our friend has succeeded in finding anything in the writings and practice of the Apostles to warrant him in the belief that Christianity was intended to be allied to the powers of the world, it is a pity he did not write in the time of Dr. Chalmers, for that great man candidly owned that the New Testament afforded no grounds for such a belief. The question is asked, "Is it just that an overwhelming majority should be ruled by an insignificant minority?" And it is further said, that the objection to Church-rates is of the same nature as the Quaker's objection to war. We have already shown that opposition to laws, having for their object the temporal well-being of society, is altogether unjustifiable; but that religion, being a concern between man and God, is out of the range and sphere of earthly governments. In enacting laws for the State, the majority overbears the minority. This principle is, however, utterly inapplicable to religion. At the close of his array of reasons for the justice of Church-rates, this writer modestly declares respecting them, "These arguments are unanswerable." When we read that passage, our thoughts recurred to some words of Macaulay's we remember to have read, "These can only by extreme courtesy be called arguments."

In order to make out the necessity for Church-rates, voluntaryism is represented as insufficient for the religious instruction of the people; and it is said that the voluntary system is founded upon the principle, "that the supply will always increase in proportion to the demand." No sooner has our opponent announced his opinion, than he proceeds to demolish it, by telling his readers that Dissenters send missionaries to the heathen. He is mistaken in imagining the voluntary system to be founded upon such a principle. We will tell him how far we think the doctrines of free trade ought to be applied to religion,—by Government ceasing to give bounties to one sect, thereby depreciating other sects; by granting a free stage to all, and favouring none, and thus leaving fair scope for competition, upon equal terms, between the various denominations of Christians. As to the inefficiency of the voluntary principle, was not religion in the

Episcopal Church a formal, lifeless thing, when Whitfield and Wesley arose? Were they not compelled to leave that church on account of their irregular zeal? If they did not formally renounce State Churchism, were not their mighty labours the practical working out of the voluntary principle? Were not the voluntaries the first to send the gospel to the heathen? Has not the Gospel penetrated to remote villages and hamlets, and been carried to the homes of poor English artisans, through the instrumentality of humble laymen, Wesleyans, Baptists, and Independents? And are there not numerous Missionary Societies, Home and Foreign, Tract Societies, Christian Instruction Societies, Chapel-building Societies,—the whole of whose operations depend upon the working of the voluntary principle? When we look back a few years, and survey the grand results of willinghood, in and out of the Established Church, we think ourselves entitled to exclaim, with triumphant voice, Well done, voluntary principle!

"Mariannus," G. A. H. E., and J. R. C. have done good service by their excellent articles. May this discussion tend somewhat to advance that cause which should be the end of all debate,—the cause of truth!

Dublin. ALPHA.

AFFIRMATIVE REPLY.

WE believe they are; and we are driven to this conclusion by facts which never have been answered, and which never can be. Our educational bias is, however, directly opposed to them, as we have been born and bred in the bosom of Dissent. Before giving some of the reasons for our opinion, we must say a few words in reply to G. A. H. E. and J. R. C.

It is said by G. A. H. E. that "Church-rates are unjust, because at the origin of tithes they were appropriated to the maintenance of the minister, the Church, and the poor; so that the support of the Church has been paid for already." Can G. A. H. E. tell us *when* tithes did originate? We have never met any one who could. At the establishment of the parochial clergy, the tithes were appropriated to the bishops, the clergy, the Church, and the poor. Does G. A. H. E. allude to this? If so, we beg to inform him that *when* the bishops were otherwise provided for, and *when* the Church was provided for by the Church-rates, the law was altered. Again, a great portion of the tithes have by law been diverted from the Church, and are now in the hands of laymen. Suppose, however, that the Church had the whole of the tithes, it might also justly claim a Church-rate; for (according to the Scriptures) the Jews not only had to pay the tithes, but the Temple-tax (1*s.* 3*d.* a-head) besides.

Again, it is said that "the doctrines and discipline of the Church are opposed to the *religious convictions* of Dissenters; that by

paying the Church-rate they sanction that to which they conscientiously object;" and it is asked, "How would the Church like to be compelled to support Popery or Mahommedanism?" We reply, the cases are not parallel. To support either of them would be giving our sanction to sin; but can this be said of the Church of England? We think not: and John Wesley, the founder of the Methodists, says, "No." If, then, obedience to the law does not necessitate sin, Dissenters are bound to obey. If there be anything in the doctrines or discipline of the Church which necessitates sin, Dissenters are bound to disobey the law; but if there be, is it not *hypocrisy* to pretend to wish for union with the Church, and to work in harmony with her? Do they not give the Church their sanction, when they meet upon the same public platform, and compel their ministers to subscribe to the Thirty-nine Articles, or others agreeing with them? If they have any real ground for their objections, were Church-rates abolished, how could they join heart and hand with the Church, as J. R. C. says they would? If their objections have no solid foundation, being the minority, are they not bound to yield, for peace sake, instead of carrying on strife, and throwing a stumbling-block in the way of the Gospel? I conclude by quoting the words of Baron Gurney (A Protestant Dissenter) at the Bodmin Assizes, in April, 1839: "Till the last ten years, no man living had ever heard of *conscientious scruples* upon this particular subject from any class of Dissenters; nor until questions of conscience had been mixed up with political feeling. I respect the rights of Dissenters,—no man more so; but I feel great distress when I hear *conscience prostituted* by an admixture of political feeling. If a man purchased a house, he gave a price subject to all burdens upon it; and he calculated that he should have to pay certain rates and taxes, and, in proportion to those, so he estimated its value; and I have never heard that *any one of these persons* had paid over to his landlord any sum that he might have *saved* in consequence of the reduction of any tax; and until any man has done that, *the less he says about his conscience the better.*"

Again, it is said that "though only 415 places have refused Church-rates, numbers in other parishes are opposed to them." True; but this argument may also be used on the other side. In the places which *have refused* them, numbers are in their *favour;* and sometimes the rate has only been lost by a single vote. But it is said that "those places, which have refused, represent the bulk of the wealth and respectability of the country." But assertion, without proof, is not worth a straw; and proof, in this case, has not been even attempted; and, therefore, the assertion is worth nothing at all.

It is said that "Church-rates are not necessary, because numbers of places don't pay them." What sort of an argument is

this? Numbers can't *get* the necessaries of life. Do necessaries, therefore, cease to be necessaries? We think not. Again, they are said to be unnecessary, "because large sums for supporting churches and chapels are raised by voluntary subscription." In reply to this we ask, Does the operation of the voluntary principle supply the wants of our rapidly increasing population? It does not: for the religious accommodation at the beginning of the nineteenth century was not sufficient for *one-half* of the people, and now it is less than sufficient for *one-third*. Are not Dissenters at liberty to build as many chapels as they like? Can they have a greater stimulus to exertion than the millions perishing daily around them? Why does not the voluntary principle supply the lack? Because it is not sufficiently lively, and therefore cannot.

And now a few words in proof of the justice and necessity of Church-rates.

I. We say that Church-rates are just. The Government is to the country what a father is to his family; and as the father is bound to make such laws and regulations as shall best conduce to the interest of his family, so a Government is bound to act towards those under its authority. Religion is absolutely necessary for the well-being of a country; for human power must rest on the fear of God. Laws without conscience, and a reference to the Supreme Arbiter, are impotent. Even the heathen have felt this, and, therefore, established religious rites. But the Government of a country cannot keep up national religion without giving it support, in some way or other; and it is just that the Government should support an established Church. Upon this point Dr. Doddridge, the celebrated Dissenter, is so clear, that we cannot do better than give his words. He says, "Some have represented all encouragement given to one religious profession, in preference to another, as a degree of persecution; but this seems to be carrying the matter into a contrary extreme. Both a regard to the honour of God, and the good of society (which surely the magistrate is not the only person under no obligation to), must engage him to labour and devise that his people may be instructed in what he takes to be truth; for which purpose it will be necessary that some provision be made for those that so instruct them, preferable to other instructors. That he may maintain such out of his private purse none can doubt; and if he have a discretionary power with respect to any branch of the public revenue, it seems he may apply it to this purpose, even though most of his people were of a different religious persuasion to himself. And for any who teach different doctrines, or will not submit to the ritual he thinks fit to establish, to claim the same emoluments from him seems an invasion of that right of private judgment which the magistrate, and those joined with him, must be allowed to have, as to the manner in which his

revenue or theirs shall be disposed of. If the majority of the people, by their representatives, join with the magistrate in such establishments, it will be the duty of the minority, though they cannot in conscience conform themselves, yet to be thankful that they are left in possession of their own liberty, as by the reasoning above they certainly ought to be. If it be asked whether such Dissenters may regularly be forced by the magistrate and majority to assist in maintaining established teachers whom they do not approve? it is answered, this will stand upon the same footing with their contributing towards the expenses of a war, which they think not necessary or prudent. If no such coercive power were admitted, it is probable that covetousness would drive many into dissenting parties, in order to save their tithes and other possessions; so that none can reasonably blame a Government for requiring such general contributions. And in this case it should be yielded to, as the determination of those to whose guardianship those Dissenters have committed themselves and their possessions."—"*Pneumatology, Ethics, and Divinity*," Vol. I. pp. 293—295.

We have now shown the justice of Church-rates, from reason, and the opinion of Dr. Doddridge, whom, we may observe, only says the same thing as many other celebrated Dissenters. We now proceed to show that we have also the authority of Scripture.

It cannot be denied that tithes and the tabernacle tax were compulsory payments during the time that the Jewish government was a theocracy. Hence it has been inferred that the Government and the Clergy have a right, in the present day, to impose and enforce similar taxes. We have no doubt of the correctness of this argument; but the Dissenters, as J. R. C., deny that the king and the clergy stand upon such a footing. We, therefore, advance a step further, and say that religion was allied to the civil power before the theocracy was instituted, and after it had ceased. The tithes and the temple tax were compulsory when the Jewish government was monarchical. The king and the clergy directed the religious proceedings of the nations: hence the reforms and regulations made in the Jewish Church by David, Jehoiada, Hezekiah, Josiah, and others; and in the proportion that the kings and princes showed their zeal in maintaining the national worship, so they are commended by God. See 1 Chron. xxiv. 1—19; 2 Chron. viii. 13, 14; xiv. 2—4; xv. 8; xxix. 3, &c.; xxx. 2; xxxi. 2—4; 2 Kings xxiii. 21; 2 Chron. xxxv. 2, &c.; 1 Chron xv.; xvi. 4. Many other passages might be given. See also the proceedings of Cyrus, Darius, and Artaxerxes, Ezra vi. 7. That the government of a country has authority also in matters of religion, may be seen in the case of Nineveh, Jonah iii. 10. We have, therefore, the authority of Scripture upon our side. But it is said there is not a word of

the kind in the New Testament. Suppose it to be so; what then? Are we to ignore the Old? Do not Dissenters enforce and teach many things which are not contained in the New? Are not the Old and New Testaments parts of one book? Is there any hint of the connection between the Church and State being done away given in the New Testament? Not a single word. On the contrary, Christ told the Scribes that they *ought* to pay their tithes, &c. (Matt. xxiii. 23), and set them the example (Matt. xvii. 24). Since the payment is especially commanded in the Old Testament, and not repealed in the New, we have all we could expect, viz.—incidental allusion to the subject, Matt. xxiii. 23; xvii. 24; Luke xi. 42, &c.

Since, then, we have the authority of reason, and the opinions of the most eminent Dissenters, and also Scripture upon our side, we consider that Church-rates are just.

II. We say that they are necessary. It has been said before that the voluntary system proceeds upon the principle that the supply of anything will equal the demand; but Alison, in his History of Europe, says, "They who most require reformation will be the last to seek it. When children may be allowed to select the medicines they are to take in sickness, or the young the education which is to fit them for the world, the clergy may be left to the support of the public, but not till then." These words are true: Church-rates abolished, the churches, in many instances, would be left to go to ruin, and heathenism would soon cover a great portion of the land. To show the necessity of Church-rates, we have only to look to the workings of the voluntary system. About 1837, the Bishop of London set on foot a voluntary effort for the building of new churches in London, and the Dissenters made a similar appeal to their denominations. But what has been the result? In 1843, the entire population, within a certain distance round St. Paul's, was 2,103,279 persons, whilst the entire church and chapel accommodation, within the same distance, was only 601,419. Hear, also, the way in which Mr. J. Angell James speaks of the voluntary principle's working: "It is to the deep and eternal reproach of some of our churches that, though possessed of ability, they dole out but a wretched pittance from their affluence, leaving their ministers to make up the deficiency by a school; and then, with insulting cruelty, complaining that their sermons are *very meagre*, and have a great *sameness*." "They love they minister clearly with their *lips*, but hate him with their *pockets*." "They treat him as they would wild beasts, which are tamed into submission by *hunger*, and keep him *humble* by keeping him *poor!* It is curious to hear how some persons will entreat God to bless their minister in his basket and in his store, while, alas! poor man, they *have taken care* that his *basket* shall be *empty*, and his *store, nothingness itself*."—*J. A. James's "Christian Member's Guide,"* pp.

78—79. See also the "*Christian Witness*," Nos. XVII., XX., XXVII.

But turn to America, where the voluntary system has been in operation in all except one or two states. In towns, and thickly-populated districts, a tolerable supply of churches and ministers; in the thinly-inhabited towns and western states, in what has been termed "the region of the shadow of death," there are thousands, yea, millions of people without the Bible, without public worship, without the preaching of the Gospel! In a Report of the American Tract Society, published a few years since, they say, "Not far from 5,000,000 of our population are now unblessed with the Gospel of grace." The American Baptist Missionary Society, about the same time, felt it their duty to "descry the whole land, in its length and breadth," to ascertain what was the amount of efficient ministerial labour brought to bear upon the entire population. They state, as the result, that for 13,000,000 souls there were only about 9,000 ministers, out of which several thousands must be deducted (1) for Roman Catholics; (2) for those professed Protestants who propagate error, Socinians, Universalists, &c.; (3) for those who are too ignorant to teach others; and (4) for those who are so engaged in worldly business that they cannot give sufficient time to the ministry. The consequences are concisely enumerated as follows: "Multiform errors are propagated; infidelity has become rife and unblushing, and Popery is rapidly on the increase." Dr. Dwight says that in Connecticut, where Christianity is supported by law, there was a settled Presbyterian minister to every 1,364 inhabitants; while in the South, where the voluntary system prevailed, there was only one minister to every 19,300.—("*Comparison of the State of Religion in Connecticut and Massachusetts.*")

While, then, we have such fearful proofs of the *inefficiency* of the *voluntary system* to christianize the people, we are forced to believe that Church-rates, or some compulsory support, is absolutely necessary for the well-being of the country.

T. T. B.

GOODNESS.—

Goodness alone is worshipful. Not what
Gives *life*, but what gives *happiness*, is good.
Thomas Cooper.

THE PAST.—The fanaticism which disowns the past is not less ridiculous than the superstition of the antiquary, which blindly worships it.—*J. J. Tayler.*

KINDNESS IS POWER.—

A gentle word begets a gentle thought,—
Drawing the sting from malice.—*Barry Cornwall.*

Politics.

OUGHT BRITAIN TO ADOPT THE NON-INTERVENTION PRINCIPLE IN ITS FOREIGN RELATIONS?

NEGATIVE REPLY.

"We recognize in our time the principle, that the wealth of a nation is labour. Commerce only flourishes amongst those who produce and interchange their material wealth; and, in consequence of this doctrine, we acknowledge the fact, that the industrial and commercial activity of our neighbours is as essential to our prosperity as our own."—*Viscomte de Persigny.*

"Thou shalt love thy neighbour as thyself."

LIBERTY, social, civil, and religious, is dear to every one of us; without it, we should totally lose our nationality. In a question of intervention especially, it always takes the lead, and most particularly when the subjects of it are an intelligent, civilized, and industrious people, a people previously possessing a constitutional government. Nor is it astonishing that our sympathies should be aroused in this cause, when we consider how the moral and mental faculties of man are debased by being brought into contact with a system of arbitrary and tyrannical government. If, therefore, Great Britain, by diplomacy, could easily prevent this disastrous change, is it not clearly her duty to do so?

We never contended, as "Taliesin" assumes, that Great Britain *alone* ought to exercise this power; and if we did, the question is quite irrelevant to this discussion. In regard to the most advantageous *form* of a constitutional government, whether it be a limited monarchy or a republic, we do not think it necessary to decide; in fact, in this matter the people themselves are the best judges. The inhabitants of every country constitutionally governed possess perfect freedom of action (provided, of course, that they commit no acts which are clearly crimes), and that is all-sufficient. "Taliesin" asserts that our government is monarchical. True; but little more than in name—limited, indeed, to the last degree, and, notwithstanding, essentially constitutional, more so, indeed, than that of the United States, as witness the proceedings of Judge Lynch in some of the southern states. The supposition, however, that we objected to any form of constitutional government, is entirely erroneous. The assertion, therefore, that the United States would be justified in commencing a war with England is wholly unwarranted. Hence has the valiant "Taliesin" demolished his own "man of straw."

Many of "Taliesin's" assertions, we are sorry to say, are not very consistent with fact. How or by what means he arrives at

the conclusion that Poland would still have been in existence, had our Government acted on the non-intervention principle, we cannot at all imagine; certain it is that Austria, France, and Prussia cared little for the cause of freedom, and even had they been bold enough to protest against the appropriation, Russia would certainly have braved them. The assertion of our opponent, therefore, to say the least of it, is most gratuitous. "Taliesin" kindly recommends all nations engaged in the struggle for freedom to secure what they seek "unaided from without." We would, however, inform him that this is not quite so easy as he imagines. The neighbouring supporters of despotism are ever on the alert to crush any symptoms of independence that may appear amongst the subjects of their tyrannical brethren. The instance of Hungary, though not exactly parallel, is amply sufficient to illustrate our position. That noble people, when fighting for their freedom, had not only to contend with Austria, but with her dear friend, Russia, also. The position of the latter power last year, in regard to the kingdom of Naples, also showed that she was both ready and willing to assist to crush any insurrection that might arise in that unhappy country. Be it our duty to at *least* counteract her influence, as also that of other despotic nations.

"We consider," says "Taliesin," "that which holds good among individuals equally holds good with respect to nations." To this we demur; for no one can conceive it just that the ruler of a people should have the same undivided authority over his wise and intelligent subjects as the father over his simple and confiding children. And, even admitting the analogy, what man possessed of the common feelings of humanity would, on passing a dwelling, and observing the parent mangling his children, pass by unheedingly? This may be termed an extreme case, but it is not certainly more than what is now taking place under the infamous government of King Ferdinand of Naples. Men are imprisoned for years, without even the semblance of a trial, and often die in that condition; diabolical instruments of torture are frequently had recourse to, and no one but is subject to a system of degrading espionage, which could not be tolerated in any other country. These two cases which we have quoted are exactly parallel by "Taliesin's" own admission; the inference, therefore, is exceedingly obvious.

The haze which envelopes "Taliesin's" mind respecting the Indian mutiny is absolutely astounding. Considering our government of India to be notoriously oppressive, he concludes, from our own arguments, by a process of reasoning known only to himself, that the United States or Russia would be justified in opposing us. But what would "Taliesin" say if a great portion of the British army, on the plea that they could not have that perfect liberty that they wished, were to rise some

fine morning, murder their officers, and pillage the surrounding country? This, however, is precisely similar to what has taken place in India. So completely has "Taliesin" confounded the mutiny of an army with the rebellion of a people. However, we heartily join with him in our utter abhorrence of the treachery, cowardice, and cold-blooded attrocities which have characterized that recent lamentable outbreak.

Our opponent brings forward Cromwell as an instance of the good effects of arbitrary government. We admit that under his rule England was never more feared and respected, but this does not necessarily imply that the people themselves were better governed; on the contrary, they groaned under a more oppressive rule than even the previous monarch exercised. "He instituted courts of inquiry and courts of trial, to which the worst excesses of the Star-chamber were mild and legal. He laid impositions upon the people, compared to which ship-money and forced loans were scarcely thought burdens at all. He filled the prisons with the opponents of his schemes, or shipped them to the scarcely less tolerable fate of being sold for slaves in the West Indies. . . The axe was ready for deed or word, and on rich and poor it equally fell." Thus "Taliesin's" example is most infelicitous, rebounding with especial force on himself. The recent *coup d'état* in France, to which our attention is also directed, can scarcely be said to have effected anything more than a nominal change in the government. The people possess the same social, civil, and religious liberties as they previously did. In matters of foreign policy, true, the Emperor may act dictatorially, but let him once dare to infringe their social or civil liberties, and his throne would not be worth a month's purchase. Yet "Taliesin" asserts that France is tyrannically governed. He perhaps may not be aware that there exists a *Corps Legislatif*, elected from the people; but, nevertheless, it is impossible to conceive how our opponent could have come to a conclusion so utterly at variance with fact. The laws of that country are administered with even-handed justice; the arts and sciences fostered; and social freedom is possessed by all. We do not contend that France has that perfect *civil* freedom that we could wish, but it is certainly not less than she has formerly enjoyed. Taking these things into consideration, the present flourishing condition of her commerce is not at all surprising, and the fact only affords an additional proof that liberty encourages commercial enterprise. That tyranny, on the other hand, retards it, all despotic nations bear conclusive evidence. Who, with due maintenance of gravity, can compare England or the United States, in this respect, with Austria or Russia? The latter, we verily believe, has not, in the last century, made the least advance in civilization; and what progress she has made in commerce has been chiefly through the annexation of new terri-

tories. Her military fortifications have all been executed under the guidance of foreign engineers; artificers of her own are *non est inventus*. Not less, in a moral point of view, are the results of despotism in Russia. Rascality, ignorance, and duplicity are her national characteristics. Russia, nevertheless, is a fair sample of all other despotic nations. How much, then, ought we to prize liberty—liberty, not lawless, like that of the savage Indian, but constitutional, like that of our own blessed land!

In regard to the United States, which "Taliesin" cites as an example of the prosperity of a nation acting under the non-intervention principle, we would remark, that had it not been for our "hobby" of intervention "some half century back," it is more than probable that the Americans would not possess that constitutional freedom and commercial prosperity that they now enjoy. But they do not confine themselves so strictly to the non-intervention principle as "Taliesin" imagines. Last year, *e. g.*, was there not almost a serious quarrel about the Bay Islands? But enough, while America retains that hideous institution, slavery, she cannot, with justice, interfere in the affairs of other nations. Let her first pluck the beam from her own eye, and then she will see clearly to cast out the mote from her brother's eye.

"Taliesin's" allusion to the last short war with the great Napoleon is singularly unfortunate; indeed, it would have been difficult to adduce a more suicidal example. When we consider the designs of that ambitious man, and the almost uninterrupted series of wars into which he recklessly plunged, we cannot but shudder to think of the fearful results that might have ensued, had we allowed him to resume his throne. The terrible sum of £4,000,000 would, in all likelihood, have been swelled into twenty times its amount. Yet "Taliesin's" chief argument against intervention is its expense, notwithstanding, also, that we pointed out, in a previous article, that an increased commerce would be the general result. We have likewise previously stated that war would be the exception, not the rule, from our non-adoption of the non-intervention principle, as diplomacy, with such a powerful nation as England, would generally be found sufficient to produce the required effect. What, then, becomes of the plea of expense?

We must now conclude. If we have succeeded in demonstrating that, even in a few instances, non-intervention was wrong and unjust, we shall have fully proved the negative of this discussion. On the other hand, our opponent, to support his position, must prove that intervention is *always* wrong and opposed to our interests, non-intervention always right. "Taliesin," however, has not refuted *any* of the instances which we adduced, in a former paper, as proofs of our position. The inference, therefore, is extremely obvious. In *some* cases, we admit, intervention is unnecessary, *i. e.*, resulting from an in-

sufficient cause; but this, as we have just shown, does not invalidate our position. We have proved, we think, that in general it is very beneficial. The Neuchâtel affair, *e. g.*, which at one time wore so gloomy and threatening an appearance, was happily and amicably settled by the intervention of England and France; and even as we write, the Spanish and Mexican difficulty is in a fair way of being satisfactorily adjusted by the same agency. The incalculable good that might be effected, the blessings of freedom that might be distributed, the advantages of civilization that might be extended—all, all irresistibly force us to the conclusion, that the exercise of a judicious course of intervention is not only advantageous, but right and necessary, tending eventually to make England more great, more powerful, and more glorious.

Micklehurst. S. E. L.

OUGHT THE FRANCHISE TO BE EXTENDED?

AFFIRMATIVE REPLY.

It is with entire confidence in the issue that I again address myself to the discussion of this very important and mighty question, involving, as it does, a principle of the most essential advantage to so great a portion of the community. In replying to our opponents we would desire to be exempt from all suspicion of bigotry and prejudice, as we can assure our friends we have no desire but to state facts, and arrive by inference at the truth in this matter.

The occupation of "agitators and demagogues," like the dusky Moor's, is "gone;" and therefore it is by higher and more legitimate ends that we must and do endeavour to obtain "an entry into the polling booth."

The assertion of "Beta," that "the lower orders are not sufficiently educated to properly use the franchise," is re-echoed by J. L. P., when he says that Mechanics' Institutes, and such like "means of improvement," are attended by "a very small number" only of the unenfranchised, and that they "are supported chiefly by those who have the franchise, under existing circumstances;" and I shall, therefore, treat the two statements as one argument. Now, in the absence of statistical documents, I must appeal to "Beta's" good judgment, and knowledge of progress generally, in confirmation of my belief in the already sufficiently improved state of society, in virtue of which we claim an extension of the franchise. If no advance has been made, or is making in the matter of education, that is to say, if we are not *now* "sufficiently educated," pray *when* shall we attain perfection? If education has made no progress of late years, then all the exertion of its friends has been in vain; all the labour of its advo-

cates has been wasted; the endeavours of Knight, Chambers, and others, to popularize literature of the best kind, by the issue of works in a cheap form, have been of no avail; and Lord Brougham too, as the Chairman of the Society for the Diffusion of Useful Knowledge, may verily exclaim, "We have piped unto you, but ye have not danced." But I affirm that the education of the people has advanced; that the many sources which have been thrown open to them have been sought after with ardour, and used with earnestness, joy, and advantage. The peculiar fact seen in the number of authors and writers of a lowly origin, and humble birth, that are daily springing up around us, and in our midst, is evidence of this; writers who, unlike the authors of former days, rest not on patrons and patronage, but who, relying on the sympathy and support of mankind at large, still retain strong within them the feelings, and advocate the claims, of the class to which they belong, and in which they have been born and bred. Moreover, the question of an educational qualification is but, at best, a narrow consideration. The right to a possession of the franchise exists independent of scientific acquirements, or the acquisition of a certain amount of learning. Whether is the greatest honour, or confers the most dignity, the accident that I possess a few broad acres, and am a merchant, or the fact that, though a ploughman, I possess the form and faculties of a human being? The letter-carrier, or the lamplighter, is as honorable and as worthy of all the rights a citizen is entitled to, as he who fills a civic office, or sits in judgment upon his fellow-man. W. J. Fox, M.P., in his speech on Mr. Hume's motion for Representative Reform, June 20th, 1848, observed: "Let the working people of this country be substantially represented; and, in so doing, he would not very minutely inquire into their information and acquirements, or into the amount of their deposits in the savings'-banks. They were already taxed; they contributed towards the exigencies of the state; they had, at least, a property in their own limbs and nervous arms; and was not that enough to mark them out for constituents? for it must be borne in mind that it was not proposed to make Members of them. It was not necessary that they should be able to unravel the mystery of the Spanish marriages, that they should be versed in the Treaty of Utrecht, or that they should philosophise on the Norman Conquest."

The possession of a vote for the person elected to represent us "is the birth-right of every man;" and the man who does not possess it, is robbed of what is as justly his as the right to be considered an Englishman is conferred by his being born in this country. "Beta" calls it "a boon, a privilege." I demand it as a *right;* and he finds fault with me for advocating universal suffrage, thereby insinuating a departure from the subject under debate. In defence, I may be allowed to say, that as no measure

of reform can be satisfactory and complete which does not apply to and include all parties, so an extension of the franchise, if limited on the principle that "we must draw the line somewhere," would but render that abortive which might be made effective and successful; and instead of imparting advantage, would be but increasing the already arbitrary and absurd laws under which we labour. "To deprive one man of a privilege enjoyed by another by law, is an act of oppression; and the persons who object to equal rights and privileges for all men deserve to rank among the world's tyrants."

As to "Beta's" statement that "those who might vote, do not; and those who do, but too often sell their vote for a paltry bribe," I would remark, first, that there are reasons great and manifold why "those who might vote, do not," which, if he had a knowledge of the customary election usages, he would undoubtedly be better acquainted with than he at present seems to be. In illustration, take Dudley, a borough with 37,962 inhabitants, but only 912 electors. From time immemorial this town has been governed in its choice of a representative by the wishes of a nobleman to whom the greatest portion of the property in the neighbourhood belongs; the bulk of which, consisting of mines of coal and ironstone, is worked partly by the proprietor, and the remainder upon royalty. At the general election in 1852, some of the electors, being almost tired of the manner in which things had hitherto been conducted, resolved on opposing the return of the Tory candidate, and brought forward a gentleman professing liberal principles. Now, from personal acquaintance with the facts, I know that gentlemen (not poor men), *who might* have voted, did not, simply because they *might not* vote for the liberal candidate, and would not vote for the Tory nominee. As a matter of course, his lordship's hireling was returned, but presently died, when a similar farce was repeated; until when the general election of the present year took place, a Liberal was returned in opposition to the gentleman nominated by the Tory lord. And if further proof were wanted of the accuracy of my views on this matter, it is found in the fact that at the annual court-leet of the lord of the manor, held recently, the parties who had been instrumental in thwarting his lordship's purposes in the election of M.P., were not seen. Yes; gentlemen who had been accustomed to attend the annual court-leet dinner for the last twenty and even thirty years, were, upon the occasion referred to, uninvited. Secondly; the very object we are aiming at is to preclude the possibility of bribery; but "Beta" speaks as if the present voters were paragons of purity and sobriety. This I deny. Those who are familiar with electioneering struggles know very well that, for the most part, every vote recorded is obtained through bribery, either direct or indirect. Call it interest, if you like; attachment, if you please;

—it is still nothing less than secret, if not open, bribery. Thus proprietors of works vote because they hold them either as tenants under, or have an advantage in dealing with, the aristocratic nominator. Manufacturers and tradesmen vote because their chief patrons and best customers are supporters of, or in some way connected with the party who exercises the controlling influence in these matters: and workmen are *compelled* to vote as they are directed, because, being workmen, they are dependent in some measure upon their employers, who, in their turn, are dependent upon "those who are at once the wealth and the mainstay of England." Consequently, inasmuch as it is far easier to tamper with a few than with a multitude, so do we desire, by providing for the enfranchisement of the unenfranchised, to enlarge the number of electors, thus making it more difficult for any one to gain his ends by bribery.

"Beta" denies that the partial and restricted representation of the people results in "mismanagement on the one hand, and distrust on the other." I wish I could as complacently content myself; but it is impossible. It is a fact too flagrant to be mistaken. What was it but mismanagement that caused the disasters of the Crimean campaign?—that accelerated the deaths of by far the greater portion of England's sons who were engaged in that momentous struggle, but mismanagement? It was not the Russian guns that destroyed our ranks, it was not open conflict,—but cold, hunger, and disease, that were allowed to creep upon our troops, without an effort being made to avert the impending calamity. What was the cause of the Persian War? What brought about the American difficulty? What occasioned the rupture with China? And, pray, what is the Indian crisis,—a thought which conjures up unutterable horrors,—but the consequence of mismanagement? And if distrust be not entertained, what was the meaning of the Chelsea Inquiry? and Roebuck's Crimean Investigation? What meant the late agitation on the subject of the Income-tax? And what necessitated the general election of 1857?

Now the remedy proposed purposes, by the employment of genuine means, a prevention for the future of such misfortunes and embarrassments, and as this can only be obtained by reforming the present system of legislation, so an extension of the franchise is the only method whereby this desideratum can be achieved. "Every measure which tends to increase the communication of the people with each other, and break down the restrictions of class legislations, by opening to all what was once but the privilege of the few, is another step in popular progress, and an aid to future advancement." Such a scheme as this I now contend for; one that will be of service to each and all, and from which each and all may derive a benefit. I am heartily sick of the talk about the rights of property; I am tired—thoroughly tired—

of the arrogant classification of men known as the aristocracy, the shopocracy, and the democracy; and I say, therefore,—let there be an end to the exclusiveness that would confine power to one class of persons.

The achievements of the past irrefragably prove "the political equality of man" to have been the basis of all its movements. The whole of our agitations have had this for their object,—the abolition of class privileges, the overthrow of class restrictions. Step by step has the object been pursued; often obscured, often apparently forgotten; sometimes hidden by oppression, beaten down by the strong arm of power, but always reviving with renewed energy and invigorated force. The laws which had been imposed by tyranny and domination upon a powerless and scarce opposing people have been and are being, one by one, swept away from the statute book; the privileges which a dominant class were enabled to secure for themselves have been and are being, one by one, rescinded and abolished. The restrictions which have been placed by the aristocracy upon the toiling and suffering many have been and are being, one by one, removed; and the people are daily taking some link from the chain which bound them, and are daily walking this fair earth with freer, firmer step, more upright form, and sparkling eye, —sparkling with the consciousness of manhood, freedom, and power.

To those who have so ably assisted and supported me in the discussion of this question, my best thanks are due, and are hereby given; and it only remains for us to ask, Gentlemen of the Jury, what say you—OUGHT THE FRANCHISE TO BE EXTENDED?

Bilston. G. A. H. E.

TECHNICALITIES.—Technical terms have been the lights of *science*; but, in many instances, the shades of *religion.—John Foster.*

MAN OF PLEASURE.—He is one who, desirous of being more happy than any man *can* be, is less happy than most men *are.*

One who seeks happiness everywhere but where it is to be found.

One who out-toils the labourer, not only without his wages, but paying dearly for it.

He is an immortal being, but he has two marks of a man about him,—upright state, and the power of playing the fool,—which a monkey has not.

He is an immortal being, but triumphs in this single, deplorable, and yet false hope, that he shall be happy as a monkey when they are both dead; though he despairs of being so while yet alive.—*Young.*

Social Economy.

WOULD THE MAINE LAW BENEFIT, OR BE POSSIBLE IN ENGLAND?

AFFIRMATIVE REPLY.

INDOLENT people have a habit of putting off the consideration of every subject by saying that "very much may be said on both sides of the question," and that they feel in no position to decide upon the relative merits of two opposite and antagonistic principles. In ordinary matters, perhaps, this line of conduct will produce no mischief; but in a question involving such important interests as those concerned in the adoption or rejection of the Maine Law, a definite answer, "yea," or "nay," is required.

We have read very carefully the articles which have appeared in the BRITISH CONTROVERSIALIST upon this subject; and though fully conscious of the many difficulties connected with the case, we feel increasingly convinced, not only of the soundness of the principle upon which the law is based, but also of its practicability to meet the wants and requirements of the times. In our opening article we briefly stated why we thought a Maine Law would benefit this country, and admit of practical application. Other articles have followed in the same course, including the short and pungent one from Dr. Lees, the author of the "Alliance Prize Essay;" we shall, therefore, now content ourselves with replying to the more prominent objections adduced by the writers on the negative side of the question. Only one additional remark, by way of preface, is required:—where two or three writers have raised the same objection, more or less elaborate, as the case may be, we have attempted to answer such objection in its fullest and widest signification.

P. Q. L. R. sententiously remarks, that "repression is not reformation," and that "all sumptuary laws have failed;" his inference, therefore, is that a Maine Law could effect no good whatever in the state. A subsequent writer also endorses the statement that "the Maine Law is a failure everywhere;" and affirms, that the prohibition of lotteries, betting, gambling houses, &c., have proved completely unsuccessful. Were these remarks true, then, of course, the question under discussion would be finally settled; but we deny them *in toto*. The Maine Law is *not* a failure everywhere; and it is now generally understood that when Mr. J. B. Gough uttered these words, he alluded to Massachusetts, and to no other state in the Union. Mr. Gough is himself an earnest

advocate of the Maine Law; he has denounced, in the strongest terms, the withering, blackening influence of the traffic in intoxicating liquors; and we cannot for a moment suppose that he would strenuously defend a cause in public with absolutely no ground to stand upon. Then, as to the consequence of a prohibition of lotteries, and betting and gambling houses, every one knows that a great improvement in public morality *has* followed from that measure. But "repression is not reformation." No one ever said that it was: yet this much is affirmed,—that by diminishing the temptations to evil, and making its commission as difficult as possible, a clear gain is made to the cause of morality. This principle is clearly recognized by the legislature in the present system of licensing. Were the traffic in intoxicating liquors as harmless as any other, it would be equally unfettered and free; but *because* it is dangerous, and productive of so many ills to the commonwealth, we must needs set over it a watch. Our opponents, to be consistent, must advocate the free-trade policy with regard to the liquor traffic, or their much vaunted concern for the liberty of the subject all goes for nothing. Absolute perfection will be found in no law; and if it can be proved that great good will be experienced by adopting any measure affecting the public welfare, a sufficient warrant exists for its application. This is all we have ever affirmed of the Maine Law. Again and again has it been shown that a close and inseparable affinity exists between the public facilities for obtaining intoxicating liquors and the intemperance in any locality; and that by keeping the former at zero, you keep the latter at zero also. Evasion to a certain extent would, no doubt, be practised, if the Maine Law were in operation in this country; but, notwithstanding this, a degree of social improvement would result, which many dare scarcely hope ever to see realized.

Again, it is said that this enactment "interferes with the right of private judgment," and is unequal in its operation, pressing heavily, indeed, upon the poor, but not even touching the rich. The way in which the Maine Law interferes with the right of private judgment in no way differs from that of many modern Acts of Parliament. When doomed to sit, as we sometimes are, for an entire day, in some court of Petty Sessions, we frequently see how ruthlessly "private judgment" is torn down from its high eminence, no doubt to the great discomfiture of such writers as "Taliesin." An inspector of nuisances, in the pursuit of his avocation, will frequently charge some individual, worthy enough in his way, with keeping a house not strictly in accordance with the requirements of the Board of Health; and though the man himself may protest that the aforementioned tenement is everything that the most fastidious taste could desire, as he, poor fellow! sometimes does,—the magistrates, quite oblivious to the claims of "private judgment," invariably take the part of the

inspector. And certainly we feel not in the least disposed to quarrel with the course they take; they merely act upon the principle which, until lately, has never been called in question, that "the public good is the supreme law;" and surely, we add, if the law can step in, in the case described, it will not be exceeding its province if it take cognizance of that cause which, above every cause, is so prolific of ills to the community. With respect to the unequal pressure of the Maine Law, very little need be said. To find fault with the Maine Law because the wealthy classes have the power to evade it more easily than their less favoured neighbours, is about as wise as to object to carriages, because poor men cannot afford to keep such luxuries. Besides, the poor man himself would be the first to recognize the benefits of such a law, and would most strenuously stand up in its defence. Many and serious as are the obstacles in the way of the adoption of this law, the fewest and the least serious of them will be those raised by the working men of this country.

"Taliesin" cannot see that the traffic in intoxicating liquors is *a cause* of intemperance. Really, we feel a certain degree of pity for a man who can soberly give utterance to such a sentiment. Everybody knows that the appetite for stimulating liquors grows with what it feeds upon; and that the more its craving is gratified, the more clamorous does its become. It follows inevitably, therefore, that the more easily this habit can be indulged, the more deep-rooted will the vice become. After what has been said in the previous articles upon this subject, and replete as they are with valuable statistical information, we should think it an utter waste of time to insist upon a connection which must appear obvious.

We had marked down several other objections for reply, but we must content ourselves, in conclusion, with pointing out the error,—we can give it no other name,—into which almost all the writers on the negative side of this question have fallen. Differing widely in other matters, one and all agree that education is to cure intemperance. What a deplorable mistake!—and how much positive ignorance of the subject does such a view betoken! The blessings of education are too numerous and too substantial to be lightly overlooked; but we are certainly called upon to exercise some discrimination in our praise. Here is a gigantic evil, traceable to a purely *physical cause*, and yet, forsooth, we must look to education for its eradication! For the information of "Taliesin" and his brethren we take this opportunity to say that if intemperance is to be removed at all, the *habit* which produces it must be thoroughly mastered, and finally. It is no use beating about the bush; the fact is there, in all its stubborn distinctness, so very much opposed to and so inconsiderate of mere sentiment. Education will do much to elevate and refine man, but it will not do everything; still less will it remove a

curse which, beyond all doubt, has its origin in physical causes.

There is one light in which we sometimes view this subject, which, we believe, is lost sight of by many. In the outcry which is ever and anon being raised about the liberty of the subject, the essential character of Englishmen, and other grand themes, we have often thought the reasonings and inferences grossly one-sided. For instance, here is a man who, during the greater portion of his life, subsisted by selling intoxicating liquors. You look at the thing, and straightway forbid him, under pains and penalties, ever again to pursue his calling. Here, you say, is an instance of gross and unpardonable interference with the liberty of the subject. The man has been in the habit of selling these liquors; it is his trade, and he ought to be allowed to follow it. You grow indignant when you think how the man has been treated, turn red in the face, and wish you could wreak your vengeance in a quarter where it so richly deserved it. This is one side of the picture, we admit; but is there not another? Most certainly:—here it is. In this country above one hundred thousand men are employed in the manufacture and sale of articles which produce an incalculable amount of mischief; impair the health, deteriorate the morals, waste the resources, and prostrate the energies of society. Prisons are enlarged, lunatic asylums increased, reformatory institutions multiplied; costly burdens imposed upon a heavily-taxed and hard-working people, —and all to keep in check the ravages which one fell traffic produces. In the name of common sense, what is to be made of the liberty of the subject next? Amendment we must have; reformation we must have; but we must have something more. The total and eternal extinction of this mother of all evil will alone meet the requirements of the case; and not until England has done this, will she take her stand in conscious security as the Queen amongst the nations.

Wakefield. J. E. B.

THE badness of the times (as the vulgar phrase expresses a scene of distress) frequently depends more on those who govern the ship than on the weather.—*Zimmerman.*

PRIVILEGE.—England possesses a House of Peers, which is the proprietor of a great part of the lands of the kingdom, and from which the Commons house is but a branch or offset.—In England the aristocratic spirit pervades everything, all is privilege, association, and corporation.—The democratic spirit is nothing.—*Chateaubriand.*

THE UNFORTUNATE.—The least fault a man in distress commits is a sufficient pretence for the rich to refuse him all assistance; they would have the unfortunate entirely perfect.

Self-Educator.

LESSONS IN MATHEMATICS.

QUESTIONS (*continued*).

XIX. At what time next before 12 o'clock are the hour and minute hands of a watch together?

XX. How many terms of the natural numbers, commencing with 4, give a sum 5,350?

XXI. Find the simple interest on £587 10*s.* 6*d.* for 9½ years, at 3½ per cent. per annum.

XXII. If two machines, working separately, perform a work respectively in *A* and *B* hours, in what time will they perform it jointly, working with equal power as before?

XXIII. If three-fourths of an estate be worth £535 10*s.*, what is the value of the whole of it?

XXIV. Which would be most productive to the Government, an income-tax at 7*d.* in the pound, or 3 per cent.?

ANSWERS TO QUESTIONS.

XIII. 230·300 nights; any one man, 4,606 nights.
XIV. The first pipe, 22 gallons per minute.
second 7 „
third 12 „
XV. £2,033 4*s.* 0½*d.*
XVI. 5,040.
XVII. £138 17*s.* 9½*d.*; £236 2*s.* 2½*d.*
XVIII. £67 6*s.* 8½*d.*

THE ELEMENTS.—Many philosophers imagine that the elements themselves may be in time exhausted; that the sun, by shining long, will effuse all its light; and that, by the continual waste of aqueous particles, the whole earth will at last become a sandy desert. I would not advise my readers to disturb themselves by contriving how they shall live without light and water. For the days of universal thirst and perpetual darkness are at a great distance. The ocean and the sun will last our time, and we may leave posterity to shift for themselves.—*Johnson.*

CONVERSATION.—To speak well, it is requisite to have a great deal of wit, and an excellent judgment. Some who do not talk much, listen with so much ingenuous attention, that it is plain they understand what wit is, and have a good deal themselves.—*Lady Gethin.*

LESSONS ON FRENCH.*

BY W. J. CHAMPION, A.B.

PART II.—THE INFLEXIONS.

7.—Prepositions.

The French language has but very few prepositions, as compared with our own language and with many others. To make up for this deficiency, participles, adjectives, and adverbs are connected with one or other of the few prepositions that belong to the language, to express relations between words which we express much more simply.

They require no change in the form of noun, pronoun, article, or adjective. Their difficulty lies in remembering the English preposition which expresses the idea in each instance specially intended. Thus, *à* means, *to*, *from*, *at*, *for*, &c., according to circumstances; as, "*Que la terre est petite à qui la voit des cieux!*" "How small the earth is *to* one that sees it from heaven!" "*Otez la vie à quelqu'un.*" "To take away the life *from* some one." "*Aux yeux du courtisan.*" "*In* the eyes of the courtier." "*Il est arrivé à Paris.*" "He arrived *at* Paris." "*Une table à thé.*" "A table for tea—a tea table." "*Poudre a canon.*" "Powder for a cannon—gunpowder." "*Le mal auquel on participe.*" "— *in* which we share."

Similarly, *de* has various meanings; as, "Des ruisseaux DE larmes coulèrent DES yeux DE tous les habitants." "— *of* tears — *from* the eyes *of* all.' "Fatigué DES mouvements DE mon âme, mes genoux fléchirent et je me trouvai," &c., "—*with* the emotions *of* my soul——." "Elle est accompagnée de nombreux exemples." "— by numerous examples." "*Du* côté des peuples on voit la vanité et l'envie de plaire; *du* côté des grands, des exemples de dissolution." "On the part of the people—." "La nuit de l'ignorance couvrait tout de ténèbres." "— covered every thing *with* darkness."

8.—Conjunctions.

There are very few simple conjunctions: the great majority are phrases of two or more words, usually with *que* at the end; as, *puisque*, since; *quoique*, though; *parceque*, because, &c.

The only difficult word in this class is QUE, which is also sometimes a relative pronoun, and at others an adverb. It is often used, as it seems to us, where it is perfectly superfluous; as, "Cétait un grand sot, que Sganarelle." "He was a great blockhead, Sganarelle." "C'est avoir beaucoup de grandeur, que de la mériter et de la mépriser tout ensemble." "It is to possess a large share of greatness, to deserve it and to despise it at once." Ne que is to be translated *only;* plus que, *more* *than;* aussi que, *as* *as;* si que, so as, or so that. QUE, in exclamations, means how, how much, or how many; as, "Qu'il lit bien!" "How well he reads!" "Que cela est bon!" "How good that is!" "Qu'il est difficile d'élever l'édifice du génie!" "How difficult it is —." "Que de combats il a eus à soutenir!" "How many conflicts he has had to sustain!"

* *Continued from page* 237.

9.—Interjections.

These words are in French, precisely as in all other languages, semi-significant sounds, of which the meaning greatly, perhaps principally, depends on the expression of the countenance of the utterer, or on our personal knowledge of his circumstances and feelings. The French interjections require no special notice.

PART III.—THE CONSTRUCTION OF SENTENCES.

The arrangement of words so as to form sentences, according to the laws which govern languages, is called Syntax.

These laws are neither arbitrary nor logical rules laid down by grammarians; they are deductions from the practice of those who best understand and employ the language to which the rules relate.

Of course, in different languages and at different periods in the history of the same language, the rules of Syntax vary; consequently, forms of speech are used in English which are not permitted in French, and *vice versâ*. If either is ridiculous, so is the other: inconsistencies, and perhaps absurdities, may be found in both.

1.—The Syntax of the Substantive.

The following observations are complementary to those previously given.

Amour is masculine, except when it means the attachment between the sexes; as, *L'amour* MATERNEL *est de* TOUS *les amours* LE SEUL *qui est durable.*" "Maternal affection is the only love which is durable." "UN EXCESSIF *amour des richesses.*" "An extravagant love of riches." "*Sculpter de* PETITS *amours.*" "To carve little Cupids."

Delice and orgue are masculine in the singular, and feminine in the plural; as, "UN *délice.*" "A delight." "*De* GRANDES *délices.*" "Great pleasures." "UN BEL *orgue.*" "A fine organ." "*De* BELLES ORGUES." "Fine organs."

Aigle is feminine in the sense of "a military ensign," and masculine in every other; as, "*L'aigle* IMPERIALE." "The imperial eagle." "LE GRAND *aigle de la Legion-d'Honneur.*" "The grand eagle of the Legion of Honour."

Automne is of both genders: but the masculine is preferable.

Couple, meaning the number *two*, is feminine; as, "UNE *couple d'œufs*," "a couple of eggs:" meaning *a pair*, united by affection or by marriage, or by intention, it is masculine; as, "UN COUPLE *bien* ASSORTI, "a well matched pair;" "UN *couple d'amis;*" "UN *couple de fripons*," "a pair of rogues."

Enfant, in the singular, is masculine or feminine, according to the sex of the child; but in the plural it is always masculine: so, a mother, who has had only girls, might say, "TOUS *mes enfants sont* MORTS," "All my children are dead."

Foudre, in its literal sense of *thunder*, is feminine; but in poetry, and in elevated or figurative language, it is masculine; as, "*être frappé* DU *foudre*," "to be thunder-struck;" "*expirer sous les foudres* VENGEURS," "to expire beneath the vengeful thunders;" "UN *foudre de guerre*," "a great general."

> "La valeur d'Alexandre à peine était connue;
> CE foudre était encore *enfermé* dans la nue."

GENS, *people*, requires that all adjectives and adjective pronouns which *precede* it should be *feminine*, and all that follow it, masculine; as, "*les* VIEILLES *gens sont* SOUPÇONNEUX," "old people are suspicious;" "TOUTES *les* MECHANTES *gens*," "all the bad people." But the masculine is to be used *before* GENS—1, when *tout* is the *only* adjective that precedes; and, 2, when the adjective which accompanies *tout* has but one termination for both genders: as, *amiable*, amiable; *brave*, good, &c.; as, "TOUS *les gens qui pensent bien*," "every one that thinks rightly;" "TOUS *les habiles gens*," "all the clever men:" 3, when the idea of *men* is specially connected with the word; as, "*gens de lettres*," "literary men;" "*gens de robe*," "lawyers;" "*gens de bien*," "men of property."

HYMNE is feminine in the sense of *a sacred song;* as, "*les* BELLES *hymnes du breviaire de Paris*," "the beautiful hymns of the breviary of Paris." In other senses it is masculine; as, "UN *hymne guerrier*," "a war-song."

ŒUVRE is, in its ordinary acceptation, feminine, but when employed in an emphatic sense, and intended to note excellence, it is masculine; as, "L'œuvre de la creation fut ACHEVEE en six jours." "Le PREMIER ŒUVRE d'un musicien." In the plural it is always feminine.

ORGE, *barley*, is always feminine, except in the two expressions, ORGE MONDE, *peeled barley;* and ORGE PERLE', *pearl barley*.

PAQUE, *the passover*, the Jewish festival, is *feminine*, and takes the article LA; PAQUES, *Easter-day*, the Christian festival, is *masculine*, and takes no article; as, "LA PAQUE des Juifs." "Quand PAQUES sera VENU; a PAQUES PROCHAIN." It is feminine plural in "PAQUES FLEURIES," *Palm Sunday;* and "PAQUES CLOSES," *Quasimodo*, or *Low Sunday*.

PERIODE is *feminine* in its technical senses, in astronomy, grammar, chronology, &c.; but masculine in ordinary use; as, "LE DERNIER PERIODE de la vie." "La puissance de cet empire touchait à SON DERNIER PERIODE." But "LA PERIODE de Vénus;" "Voilà UNE PERIODE OBSCURE et EMBARRASSEE."

PERSONNE is masculine as a pronoun, and feminine as a substantive; but perhaps it is better in the former case to say, that every indefinite pronoun is of the same gender as the noun to which it relates, and make PERSONNE masculine *or* feminine, according to this principle. The difficulty will be apparent, when we quote the following accredited French phrases:—

"Les PERSONNES d' esprit ont en EUX les semences de toutes les vérités et de tous les sentiments; ILS admirent peu," &c.—*La Bruyère.*

"Il n'y a PERSONNE si peu INSTRUIT des affaires."—*Académie.*

"Je ne connais PERSONNE d'aussi HEUREUX que cette FEMME."—*Acad.*

"PERSONNE n'est plus JOLIE ni plus COQUETTE que cette demoiselle."—*Boniface.*

QUELQUE CHOSE and AUTRE CHOSE are masculine when they are used without an article or adjective; otherwise, they are to be regarded as feminine; as—

"S'il y a QUELQUE CHOSE de nouveau, je vous demande en grâce de me LE dire." "If there is *anything* new, I beg you, in kindness, to tell it to me."

But, "QUELQUE CHOSE que nous ayons IMAGINEE pour lui plaire, jamais ELLE ne lui a fait plaisir." "Whatever thing we have invented to please him, it has never done him pleasure."

To complete these observations on the gender of substantives, we here give a list of the words which are of either gender, according to their signification:—

Aire	*m. a nest of a bird of prey* *f. area, space*
Aune	*m. an alder tree* *f. an ell*
Barbe	*m. an Arabian horse* *f. the beard*
Capre	*m. a privateer* *f. caper*
Coche	*m. a large coach* *f. an old sow*
Cornette	*m. a cornet in the army* *f. a mob-cap, night-cap*
Cravate	*m. an Austrian trooper* *f. a cravat*
Écho	*m. a reflected sound, or the place which produces it.* *f. the nymph*
Enseigne	*m. an ensign (officer)* *f. a standard, flag*
Exemple	*m. an example* *f. a pattern*
Fin	*m. termination, end* *f. aim, object, design*
Fourbe	*m. a deceiver* *f. a trick*
Greffe	*m. the office of a court* *f. a grafted bough*
Héliotrope	*m. a plant* *f. a precious stone*
Laque	*m. Chinese varnish, lacquer* *f. an Indian gum, shell-lac*
Livre	*m. a book* *f. a pound*
Manche	*m. a handle* *f. a sleeve*
Mémoire	*m. a memorandum* *f. memory*
Mode	*m. when used in grammar, music, or logic* *f. way, fashion*
Moule	*m. mould, model* *f. muscle, shell-fish*
Mousse	*m. cabin-boy* *f. moss, froth*
Office	*m. office, duty* *f. pantry, larder, kitchen*
Ombre	*m. ombre at cards* *f. shade*
Page	*m. a servant* *f. the side of a leaf*
Panache	*m. a plume* *f. a peahen*
Pendule	*m. a pendulum* *f. a clock*
Pique	*m. spades at cards* *f. a pike, lance*
Pivoine	*m. a gnat-snapper (bird)* *f. a piony (plant)*
Plane	*m. a plane tree* *f. an edge-tool*
Poêle	*m. a stove, a pall* *f. a frying-pan*
Poste	*m. place, situation* *f. post-office*
Pourpre	*m. purple, the purple, the purples* *f. purple dye, royal robe*
Réclame	*m. a bird-call* *f. catchword of a page*
Remise	*m. a hired coach* *f. shelter, delay*
Solde	*m. balance of an account* *f. soldiers' pay*
Somme	*m. sleep* *f. a sum of money*
Souris	*m. a smile* *f. a mouse*
Temple	*m. place of worship* *f. temple of the head*
Tour	*m. a trick* *f. a tower, a steeple*
Trompette	*m. a trumpeter* *f. a trumpet*
Vase	*m. a vessel, a vase* *f. mud, slime*
Voile	*m. a veil, a curtain* *f. sail of a ship*

II. The Substantive with the Article.

1. The article is used before common substantives whose signification is intended to be definite and determinate, or which are intended to express either a whole class or a particular individual; as, *l'hommes sont mortels*, men (all men) are mortal; LES *maladies de l'âme sont plus difficiles à guérir que celles du corps*, the diseases (all the diseases) of the mind are more difficult to cure than those of the body. *Les hommes sincères sont rares. L'homme qui*

m'a rendu service vous est inconnu. LES *hommes sont souvent trompés par* LES *apparences.*

2. On this principle the article is employed before comparatives [adjectives or adverbs in the comparative degree], first, to point out the comparison; as, *de touts ces dames ma femme était* LA *plus affligée;* that is, *more afflicted than any of the others.*

Entre nos ennemis,
LES *plus à craindre sont souvent* LES *plus petits.*

Les grands esprits sont LES *plus susceptibles de l'illusion des systèmes.* Secondly, to indicate that the quality is carried to the highest degree; as, *les objets qui lui étaient* LE *plus agréables étaient ceux dont la forme était unie et la figure régulière* that is, *The objects which gave him pleasure, greater than any other pleasure,* &c. *C'est cette pensée qui me tourmente* LE *plus. Elle a été aimée* LE *plus tendrement.* In this second case, the article is always LE, never LA.

3. The article is used in French before substantives of weight, number, and measure, where in English we use *a* or *per*; as, *le beurre se vend vingt tous* LA *livre,* butter is sold (at) tenpence a pound; *les œufs valent quinze sous* LA *douzaine,* eggs are worth sevenpence halfpenny a dozen; *ce drap vaut vingt schellings* LA *verge,* this cloth is worth twenty shillings a yard.

4. But in reference to time or to persons, the preposition PAR should be used instead of the article; as, *je lui donne cent guinées* PAR *an,* I give him a hundred guineas a year; *il gagne trente francs* PAR *semaine,* he earns thirty francs a week; *tant* PAR *tête,* so much a head; *tant* PAR *leçon,* so much a lesson.

5. The article must be used before the infinitives of verbs, and before all other parts of speech used as substantives; as, LE *blanc et* LE *noir,* black and white; LE *manger et* LE *boire,* eating and drinking; LE BIEN *qu'on fait au matin de sa vie, est du bonheur amassé pour le soir,* the good which we do in the morning of life, is happiness laid up for the evening; LE OUI *qui est sorti de sa bouche n'était ni fermi ni franc,* the yes that came from his mouth was neither determined nor free; LE *pouvoir c'est* LE *vouloir,* to be able is to be resolved (resolution always secures success).

6. In mentioning the title or rank of a person, the article is to be employed when the name is not mentioned, even when the person is addressed; as, *Monsieur* LE *general, serez-vous chez vous aujourd'hui?* Shall you be at home to-day, General? *Mademoiselle* LA *paresseuse est sortie,* Miss Idle is gone out.

But when the name is mentioned, the article is omitted; as, *Cyrus, roi de Perse,* Cyrus, the king of Persia. See No. 9.

7. The article is also used with the proper names of countries, provinces, mountains, and rivers; as, *l'Europe, la France, l'Ecosse, la Normandie, le Puy de Dôme, la Tamise.* Except when they are used merely as the extremities of a journey, or the basis of a title; as, *je passai d'Italie en Grèce; je viens de France; la Reine d'Autriche; le Duc de Bourgogne.*

To this rule there are also some few exceptions, which will easily be learned by observation.

BENEVOLENCE.—There cannot be a more glorious object in creation than a human being, replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator, by doing most good to his creatures.—*Fielding.*

The Inquirer.

Questions requiring Answers.

169. Can you, or any of your readers explain to me the following, which is found in the daily journals?—

"The quotation of gold at Paris is 6 per cent. per mille premium, and the Stock Exchange on London is 25·30 per £1 sterling, which is one-tenth per cent. dearer in Paris than in London. In Hamburg the price of gold is 423 per mark, and the Stock Exchange is 13·4½ per £1, which is two-tenths per cent. dearer in London than Hamburg. The quotation of exchange at New York for 60 days' bills at sight, is 102 per cent. This is considerably below the Mint par between the two countries." Also refer me to any work on the subject of exchanges, and how to calculate them.—W. J.

The Societies' Section.

LITERARY AND SCIENTIFIC INSTITUTIONS.

Whitby Institute. — The annual soirée in connection with this Institution took place on Thursday, October 1st, when above 300 persons sat down to tea, which had been provided gratuitously. The chair was taken by Colonel the Hon. Octavius Duncombe, M.P. for the North Riding of York. From the Secretary's Report it appears there are 257 regular members, with an increase on the year of 79. A series of winter lectures had been given on the following subjects,—"An Inaugural Address," "The Norman Conquest," and a "Memoir of the late Dr. Scoresby," by J. Blanchard (the President), "Palestine Illustrated," "Knowledge, and how to obtain it," "Home Duties," "The Beautiful." The issues from the library were 3,612; but it was a source of regret to the Directors that so large a portion of the books read should be fiction. The class for Navigation and general instruction had met with an encouraging measure of success, the average attendance being thirteen, and occasionally as high as twenty-three. A Musical Class and a Geological Class have also met with some support. The financial state of the Institute was good, the annual subscriptions being £9 5s. in advance of last year, and special donations to the amount of £6 5s. had been received. The last year's soirée was very successful, and left a profit of above £19. A Lecture by Dr. Scoresby, on his Voyage to Australia, left a balance in hand of above £9. The meeting was then addressed by the Rev. Sir Christopher R. L. Lighton, Bart., and other ministers and gentlemen. The musical part of the entertainment was sustained by the Philharmonic Society and some professional ladies.

INDEX.

PAGE

EPOCH MEN:—
Copernicus 1, 49
Charlemagne 97, 145, 193
Herodotus 241

SELF-EDUCATOR:—
Lessons on French 43, 139, 181, 235, 277
——— Mathematics.....91, 138, 180, 235, 276

DEBATES.

RELIGION:—
Are Church-Rates Just and Necessary?
Affirmative Articles.....105, 155, 257
Negative Articles 57, 107, 158, 204, 206, 252

PHILOSOPHY:—
Was Byron or Scott the Greater Poet?
Byron 91, 130
Scott 68

HISTORY:—
Was Mary Queen of Scots more Sinned against than Sinning?
Affirmative Articles 9, 115, 211
Negative Articles.....110, 163, 215

POLITICS:—
Ought Taxation to press equally upon Capital and Labour?
Affirmative Reply 15
Negative Reply 61
Ought th Franchise to be Extended?
Affirmative Articles ..64, 124, 217, 267
Negative Articles.....123, 169

PAGE

Ought Britain to Adopt the Non-Intervention Principle in its Foreign Relations?
Affirmative Article..... ... 166
Negative Articles.....121, 263

SOCIAL ECONOMY:—
Would the Maine Law Benefit, or be Possible in England?
Affirmative Articles ..72, 136, 174, 272
Negative Articles 27, 77, 172, 222

THE ESSAYIST:—
Coleridge 35

ESSENCE OF THE PRESS .. 30, 94

THE REVIEWER:—
The Reason Why 41
History of Sunday..... 41
Outlines of Theoretical Logic..... 42
English of Shakespeare 42
City Poems 231
Course of True Love..... 233
England under the Stuarts 233

THE INQUIRER:—
Questions 93, 141, 188, 238, 282
Answers:—
Nomenclature of Colours..... 93
Contested Elections 188
Grammar Class, Best Mode of Conducting 188
Copernican System of Astronomy 188
Dublin University..... 189

SOCIETIES' SECTION:—
St. Jude's..... 47
Belfast 93
Chalmers' Society 141

PAGE

SOCIETIES' SECTION (Continued):—
Peebles 142
Yorkshire Union, Facts and Hints for 189
Glasgow 238
Whitby Institute 282

LITERARY NOTICES..47, 96, 143, 191, 239

PAGE

LACONICS ..14, 20, 26, 29, 34, 40, 42, 60, 67, 71, 90, 104, 109, 120, 135, 137, 154, 162, 171, 203, 210, 221, 230, 234, 237

MISCELLANEOUS:—
Head of Professor Wilson 154
Eighteenth Century 171
Death of George IV..... 203
Sir William Follett 221

CONTRIBUTORS' SIGNATURES.

VOL. IV.

Threlkeld.....9, 21
Philalethes 15
P. Q. L. R. 29
N. L. 34
E. W. S. 40
Alpha 56, 124 252
F. D. 61
G. A. H. E. 64, 204, 267
J. B. (London) 68, 105
J. E. B. 72, 272
Taliesin 77, 169, 217
R. D. R. 107
Zanoni 110
Spero..... 115
S. E. L. 121, 263
Beta 123
H. V. M. 130, 222
F. R. Lees 136
F. B..... 158
Mariannus 162
The Briton 165
J. L. P..... 171
Case 172
T. U..... 174
J. R. C..... 206
P. D..... 211
S. R. 215
T. L. P. 225
Veritas 228
T. B..... 155
T. T. B. 257

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